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THE
MONTHLY REPOSITORY
AND
REVIEW
OF
THEOLOGY AND GENERAL LITERATURE.

NEW SERIES, VOL. III.

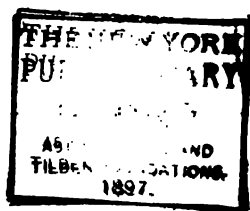
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PREFACE.

THE Editor of the MONTHLY REPOSITORY feels it incumbent upon him, in completing the present Volume, to record his grateful acknowledgments to the Contributors, by whose aid he has been enabled to give its pages whatever degree of variety, importance, and interest, they may possess.

His aim has been, not only to sustain, but to improve, the character of the work, and to extend its usefulness. While he hopes that something has been done towards the accomplishment of his purpose, he is well aware that much more remains to be realized.

It is for the Unitarian Public to decide whether he shall be encouraged to proceed; and if such be their wish, to render it effective by that increased support which is essential to success. The sale of the MONTHLY REPOSITORY is not now more than it was twenty years ago. Various causes might be assigned for a fact which must appear so extraordinary, when the increased numbers, resources, and zeal, of the Unitarian body,

during that period, are considered. The Editor trusts that the bare mention of it will suffice to obtain for him the kind and degree of co-operation which he requires for the attainment of a common object; and that this Periodical may at length be rendered worthy of the intelligence and respectability of those whose principles it advocates, and become a more powerful agent than it has ever yet been for extending the knowledge and the spirit of the genuine Gospel of Christ.

THE MONTHLY REPOSITORY

AND

REVIEW.

NEW SERIES, No. XXV.

JANUARY, 1829.

NEW-YEAR'S EVE.*

ALTHOUGH we cannot, in our critical conscience, assign Bernard Barton any very distinguished place among the bards of Britain, yet we can say of him, what we should not venture to affirm of many bards, that his productions may be perused with pleasant, congenial, and improved feelings, by the rational and devout Christian, at those seasons which most dispose him to serious reflection. There are times when the good sense, good principle, and good feeling, which we are sure of finding in his verses, make ample amends for their lack of poetry, or rather for the inferiority of the kind of poetry to which they belong. And such a time is New-Year's Eve, when, if we look at all into any book, save one, it should be just such a book as this, whose spirit is in perfect harmony with the sentiments we desire and ought to cherish. He has chosen his subject well; and ministers like a faithful, gentle, and pious friend, at the bedside of the departing year. He breathes on its last moments a Christian benediction; and, turning from the past to futurity, he "engarlands the sepulchre of time" with the wreath of immortality. Next to that task which admits of no companionship; that examination, reflection, and devotion, which every man should engage himself in, during some portion of such days, and which must be done *by himself* in both senses of the phrase; which must pass in the innermost sanctuary of his soul, its holy of holies; next to this, in the catalogue of becoming occupations at such a time, is the adoption of meditations so appropriate and useful as those of our author. We shall select some of his stanzas as the medium for a seasonable communion of thought with our readers; merely premising that the Poem from which they are taken, and which furnishes a title to the volume, only fills its first 26 pages, the remainder being occupied with a variety of smaller pieces, many of which have appeared before in the *Annals* and other periodical publications. They have the usual characteristics of the writer, and will be welcome to all who have derived pleasure from his previous performances.

We have said enough to shew our accordance with the opening stanza:

"A New Years's eve! Methinks 'tis good to sit
At such an hour, in silence and alone,
Tracing that record, by the pen unwrit,
Which every human heart has of its own,
Of joys and griefs, of hopes and fears, unknown
To all beside; to let the spirit feel,
In all its force, the deep and solemn tone
Of Time's unflattering, eloquent appeal,
Which Truth to every breast would inwardly reveal."

* A New-Year's Eve, and other Poems. By Bernard Barton. 8vo. pp. 244. 9s.
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After adverting to the interest which all mankind have in noting the measures of time, he thus apologizes for the serious tone of his thoughts :

" Nature herself seems, in her wintry dress,
To own the closing year's solemnity :
Spring's blooming flowers, and summer's leafiness,
And autumn's richer charms, are all thrown by ;
I look abroad upon a starless sky !
Even the plaintive breeze sounds like the surge
On Ocean's shore among those pine-trees high ;
Or, sweeping o'er that dark wall's ivied verge,
It rings unto my thoughts the old year's mournful dirge.

Bear with me, gentle reader, if my vein
Appear too serious ;—sober, but not sad
The thoughts and feelings which inspire my strain ;
Could they with mirthful words be fitly clad ?
The thoughtless call the melancholy mad,
And deem joy dwells where laughter lights the brow ;
But are the gay indeed the truly glad,
Because they seem so ? O, be wiser thou !
Winter, which strips the vine, harms not the cypress bough."

Through several pages which follow, there are rebukes, impressive but not stern, solemn yet affectionate, of their indifference who can " turn un- moved a yet unopened page" of the strange book of life ; allusions to or whose knell was told, on the same day, by " the very bells that now ring out the year ;" and an appeal to the teachings of Him who wore " grief dark vesture," when he came to guide mankind through sorrow to glory. He then strikes a livelier note of anticipation :

" No more of sorrow. Think not I would fling
O'er brighter hearts than mine a sadd'ning shade ;
Or have them, by the sober truths I sing,
Be causelessly dejected or dismayed.
My task has been to show how heavenly aid
May lighten earthly grief ; how flowers may cheer
Even pale Sorrow's seeming thorny braid ;
And how, amid December's tempests drear,
Some solemn thoughts are due unto the parting year.
My brighter task remains. " A New-Year's Eve !"
'Tis not an hour to sink in cheerless gloom,
To take of every hope a mournful leave,
As if the earth were but a yawning tomb,
And sighs and tears mortality's sole doom ;
The Christian knows " to enjoy is to obey ;"
All he most hopes or fears is in the womb
Of vast eternity, and there always
His thoughts and feelings tend ; yet in his transient stay
On this fair earth, he truly can enjoy,
And he alone, its transitory good ;
The bliss of worldlings soon or late must cloy,
For sensual is its element and food ;
The Christian's is of higher, nobler mood,
It brings no riot, leaves no dark unrest,
Its source is seen, its end is understood,
Its light is that " calm sunshine of the breast,"
Sanctioned by Reason's law, and by Religion blest.

To him the season, though it may recall
 Solenn and touching thoughts, has yet a ray
 Of brightness o'er it thrown, which sheds on all
 His fellow-pilgrims in life's rugged way,
 Far more than sunshine; and his heart is gay!
 Were all like his, how beautiful were mirth!
 Then human feelings might keep holiday
 In blameless joy, beside the social hearth,
 And honour Heaven's first law by happiness on earth."

Mr. Barton dwells more like a poet than a Quaker on the antique social
 tes of the season :

" And these are they who, on this social eve,
 Its old observances with joy fulfil;
 Their simple hearts the loss of such would grieve,
 For childhood's early memory keeps them still,
 Like lovely wild-flowers by a crystal rill,
 Fresh and unfading; they may be antique,
 In towns disused; but rural vale and hill,
 And those who live and die there, love to seek
 The blameless bliss they yield, for unto them they speak
 A language dear as the remembered tone
 Of murmuring streamlet in his native land,
 Is to the wanderer's ear, who treads alone
 O'er India's or Arabia's wastes of sand:
 Their memory too is mixed with pleasures plann'd
 In the bright happy hours of blooming youth;
 When Fancy scattered flowers, with open hand,
 Across Hope's path, whose visions passed for sooth,
 Yet linger in such hearts their ancient worth and truth.
 And therefore do they deck their walls with green;
 There shines the holly-bough with berries red;
 There too the yule-log's cheerful blaze is seen
 Around its genial warmth and light to shed;
 Round it are happy faces, smiles that spread
 A feeling of enjoyment, calm and pure,
 A sense of happiness, home-born, home-bred,
 Whose influence shall unchangingly endure,
 While home for English hearts has pleasures to allure.

And though the world more worldly may have grown,
 And modes and manners to our fathers dear
 Be now by most unpractised and unknown,
 Not less their *spirit* we may still revere;
 Honoured the smile, and hallowed be the tear,
 Given to these reliques of the olden time,
 For those there be that prize them; as the ear
 May love the ancient poet's simple rhyme,
 Or feel the secret charm of minstrel's distant chime.
 Thus it should be! Their memory is entwined
 With things long buried in Time's whelming wave;
 Objects the heart has ever fondly shrined,
 And fain from dull forgetfulness would save;
 The wise, the good, the gentle, and the brave,
 Whose names o'er history's page have glory shed;
 The patriot's birth-place, and the poet's grave,
 Old manners and old customs, long since fled,
 Yet to the living dear, linked with the honoured dead!"

At the close, his strain reverts to the solemn thoughts with which it commenced; they are introduced afresh, with greater depth and intensity; and a reference to the sufferings and resurrection of the Saviour introduces his farewell exhortation to the reader:

“Are thy locks white with many long-past years?
 One more is dawning which thy last may be.
 Art thou in middle age, by worldly fears
 And hopes surrounded? Set thy spirit free,
 More awful fears, more glorious hopes to see.
 Art thou in blooming youth? Thyself engage
 To serve and honour Him, who unto thee
 Would be a guide and guard through life's first stage,
 Wisdom in manhood's strength, and greenness in old age.”

IRELAND.

THE controversy on the Catholic question, so far at least as concerns Ireland, has now reached a new and very important stage, in which it seems likely that if the opposing parties were a little cooler, they might find that in many principal points they approximate to a considerable extent. It is now at once avowed by the Emancipists, (as common sense and plain dealing had always required, though policy had kept it in the back ground,) that Emancipation would do very little unless accompanied by much other reform; and the opposite party, being obliged to confess that things cannot rest as they are, are beginning to contend,—not, as they used to do, that change is unnecessary, and that Emancipation should be opposed *because* it would lead to such change,—but that great and important alterations ought and might be effected *without* conceding the repeal of the proscribing laws. They now concede that two such trifles as bread and justice never were fairly within the people's reach. If both parties are agreed that some attention ought to be paid to the wants of the community in these and similar respects, the question of Emancipation becomes one rather of means than of ends, and the whole subject has a chance of being considered without mystification from either side.

It is surely important that the English should, now that the subject is, it appears, to be fully discussed, begin to look, and insist on looking, at the whole of it; and that, considering the relief from the exclusive laws rather as an emollient preparative, as a means of strengthening the government for good, by putting it for once in the right, they should calmly but resolutely consider the *entire* grievance, and the remedies which must be concurrent in order to effect a real cure. If any thing is to be done, let all unite in urging that it be done well and thoroughly; and for this purpose it is now more than ever expedient to consider what is wanted, what are the true remedies for the existing evils, and how far each party should abate somewhat of prejudice or prepossession for the sake of consolidating the work.

As far as I can judge of the evils affecting the frame of society in Ireland, and of their probable remedies, I should say, that at least the following measures are of absolute necessity:

1. The first step, no doubt, is the abolition of all religious distinctions in civil affairs, and the most perfect blindness on the part of government to all partialities founded on such grounds.
2. The organization of the immediate executive on principles of the strict-

est justice and impartiality, with all the strength which just principles of action would give it ; but with all the vigour and resolution of a determined purpose to enforce fair play, and to repress disorder of every sort on the instant of its manifestation.

3. An entire reform in the administration of justice, civil and criminal ; an inflexible enforcement of all legal authority ; an appointment, at least for a time, of persons removed from all internal faction or national partialities, as the administrators of local law. Justice has long been a stranger at the tribunals of Irish justices ; and it is doubtful with me whether, for a time, it would not be necessary to send English stipendiary magistrates of respectable character into most districts. Every county might for a time be furnished with a strong and able board of supervision of every thing conducive to the perfect administration of justice.

4. The representation should be placed exactly on the footing of the English ; not that the English does not want amending, but equality is highly important, and both may proceed to amendment together. The present system of tributary electorage, though at the moment stimulated into becoming an organ of national retribution, must, in the long run, form a herd of slaves to the aristocracy, and can never be looked to as the healthful organ of a country's freedom and independence.

5. In all towns and cities where the exclusive system has been enabled, by a bad distribution of elective authority, to monopolize power, and make it the instrument of faction, such a moderate remodelling should take place as should allow the fair voice of public opinion to be heard, and should put an end to oppression on the one side, and smother discontents on the other.

6. The present Protestant Church Establishment is the fruitful source of endless dissension. It is not proportioned to the station and comparative importance of its professors, and the nature of its revenues occasions perpetual discord. It, in fact, exists in direct defiance to real Protestant principles. Those who wish to strengthen it, should endeavour to proportion it in some degree to the obvious justice of the case, and should at least remove, as much as may be, of the causes of offence in the management and collection of its revenue. All parties have been afraid to speak plainly on this subject, but it must be met. Although the possessory rights of no individuals need be affected by any judicious reform, the feelings and prejudices of too many, perhaps, are involved to render it easy to have recourse at once to any such principles of impartial justice and policy as would, no doubt, guide any one who should sit down for the first time to provide for a church so situated ; but many glaring anomalies might be removed ; cures might be provided for on equalized principles ; and tithes (the perpetual source of discord) might every where be commuted for land or corn rents.

7. In a country so situate, policy and justice, I think, require that a legal provision should be made for such a church as the Catholic church must be. If there be a justification for supporting *any* religious worship from public funds, the Catholic worship is one which should be decently provided for in every Irish parish. This should be provided, for all at least who chose to receive it, through some public institution founded and conducted on fair principles. The Protestant establishment *ought* to furnish the fund from its excrescencies. The tithes, or their value, are, no one can doubt, enough in amount for both, and the public have no right to pay twice ; but

if such a resource be found unmanageable, the fund should be provided elsewhere. One would think that at least the bishoprics of Ireland could be placed on a scale of extent and endowment equal to the duties to be performed. Measure both by a fair English average; and it is certain that such an arrangement would (at the same time that it strengthened the Protestant Church, by making it more just and respectable) furnish ample funds for the decent support of the Catholic hierarchy.

8. The Government, having based itself on just principles, might, by legislative authority, provide and strictly enforce all such regulations as might really be necessary for repressing any action of its Catholic subjects tending to civil disorder, or any consequences of discipline, foreign or domestic, which should be found inconsistent with internal tranquillity. Catholic governments find no difficulty in this; and there is no reason why Protestant authorities should be weaker. The Duke of Wellington very properly observed, that what is to be done on this head is much better done by legislation than by negotiations, which only embarrass and compromise both parties. When once, however, it was the policy of the Government to render all the business and discipline of the Catholic Church as overt as possible, (by furnishing it with the means of conducting its affairs openly, and with decent state and order,) and thus to bring every thing under the control of public opinion, instead of drawing it into a sort of smuggling trade, we should hear very little of the necessity of *securities*, though, to please the old ladies, it might be politic to make some provisions.

9. A provision in the nature of our poor laws, duly regulated, should be established. The principle that the poor must live, though the landlord may choose to spend their earnings in a foreign land, should be enforced; that it may be made the interest of the rich to improve the condition of those whom they must otherwise maintain, instead of driving them over to impoverish England.

To these matters of primary necessity I should add, that public improvements should be zealously encouraged, till security for person and property has drawn capital into the country. In Dublin, and, if necessary, in every county, special commissions of public improvements, in arts, commerce, agriculture, and internal administration, should for a time be put in action, with ample powers to do what can be done promptly, liberally, and at once. The renovation of the frame of society should, with the truest economy, be well pushed at first.

I cannot but persuade myself that if the government were once seen to be rigidly just, and being just, became strong, vigilant, and inflexible, in its purpose; if equal laws were administered; if religious distinctions and consequent party factions were abolished; if the sources of a thousand petty heart-burnings were removed; if it were made the interest of the aristocracy which forms the curse of the land, to become its blessing,—the seeds would be sown which a little fostering care would soon ripen into an abundant harvest, and Ireland would at last have some chance of possessing a powerful, united, and happy people.

A DISSENTER.

THE BISHOP OF LICHFIELD'S CHARGE.*

THE Charge before us is founded on the following passage in the ordination service of the Church of England: "See that you never cease your labour, care, and diligence, until you have done all that lieth in you, according to your bounden duty, to bring all such as are or may be committed to your charge unto that agreement in the faith and knowledge of God, and that ripeness and perfectness of age in Christ, that there be no place left among you either for *error in religion or viciousness in life*."†

On these concluding words Bishop Ryder comments. "Though invested with the authority of superintendence," he disclaims "dominion over the faith or arbitrary control over the conduct" of the clergy of his diocese; and, after a solemn, affectionate appeal to their consciences on the responsibility of their office, he proceeds, in the first place, to consider the subject of *error in religion*.‡

Under this head of his Charge he touches on "*the prime fundamental controversy* which has ever existed between us, [the Church of England,] as chief of the Protestant body, and the Church of Rome."§

It is little creditable to our age and country that the controversy, so designated, has, in this excellent prelate's language, "appeared to revive" during the last four years, "with almost its pristine tone and vehemence." Such "pristine vehemence" we lament, and deem highly disgraceful at a period which ought to be a period of great comparative light and civilization. We are, besides, of opinion that the controversy has been "revived" and inflamed by fictitious circumstances, which cause the theological and ecclesiastical question to be confounded with the subject of the claims of justice and the dictates of enlightened policy. Perhaps the discussion was never so ably and effectually conducted on the Protestant side as towards the end of the seventeenth century, and at the beginning and in the middle of the eighteenth. Hereafter it not improbably may be resumed with yet more advantage. When Protestants and Catholics shall be placed on exactly the same ground, in point of civil eligibility, then, and not before, the matters, whether of discipline or doctrine in debate between them, may be fairly and beneficially canvassed. Dismissing this topic for the present, with these general observations, we pass to another, in which our interest is still more immediate and direct.

For the next error, which "recent circumstances" induces the Bishop of Lichfield and Coventry to notice, and which, (he remarks,) "to say the least, is equal in magnitude and danger to the former, [the creed, &c., of the Romanists,] is that which impugns the doctrine of the Holy Trinity, and the atoning efficacy of the death of our Lord Jesus Christ."||

We presume that the "recent circumstances" here intimated have arisen out of "the attempts" of Unitarian Christians "to obtain parliamentary exemption from the necessity of participating in the marriage ceremony" of the Established Church. At least we are unacquainted with any other circumstances, equally recent and public, which could "induce" Dr. Ryder to animadvert officially on the characteristic tenets of that body. If, therefore, we are right in our conjecture, he again blends a question of civil

* A Charge delivered to the Clergy of the Diocese of Lichfield and Coventry, at the Second Visitation of that Diocese. By Henry Ryder, D.D., Lord Bishop of Lichfield and Coventry, and Dean of Wells. Stafford: printed and sold by Morgan; sold in London by Longman, and Co., &c. 8vo. pp. 55. 1828.

† Exhortation to Priests. ‡ Pp. 6, 7. § P. 8. || P. 11.

rights and expediency with questions simply theological. Yet, whatever the season or the occasion of his expressing his judgment of those who impugn the received doctrines of the Trinity and the Atonement, it was perfectly competent to him to introduce such a theme; and we sincerely respect his motives, while truth and duty call on us to weigh his statements.

"The controversies arising from this heresy (the bishop adds) would, we might have hoped, have long since been exhausted by the refutations which have emanated from time to time from various quarters, and especially from our own church."*

Thus, in his lordship's judgment, the religious belief of Unitarian Christians is a *heresy*. Let him not be displeased if, with his own phraseology, and his own sentiment concerning us, we compare part of a well-known apologetic address.† Bishop Ryder will recollect who it was that said, "After the way which they call *heresy*, so worship I the God of my fathers." Here we might safely leave the accusation, though we may be further permitted to remind the accuser that, agreeably to the scriptural definition and illustrations of the terms,‡ Unitarian Christianity is not, cannot be, *heresy*, nor are Unitarian Christians *heretics*.

The bishop's manner of accounting for the obvious fact, that the controversies of which he now speaks have not long since been exhausted, is the following:

"But pride of reason and self-righteousness, and a generally inadequate sense of the requirements of the divine law, of our own transgressions of that law, and of our moral inability to fulfil it, with our consequent ignorance of our need of a perfect vicarious sacrifice, are sufficient to maintain, even in minds fully accessible on other subjects to the light of evidence and sound learning, this deplorable blindness to the clearest, most prominent, and most influential truths of Holy Writ."

Previously to our examination of the clauses of this sentence in detail, we will suppose (the supposition is perfectly just and natural), that some amiable and estimable prelate of the Catholic church, some *Fenelon* of his country, age, and district, lays before his assembled clergy his own solution of the difficulty, that a truth so "clear," so "prominent," so "influential," as TRANSUBSTANTIATION, fails of being embraced by several men, whose minds are fully accessible on other subjects to the light of evidence and sound learning. He is astonished that the controversies arising from this branch of Protestant *heresy* have not long since been "exhausted," &c. The cause, he thinks, is "pride of reason," and a certain unhappy state of the will and judgment, which indisposes some men to acquiesce in God's revelation, and in the doctrines of his holy church.

Dr. Ryder would hardly be satisfied with such an attempt to solve the problem. He would not admit this to be quite a pertinent, a fair and equitable proceeding, on the part of any Catholic prelate or writer. It would be natural for him to say, "The controversy respecting *transubstantiation* should be determined by evidence, and by evidence alone: the appeal must be made exclusively to the Scriptures." He would even censure, firmly, however mildly, the substitution of a reference to motives,

* Pp. 12, 13.

† Acts xxiv. 14.

‡ The word *heresy*, or *heresies*, will be found in only nine passages of the New Testament [Greek]; and in these, with three exceptions, it bears no unfavourable sense. There is but a single text, (Tit. iii. 10,) where we read of a *heretic*: the verses which follow clearly shew how little the name has been understood, and how indiscriminately applied.

and feelings, and religious character, for inquiry and argument. No man, we are persuaded, is more desirous than the Bishop of Lichfield and Coventry of being just and candid to all around him. Upon reflection, he may perhaps be sensible, that what he would reprehend in the supposed conduct of a Catholic writer towards himself, Unitarian Christians must discern, not without regret, in a few paragraphs of his Charge. Whether *transubstantiation*, or the received doctrines of the Trinity and atonement, be under consideration, there is, thus far, no difference in the cases.

"Pride of reason," he intimates, has prompted our rejection of the tenets of which he is the advocate. Bishop Ryder does not appear to censure or to withhold the exercise of reason upon subjects of religion; for he animadverts, in this very Charge, on a class of "the Papal champions," who, he tells us, "cast a veil over all that startles our reason and shocks our prepossessions."^{*} Evidently, then, his own reason is startled—his own prepossessions are shocked, by some of the *dogmas* in the creed, and some of the pretensions in the Church of Rome. Probably he might even adopt the language of one of his predecessors in the see of Lichfield and Coventry, and exclaim that "reason stands aghast" at such *offensive* notions," and "faith herself is half confounded."[†] Nevertheless, in so delivering his judgment, not, be it remarked, of the truths of revealed religion, but of human statements and human fancies, he is sure to encounter from Romanists the accusation of being influenced by "pride of reason."

May there not be danger, lest, in imputing to any of our fellow-Christians and fellow-men "pride of reason," we indulge an excess of self-partiality? Let us analyze the imputation and the phrase. May not our meaning be simply this, that what other men take to be "the light of evidence," of *sober reason*, of "sound learning," leads them to reject, not the word of God, but our interpretations of the word of God? How is it that we can even speak of *reason* being *startled* at certain things in the creed of Romanists, while it does not occur to us that other persons may be *startled*, and, possibly, on as good and firm ground, at articles in our own? Is reason an excellent gift only when we find, or think we find, it on our side? In this case exclusively, is it sober, and modest, and safe; while in those who "follow not with us" it is a blind guide, and a proud and arrogant usurper?

Unitarian Christians readily submit their judgment to what they consider as scriptural evidence. Can any around them say more, without laying claim to inspiration? Bishop Ryder does not *prostrate* his understanding, does not surrender his reason, to what he views as being altogether the doctrines of men. Let him refrain from blaming us, if we continue to take the course which he himself pursues; to act on the principle which, as a Protestant, he recognizes and approves.

We are sorry that such a man beholds us as guilty of *pride*, "of self-righteousness," and thinks that we have "a generally inadequate sense of the requirements of the divine law, of our own transgressions of that law, and of our moral inability to fulfil it." Is there then no other and "more excellent" way—none more consistent possibly with truth and candour, and the absence of all pretensions to "self-righteousness"—of explaining the fact that many individuals, of "minds fully accessible on other subjects to the light of evidence and sound learning," do, nevertheless, reject certain opinions embraced by the Bishop, and by numbers beside, as most *clear*,

* P. 9.

† Bishop Hurd's Sermons at Lincoln's Inn [1785], Vol. II. p. 287.

prominent, and influential doctrines of holy writ? Would not the more obvious and just conclusion be, that these men, being confessedly accessible in general to the light of evidence and sound learning, at least may be open to the same light in respect of the interpretation of holy writ, that they may be capable of being governed, and willing to be governed, by the degree of light and evidence afforded; and that if, after all their researches, they err, (for they lay no claim to infallibility,) the error is "their misfortune, not their fault,"* is imputable to the judgment, and not to the heart? Where, on earth, shall we discover the infallible arbiter, empowered and qualified to determine on our springs of action? Far be it from Unitarian Christians—from any Christians, to think highly of themselves—more highly than they ought to think! But still we would humbly trust that we are not insensible of our utter need of the salvation provided in the Gospel, of Divine mercy, and Divine aid. Endeavouring to ascertain fully what are the truths which Jesus and his apostles taught, and this by diligently comparing scripture with scripture, we regard it as "a very small thing that we should be judged of man's judgment. He that judgeth us is the Lord."† Language, such as we have transcribed from Bishop Ryder's Charge, we read with concern, principally on account of its tendency to divert men's attention from legitimate evidence,—from the STANDARD to which all the controversies in the Christian world ought to be submitted.

The Bishop of Lichfield and Coventry having said so much for the purpose of explaining the modified and rather partial success of one class of the controversialists, "writers of no mean power and acquirements," speaks thus of Unitarianism,

"This mistaken cause has of late years received little or no addition of strength."

Some addition it assuredly has received; as, indeed, the respectable Prelate's acknowledgment would seem to imply and admit.‡ The addition has even been considerable, if viewed with reference to those *condemnations*, by which numbers of mankind are deterred from all investigation; and it will be greater still, when there are fewer obstacles to an impartial, attentive study of the Scriptures, and to a courageous profession of the doctrines which, as the result of such a study, they are understood to teach.

Dr. Ryder subjoins,

"Its advocates have been proved liable to the charge of diminishing from, while the Papist adds to, the sacred volume of inspiration."

This is a very serious "charge" and declaration. We must suppose that his Lordship, as he expresses himself in such decided terms, and without the smallest reserve, has diligently read and weighed the evidence brought forward by the accused, as well as by the accusers: and we turned with eagerness to his *Appendix*, in the hope of there finding some illustrations and alleged vouchers of his assertions. In this hope we were disappointed: he calls no witnesses; he produces no documents. What he does, is to prefer against us, or rather to revive, a bill of indictment, and instantly to enter on record a verdict of "Guilty!"

"They have been proved guilty," he tells his clergy, "of mutilating the oracles of God by erasures and alterations, which the most inexperienced

* John Hales' Letter to Archbishop Laud.

† 1 Cor. iv. 1—6.

‡ See, too, p. 13, of his Charge.

Tyro in Criticism would be ashamed to apply to works of mere human literature and ephemeral moment."

We cordially wish that he had specified the erasures and alterations to which he adverts. To general accusations we offer a general replication. With all just deference, we affirm that we are innocent of such mutilations, such erasures and alterations: and Dr. Ryder, if, hereafter, he possess an opportunity of explaining and supporting what at present we must style indefinite and groundless allegations, may ultimately concede that, on this head, we are not altogether inaccessible to "the light of evidence and sound learning."

Criticism, in its application to the Scriptures, has two divisions. One of these regards *the text*; the other, *the interpretation*, of the Sacred Volume. That which is exercised on the text, bears the name of *Biblical Criticism*: that which investigates and employs the principles of just interpretation, is distinguished as *Scriptural Criticism*.* Important ends are answered by the distinction. The rules of "Biblical Criticism" are comparatively few, and, in theory at least, almost universally recognized and respected; while those of the second branch of Criticism are observed to leave room for a much wider diversity of opinion. Our meaning will be unfolded by an example. Various and even mutually conflicting comments on such a portion of the New Testament as Philipp. ii. 5—9, have been proposed by a number of preachers and writers: and, hitherto, there is no approach to unanimity in the judgment of the theological world on the point, which of the comments gives the real sense of the apostle. Not so, on the question, whether two well-known clauses in the Received Translation of I John v. 7, be genuine Scripture, and came from the pen of him who leaned on Jesus' bosom. Here, with rare and singular exceptions, divines—inquirers—of all denominations, are agreed. It would now be reasonably considered as some impeachment of a man's scholarship and *experience in criticism*—and this, be he Trinitarian or be he Antitrinitarian—to deny that the clauses so rejected by Griesbach are spurious, are interpolated. We could not, indeed, with any show of truth insinuate or say of such an author as Bishop Burgess that, because he attempts to uphold the genuineness of them, he is a "Tyro in Criticism:" yet, beyond doubt, if we had been unacquainted with his critical labours in a different field, and with far happier success, our astonishment at him, in the character of a *Biblical Critic*, would have been less profound. The truth, we repeat, is, that the large majority of intelligent and well-educated theological scholars, of every church and society, concur with each other in acknowledging and respecting the principles of Biblical Criticism, their solidity and their practical use and bearing. When Bishop Ryder shall have shewn that Unitarian Christians transgress these principles, in erasing the clauses just instanced, or any similar clauses or words touched by the impartial wand of Criticism, as being unauthorized additions to the Sacred Text; and when he shall have further shewn that we violate the same principles in adopting those "alterations" of the text, which that wand has marked as genuine readings, we will then confess ourselves guilty of *mutilating* "the oracles of God:" we shall then sink under the conscious shame of the ignorance, the wantonness, and the levity, imputed to us by "his record of accusation and conviction."†

* Bishop Marsh's Lectures, &c., No. 11.

† After the labours of Griesbach, Porson, Michaelis (J. D.), and Marsh, on I John v. 7, not to enumerate those of other men of greater emulence in the theo-

The *interpolation* of "the oracles of God," is an offence quite as heinous as the wilful *mutilation* of them: and in both cases we must be understood as alluding to an act of the will—to more than even blameable inadvertency. Now Biblical Criticism is eminently and strictly impartial. This criticism exists, and is instituted for us all. If it expose and condemn mutilations, erasures, and alterations, (we mean such as are made without and against evidence,) it equally condemns the *additions*, the *interpolations*, which man's poor wisdom has superinduced on the original narrative, argument, and declaration; and this, whether the tenets of Unitarian Christians or those of Trinitarian Christians be concerned.

It has afforded us pleasure to observe that the present Bishop of Lichfield and Coventry gives his parliamentary suffrage in favour of the relief of those of his fellow-subjects who think themselves aggrieved by the Marriage Act, as it now stands. The broad principle of religious freedom, is the firmest basis on which that relief can be solicited or afforded. This excellent person, therefore, whose good opinion all who know him must be desirous of conciliating, and who is conspicuously a stranger to the pomp as well as "pride of prelacy," will allow us to regret that, as the advocate of the prayer of the petitioners, he lays greater stress on a kind of *odium theologicum* than on the intrinsic and palpable *justice* of the case. His words are these:

"Their attempts to obtain Parliamentary exemption from the necessity of participating in our marriage ceremony have been supported, in my opinion, indeed justly, (so far as the simple object of the petition was concerned,) but supported upon arguments which, while they assert to its utmost extent the right of toleration, yet stamp the opinions, which in this instance call for the exercise of that right, with the strongest reprobation. Compliance with the petition was urged, in order to deliver our temples from such reluctant, such inconsistent worshipers; and the mysteries of the holy Trinity from the inward scorn and ill-concealed ridicule of those who are compelled to listen with seeming acquiescence to what they, in their hearts, with no small hazard of impiety, dare to stigmatize as idolatry."*

We take Dr. Ryder to mean that, as a member and a prelate of the Church of England, he is no less anxious to release Unitarians from the legal obligation to engage in any of its ceremonies and services than Unitarians are to be thus released. This measure would be historically and substantially equitable. When the book of Common Prayer was framed, and, unhappily, long afterwards, *Nonconformity* was a crime: it was assumed that all the subjects of the realm frequented the established worship; and the forms of ritual—whether they regarded *baptism*, or *burial*, or *marriage*—were really *public* forms, and almost daily celebrated, in the presence not merely of interested and official parties, but of a mixed congregation. The phraseology of the services and the directions of the rubric, place this statement beyond dispute; and here we are furnished with

gical and literary world, we may consider the famous question of 'the three heavenly witnesses' as being at rest. That Biblical Criticism deprives Unitarian Christians of a passage or two on which they fondly relied, may be seen in Griesbach on Matt. xix. 17. They cheerfully make the surrender, and this, even could they less afford to make it. As to the introductory chapters of Matthew and of Luke, many Unitarians (among whom was Lardner) have retained them. The question is altogether a question of Biblical Criticism, and has divided even some Trinitarian Christians. *Introd. Michaelis, I. [1793], pp. 210, &c.*

* Pp. 11—13.

demerit speaks of the inward scorn and the in-concealed of which the Bishop of Lichfield and Coventry complains. Those would subdue, we would discourage. But we are not the less that, on this very account, "the stone of stumbling" be speedily. If "it must needs be that offences come," still, theirs is no en- tion "by whom the offence" either "cometh," or is deliberately

r Trinitarian neighbours and fellow-christians we charge not the *idolatry*, nor stigmatize them as idolaters. We are silent as to be our own character and situation, if believing in none other God, even the Father, we associated with him two additional beings, as objects of our worship. It is a matter of judgment with us to abstain from revolting language, especially when same time, vague, ambiguous, and incorrect. Let *individuals* who are denominated Unitarian Christians, answer for themselves that we have expressed the sentiment, and described the body.

Ryder fears that Unitarianism, ["this awful denial of the Lord at us,"*] "though little known to the poor, is not uncommon of the middle class, who are elevated above their fellows by ee of superior learning† and mental sagacity." Among these taken cause" has, perhaps, received some *addition of strength*. enture to state it as our conviction, that, in proportion as sound and sober inquiry gain ground, such an addition will be larger. y among the middle classes of society—those whom neither pombs nor wealth intoxicates—that we may with reason look for an on of our numbers. Plain statements and plain evidence are vited to persons of this condition. "The light of sound learning is essentially essential and useful to those whom leisure enables, or whom es, to explore the origin and progress and establishment of human of Divine Truth. But there are those, and not a few, of "the s," who, reading the Scriptures, and comparing one passage with

not of clear authoritative declaration by the Founder and first preachers of the Christian faith; while, on the other hand, we have in the Sacred Volume *literal and unequivocal* ALLEGATIONS of the sole, exclusive deity* of him who is recognized there as "God, even the Father." Among "the middle class" there are many who will not fail to see that the word *atonement* is found in only a single passage of the New Testament,† and obviously means, and should have been translated, *reconciliation*—the reconciliation of men to God, not of God to men.

But Dr. Ryder grants that Unitarianism may be found "even" among others of higher rank, "who," in his opinion, "convinced that they must adopt some form of Christianity, satisfy themselves readily with that which least requires the submission of the intellect, the sacrifice of worldly indulgencies, and the exchange of the carnal for the spiritual mind."

These are his Lordship's sentiments and assertions in respect of Unitarianism, and one class of its professors. When he shall have exchanged bare statement for proof, we shall gladly accompany him in the survey of any *evidences* that he may be able to produce! Meanwhile, if Bishop Ryder denounces Unitarianism, because it "least requires the submission of the intellect," (an accusation which is true or false, according to our several explanations of it,) he should, consistently with this remark, but very inconsistently with his observations in pp. 9, &c., of his Charge, embrace that form of Christianity, which most "requires the same submission."

N.

(To be continued.)

POTAMOLGY.‡

POTAMOLGY—what is that? Why the science of Rivers, to be sure; and a very good science it is; and a very good word it is, to designate that science, coined out of sterling Greek, its two etymons flowing harmoniously together into a continued stream of sound, and well deserving to become a current expression. We thank Mr. Smallfield for teaching us that word; but we thank him much more for this tablet of many waters, which he has just ushered into the world under so appropriate an appellation. It was a happy thought; and the execution is as judicious and laborious as the plan is simple, novel, and useful. Rarely, indeed, can so much information have been condensed into so small a compass; and yet more rarely can it have been purchased at so insignificant a price; a price which cannot possibly remunerate the Compiler for his pains, but by that general adoption of his work by schools and families, as well as in libraries and public institutions, which we trust it cannot fail to meet with.

We heartily recommend this production to the purchase and patronage of our readers on account of the quantity of fact which it contains, the subject to which it relates, and the method of teaching (either one's-self or others) to which it belongs.

In this sheet there has been found "ample room and verge enough" for

* Deity of nature and person, as discriminated from *divinity* of office.

† Rom. v. 11.

‡ POTAMOLGY: a Tabular Description of the Principal Rivers throughout the World,—their Rise, Course, Cities, &c., Tributary Streams, Length and Outfall into Oceans, Seas, or Lakes. Compiled and printed by G. Smallfield. London: M. Sherwood, and G. and J. Cary, &c. Price 3s. coloured, or 8s. coloured, varnished, and mounted on Canvas and Roller.

essence, not merely of many pages, but of many volumes. From half a dozen to half a score such tables, hung round a room, would put at once before the eye all the real information which, with much time and toil, would be obtained from a costly geographical library. The sheet is divided longitudinally into thirteen columns, over which, by a judicious alternation of coloring, the eye ranges without any sensation of weariness or indistinctness. They contain 1, the quarter of the globe; 2, the name of the river; 3, the country and province in which it rises; 4, the town, mountain, or other remarkable object at or near its rise; 5, the latitude and longitude of source; 6, the countries and provinces which it runs through or divides, together with the bearings of its course from one position to another; 7, the cities, towns on or near it; 8, the chief tributary streams in the order in which they enter the principal stream, whether on the right or left bank, and the length of their course to the junction; 9, this column is headed "navigable," and tells much more than it promises, in many instances giving the breadth of the stream, and the different distances to which it may be ascended by different classes of vessels, from the flat-bottomed boat to the man of war, with other collateral information; 10, the length of the river, for which the authority is given, and as there is much discordance on this point, the conflicting statements are inserted; 11, the sea into which it falls, with its local name of gulf, bay, channel, &c.; 12, the towns, &c., at or near its mouth or mouths; and, 13, the latitude and longitude of this termination of its course. The history of the river is thus traced in all its windings, and its accessions, and its connexions with the abodes of commerce and the boundaries of dominions, from the commencement of its course in the tiny spring, to its close in the "deep unfathomable sea," which if it be, indeed, "a grave meet for mortal souls," is worthy to receive into its bosom the streams whose unending renovation makes them as enduring as the everlasting hills.

By way of specimen we will trace the first river across the chart, through several divisions which have just been enumerated: for example, the Danube, in Europe:

"DANUBE, ancient *Ister*—Swabia, in Grand Duchy of Baden—Donauingen—48, 5 N. 8, 10 E.—E, NE, Swabia; NE, N, SE, Bavaria and Austria; S, from the town of Vaitz, Low. Hungary; SE b E, Up. Hungary, d E b S, from Servia; SSE, E b N, E b S, N, E, Wallachia and Bessarabia in Bulgaria—Ulm, Ingolstadt, Ratisbon, Passau, Lintz, Vienna, Presburg, Vaitz, Buda, Peterwardein, Belgrade, Widdin, Nikopoli, Silistria, Aylov, Galatz, Iamail, Kilia—Iller, Lech 120 miles, Iser 180, Inn 240, Drava 150, Waag 165, Drave 360, with Murr 225, Theisse 495, with Maros 10, Save 330, Morava, in Servia, 210, Alouta, 300, Sereth 300, Pruth 390—To Ulm for boats; in some parts for large ships, but not by the mouths—1833 miles, *Smith*; 1800, *Edin. Gaz.*; 1710, *Malte-Brun*.—Black Sea six months—Kilia, &c., &c.—44, 35 to 45, 25 N. 29, 20 to 29, 45 E."

In this manner has Mr. Smallfield given a summary of what is most important to be known of the principal rivers in the world. His plan includes out 70, (with nearly 600 tributaries,) of which several are formed by the union of two or more large rivers, as the Mississippi and Missouri in North America, and the Rio de la Plata, Paraguay, and Parana, in South America. With the exception of the Thames, and it would have been inexcusable not to have made that exception, no stream is introduced whose length does not exceed 300 miles. It is to be hoped that he will serve up the small fry afterwards. Their lesser dimensions will be no objection, provided they give claims on our attention, for there is before us sufficient evidence of his

trustworthiness in matters requiring minute accuracy, and that is a very important quality for such a task.

We cannot help fancying that Mr. Smallfield loves his subject very much ; he seems to have plunged into it very heartily, and to be still thoroughly immersed in it : and we love it too ; and therefore it is that we wish him sufficient encouragement to complete and even extend his design. We have never felt the difficulty of the honest boatswain, who wondered what could possibly be the use of so much dry land in the world ; neither have we any doubt about the use and the beauty of the rivers by which it is variegated. An acquaintance with them well deserves to be erected into a distinct science. We hail *Potamology* with a cordial greeting ; and welcome it to our studies, parlours, schools, reading rooms, lecture rooms, mechanics' institutes and universities. There is no end to the interest which rivers excite. They may be considered physically, geographically, historically, politically, commercially, mathematically, poetically, pictorially, morally, and even religiously, by which we mean devoutly as well as ceremonially. In the world's anatomy they are its veins, as the primitive mountains, those mighty structures of granite, are its bones. They minister to the fertility of the earth, the purity of the air, and the health of mankind. They mark out nature's kingdoms and provinces, and are the physical dividers and subdividers of continents. They welcome the bold discoverer into the heart of the country, to whose coast the sea has borne his adventurous bark. The richest freights have floated on their bosoms, and the bloodiest battles have been fought upon their banks. They move the wheels of cotton mills by their mechanical power, and madden the souls of poets and painters by their picturesque splendour. They make scenery, and are scenery, and land yields no landscape without water. They are the best vehicle for the transit of the goods of the merchant, and for the illustration of the maxims of the moralist. The figure is so familiar, that we scarcely detect a metaphor when the stream of life and the course of time flow on into the ocean of eternity. Superstition has consecrated and adored their waters, and religion made them its emblem of moral purification, and there is the river of life even among the bowers of Paradise.

We hinted at a method of teaching Geography with which Mr. Smallfield's tabular plan harmonizes. We mean the reverse of the common system, which begins at the wrong end, teaching artificial and political distinctions first, and natural ones afterwards ; or rather, perhaps, not at all, save as they are incidentally and therefore very imperfectly acquired. Pure Geography (as the French writers call it) should always be taught first, and made the basis of all the other kinds of knowledge which are usually connected with the term Geography, including the productions of the soil, location of minerals, distribution of animals, demarcation of kingdoms, &c., &c. Having studied the surface of the Globe as nature has shaped, indented, divided, and diversified it, by mountains, rivers, and seas, the mind would come prepared for the other, the less obvious and permanent distributions of its surface, according to which it is mapped out by science, history, and politics. They would be easily superinduced upon the original chart ; would be, as it were, only so many different modes of dividing or colouring it ; and would be made the more intelligible by their reference to it. A set of Tabular Descriptions, which we hope Mr. Smallfield will go on to produce, would much facilitate this rational mode of teaching Geography ; while they would also be exceedingly valuable, and in some measure supply a serious deficiency to those who have been instructed, or are instructing, in the ordinary way.

ON THE APPLICATION OF UNITARIAN PRINCIPLES TO THE REFORMATION OF CRIMINALS.

WITH the consideration of many of the important moral subjects which excite the benevolent exertion of the wise and good in the present day, Unitarian principles seem to be closely connected. Those opinions which inculcate the belief of the limited duration and reformatory nature of future punishment, must necessarily exert a beneficial influence on the question of prison discipline and penal law; and those persons must surely be the best fitted for the humane management of these momentous and awful subjects who have a firm conviction of the merciful character and dispensations of their Creator, and believe that it is his intention finally to save and to bless every creature which he has thought fit to call into being. They must be enlightened to know that no mind is created in vain, or is incapable of a high degree of improvement, or is destined for other than useful and good purposes by its Maker, before they can be furnished with a spiritual armour to come into a *hopeful* contact with misery and vice. When they believe this, when they feel a strong moral trust that a soul, with all its noble capacities and powers, its intellect and its passions, is not made to be cast away, however degraded and obscured by the evil direction of its gifts, when they are solemnly impressed with the truth that God is too good to inflict everlasting or infinite sufferings for any only mortal and finite sins, then, and not till then, they have those views of his kind and holy and merciful nature, which render them worthy to be entrusted with the regeneration of their fellow-creatures, or likely to attempt it in the spirit in which alone it can be successful. They will be benevolent in every thing, because they believe their Maker to be benevolent, and they will follow the example of their Saviour in all their treatment of others, because he is the most perfect example of that benevolence. On this ground they will try all human laws and customs by the test of a pure and rational Christianity, and approve or reject them accordingly. They will, in consequence, oppose the punishment of death for offences, because the whole spirit of the Christian Scriptures is opposed to it. The same tribunal will shew them the folly and impolicy as well as wickedness of all severe or cruel methods of attempting the improvement of criminals; it will teach them that the mind is not to be changed by corporeal inflictions, and that there are rights possessed by every living being which a religious person will respect under all circumstances. They will try to gain the gratitude and good will of the miserable, by endeavouring to reach any virtuous or kindly feeling which remains unextinguished, because they understand that it is by good motive and not by mechanical effect, that they can secure any certain improvement. They will be incapable of feeling indignation against offenders, and will be filled with the purest compassion, because religion teaches them that the natural consequences of sin are in themselves severe suffering, and that only the Being who reads the human heart is fully able to measure the degree of guilt in any transgression; whilst they cannot be disheartened in their virtuous efforts, because they look forward in every failure to that great and glorious result of all evil and misery which will eventually make the existence of every human being an evidence of the mercy and kindness of God. Nor is the benevolence of its religious belief the only advantage which the Unitarian creed possesses over others with respect to criminals. Its clearness and simplicity make it peculiarly suited for the improvement of the ignorant and the darkened mind; for it is not by mysterious doctrines or speculative

opinions that the sinner, whose evil habits are strong, can be touched or reclaimed; if opinion at all has any power of reaching such a mind, it must be by instilling the simple principles of the jurisdiction and authority of his Maker, his constant inspection and presence, and such truths as are calculated to make a deep and immediate impression. But is not some preparation necessary to bring the obdurate offender under the influence of benign and salutary impressions? Could we not facilitate this by placing him in circumstances favourable to virtue, to order, and to comfort? Mrs. Fry, in this respect, has shewn her knowledge of the human heart in her attempts at Newgate, and what an Unitarian Christian would have been led to by his religious views, her own good sense dictated to her; it is by the practice, in however small a degree, of kindness and goodness, in witnessing virtuous examples around them, that an idea can be conveyed to the mind of a guilty character of the wisdom and benevolence of the Deity. Their ideas of his attributes are dark and weak, and whatever is remote or theoretical is too refined to influence them. But when they come into immediate contact with a portion of their fellow-creatures whose minds and motives, though greatly superior to their own, they are in some degree capable of understanding, they have a moral standard before them by which to judge of themselves; and if by those persons they are uniformly treated with justice and kindness, they are also to be improved by their grateful feelings; for how few are so hardened as to be totally insensible to benefits humanely conferred!

Now, in this practical and most important change in the habits and feelings of sinners, Unitarianism is an unerring guide; because an Unitarian feels convinced that the great object of the gift of life is virtuous exertion, and the formation of a pure and correct character; for in his view religion is not the understanding of abstruse or confused dogmas, of differing and sometimes contradictory theories, but the perfection of his moral being, the regeneration of his soul, the conflict with sense and temptation, the mastery of his passions, the general improvement, refinement, and sanctification, of his whole character. He knows that the way-faring man, though a fool, cannot err therein; that in making the malicious kind, the cruel tender, the abandoned orderly, he is spreading, in the manner most acceptable to his Lord, the interests of true Christianity; that he is preparing the soil for higher and holier knowledge, and gradually inducing a taste for order and virtue which must precede any capability of true devotional feeling. An Unitarian believes that wherever Christian motives exist and produce Christian virtues, the person who possesses them is a Christian, though he may be mistaken in his speculative belief on many difficult and comparatively unimportant points—points which he considers it of trivial consequence whether they are ever presented to the consideration of any but philosophical or highly cultivated minds.

Now, the Orthodox and Calvinistic creeds are precisely of this abstruse and difficult kind; fitted only to confuse even intelligent and reasoning minds, and often leading them out of their depth into those questions which it has pleased a wise Providence to leave in darkness, and to cover with an impenetrable veil from human curiosity. God has, indeed, revealed himself fully to us in the character of our heavenly Father, in his glorious moral attributes, in the perfection of purity, wisdom, and goodness; these he has mercifully unfolded to the contemplation of the lowest of his rational creatures, but his nature, the mode of his existence, his plans, the wonders of the unseen world, the origin of evil, and many other points, are not revealed truths, nor can any effort of mortal intellect ever attain to them. Supposing for a mo-

ment that the Trinity were true, it would still be an unrevealed truth, and, as such, it would be one that has no immediate bearing on moral usefulness or on the actions of human beings. Every thing that our Creator requires of his creatures, as the condition of their happiness or salvation, is explicitly and fully declared. We have line upon line, and precept upon precept. Now the great value of the Unitarian religion is, that it regards this moral code which is given for the daily government of our lives as the most important part of revelation to us, because it is that in which we are called to co-operate with the designs of Providence. The nature of our Saviour, or the nature of the Deity, and such metaphysical questions, we are by no means forbidden to form our conclusions upon, but we are not commanded to learn and comprehend these things : but to love mercy, to do justice, and to walk humbly with our God, are injunctions laid upon all, and which all are called upon to obey. Now, are not these moral obligations peculiarly suited to the poor, the ignorant, or the sinful, who cannot have the restrictions of more abstract and refined considerations to withhold them from wrong ? The wicked are generally ignorant. With a child, when we wish to form a religious character, we take his ignorance and childishness into consideration ; we begin by endeavouring to form good and useful habits, habits of kindness, of self-denial, of attention to the comfort of others ; but we should not expect to succeed if we began by attempting to give him abstract ideas of religion and devotion. No, we are obliged to connect these with his previous associations, to lead him from his love and gratitude to us to the love of the great Giver of all, and even to make many allowances for the confusion and strangeness of his first conceptions of a Supreme Being, and gently and carefully to explain sacred things as he is able to receive them. We open the next world to him in its connexion with this ; we unfold to him the probable consequences of a certain course of conduct ; we lead him tenderly in the way he should go until he is able to conduct himself, and just such should be our treatment of criminals : they have shewn themselves incapable of self-government ; it is then our duty while they are under our care to make the circumstances around them such as shall favour their recovery from sin, and as much as possible deter them from it, without depriving them of individual free-will. If we do the last, in our anxiety to prevent the possibility of crime, we make them into automata, we render them incapable of acting upon motive, and, in so doing, we destroy their accountability. Now, this ought to be particularly guarded against, because in destroying practical free-will, we destroy the capability of all improvement ; the very thing by which alone any permanent good can be secured ; for it is the rectification of the will and the intentions which alone is to be depended on. On this account tread-mills, compulsory labour, and all forced exertion, are to be deprecated, because they are eventually unavailing. The unhappy sufferer must believe that *punishment* alone is the object in view, without any regard to the interest of society or to his future welfare ; but, on the contrary, where these two points are manifestly taken into consideration, equity appears, and the purposes of benevolence are answered. The criminal is instructed, and in time acquiesces in his sentence. But are not all compulsory methods contrary to the example of Christ, and to the spirit of Christianity ? Did not he ground all his instructions to sinners on the supposition of an intellectual freedom, a choice between good and evil, a power to obey or disobey ? He appeals to their reason, he wishes them to act upon conviction ; in every word of his discourses he treats them as rational and accountable beings. By persons of a severe creed this is lost sight of ; the criminal is too often regarded as an object deserving only

of vengeance, as a sort of moral monster, whose whole will is evil alone, and that continually—who has no right to choose his most indifferent actions, who has forfeited his human rights, who is to be compelled to whatever his keeper approves, who deserves from all around him nothing but contempt, detestation, and avoidance. By punishing and tormenting him here, they think they are doing God service, (as they believe he himself punishes some of them everlastingly in future,) and they easily overcome their natural relents by persuading themselves it is for the good of society; they forget that, as society is composed of individuals, whatever is the means of raising one mind or saving one human being, is a more certain good to the community, than all the chances of others being influenced by the warning of their sufferings. Why should it be supposed that this will be the case when, in general society, we daily see that it is not, even where the admonition is before their eyes? Do the terrible effects of drunkenness in the loss of health to the individual, in the ruin of families, in the poverty and degradation that ensue, deter others from the crime, even in the same neighbourhood, and with the consequences daily exposed to them? Does even the death of the infatuated man effect this? No, it must be by a principle within, and not by outward fear that the sinner can be restrained; and that principle within must be formed by the inculcation of a purer and better taste, by some idea of virtuous enjoyment, by the instructions of a practical religion, by a living faith, and not an abstract and metaphysical theology. He must be taught that he will bear the results of his own actions, that our Saviour came to save him from his sins by shewing him that repentance (not a mere feeling of sorrow, but the long and difficult process of forming new dispositions and habits) would regain the favour of God—but by no means to exculpate him while remaining in them, however correct his faith may be, from the future and inevitable issues of them. This religious creed gives a man an immediate motive for exertion and endeavours after a renewed life, because he feels it is by the mercy of God a thing put into his own power; while Calvinistic or orthodox views on the contrary, rest so much on a mysterious and heavenly change, that they produce continual deception, give rise to presumption in some, and reduce others to the borders of despair. Hence we may more safely trust to the silent advance of corrected opinions and improving habits, than to religious fervours excited by impassioned addresses to beings more accustomed to be governed by their feelings than their reason. An illustration of this might be found in the sudden conversions in scenes of terror, if the cases were coolly examined. Fear produces a tumult and agitation of mind, which in time must subside into a calm tranquillity, the natural and physical result of over-wrought feeling. This transition is, however, assumed as an evidence of supernatural interposition, and the guilty sufferer readily believes that which is so flattering to his hopes; and hence he is elated with transport by the reaction of his feelings, and the assurances of those who wield the consciences of men, and who even believe they have power to absolve the sinner, and to present him to his Maker, cleared from all imputation of guilt, as a fit object of the Divine approbation, and equally entitled to the rewards held out in the Scripture, as those addressed in the words, “Come, ye blessed of my Father,” &c. These views, so false yet so inviting, are not the views that ever will *reform* sinners, and there is every reason to believe, that the inculcation of them is one cause of the hypocrisy, and affectation of piety and self-abasement, to cloak evil designs, which is known to have prevailed in some prisons, and which has driven some persons to the conviction that the prisoners are incapable of receiving religious impressions. They certainly are incapable of

understanding Calvinism or speculative and controversial inquiries, and the effect of attempting to force such considerations on depraved and unenlightened minds, will only be to add superstition and spiritual delusion to the darkness and ignorance already there ; to produce a fanaticism scarcely less offensive, and in some instances more dangerous than the previous state of mind, and to revolt and astonish the good with the appalling spectacle of a person being made worse in proportion as he increases in religious information. The doctrines of predestination and election, of justification by faith, and others equally abstruse, are totally unfit for the ignorant, by their liability to abuse. This danger is increased by the constant tendency to excess of enthusiasm, which is common to those whose passions and feelings have not been regulated by the restraints which education imposes.

On all these accounts it becomes the duty of Unitarians to consider well the value of their peculiar principles, their purity, their benevolence, their clearness and simplicity, and their great practical efficacy ; and when they look abroad on the wide field of vice and misery which stands in need of exactly such principles, on the unhappy multitude of ignorant prisoners whom these views would ameliorate and enlighten, if they could not entirely reform, and on the wide mass of darkness and superstition which may almost be said to cover the land, they will surely feel, and deeply feel, the necessity of their co-operation—of their best and most earnest exertions in this great cause of humanity and virtue. They will not stand by idle, while others, involved in all the difficulties of an intricate and unnatural theology, are yet making efforts for the benefit of their fellow-creatures, which are deserving of the highest praise. They will be ashamed of confining the pure light of an unincumbered Christianity merely to their own comfort and edification, and will be desirous to extend the blessing to all classes of society in the more extensive diffusion of their opinions. They will be anxious to commence this great and interesting experiment in prison discipline ; nor will they any longer consider the smallness of their number as any valid excuse for farther delay. Let them, then, enter on the duty of instructing the sinful and wretched prisoners with their own mild and merciful creed, their practical and rational faith, their delightful and consolatory convictions. They are peculiarly called to the task, and let them not shrink from its execution, with all its attendant difficulties, when they consider how much even individual exertion has already effected. Theirs is a serious responsibility ; for it is by the future prevalence of these very principles that penal laws are to be changed and purified ; that capital punishments are to be put an end to, and that prison discipline is to become a system of reform, and a school of virtue. If there be any thing valuable and sacred in truth, any thing desirable and improving in a benevolent faith, and in a clear knowledge of the moral attributes of the Supreme Being, surely it is of importance to spread these opinions, which by confirming, not opposing, the light of reason and conscience, have a power which no other doctrines can have. These principles, we rejoice to see, are gaining ground in America, in the upper classes ; and we trust the time is not far distant when they will benevolently extend them to the degraded and unfortunate portion of their community. We venture to prophesy that the experiment will not fail ; and though their exertions may make no sudden conversions and little show, when compared with the wonders of Calvinism, yet they will at least be treading on safe ground, and laying a sure foundation for that real change of conduct and habits, without which the best efforts of philanthropy are misdirected and finally lost.

REMARKS ON THE FIRST EPISTLE OF PETER.

THIS interesting portion of Scripture, as we learn from the author's own words, is an Encyclical Epistle, addressed "to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia:" (ch. i. 1:) Silvanus was the bearer of it: (ver. 12:) it was written, according to the subscription which we find in all our present copies, at Babylon; and Mark was present with the author at the time of its composition. (Ver. 13.) Here, then, is a combination of circumstances furnished by the Epistle itself, upon which any one at all conversant with such subjects may meditate, and rote which, with a good map of Asia, and a copy of the New Testament before him, he may learn all that can ever be known concerning the date and composition of this Epistle.

Some have thought that Peter wrote to all sorts of Christians without distinction; others, to such as had been converted from among the idolatrous Gentiles; and others, to Jewish proselytes only;* but all these opinions seem to be destitute of any real foundation. The persons to whom Peter wrote are called *παρεπιδημοι*, which signifies *residents* or *settlers*, in opposition sometimes to *natives*, and sometimes to *descendants of the aboriginal inhabitants*;† and, in the connexion in which the term is used by the Apostle Peter, with the word *διασπορας*, it must mean *dispersed Jews*, or *Jewish proselytes*, who had taken up their abode in different parts of Asia Minor. Of these there were great numbers in the apostolic age scattered through all the countries mentioned by Peter in the inscription to his Epistle; but they had become, in many instances, as corrupt as the idolatrous Gentiles among whom they resided, and in some cases even more so; and hence the frequent allusions which Peter makes to the errors and vices from which they had been reclaimed by their conversion to the religion of Jesus; but that they still retained the outward marks of their descent from the family of Abraham, and were addressed as such by Peter, no one, I think, who reads the Epistle with attention, can entertain the smallest doubt. On this account the Apostle reminds them of their redemption from the "vain conversation received by tradition from their fathers," (chap. i. ver. 18,) a mode of expression by which he intended to describe their deliverance from the bondage of the ceremonial law.‡

Pontus, Galatia, Cappadocia, and Bithynia, four of the countries mentioned in the inscription to this Epistle, extended over nearly half of that part of Asia which is now called Asia Minor; and the remaining one, to which Peter gives the name of Asia, probably included Phrygia, Mysia, Caria, and Lydia;§ so that the persons to whom the Epistle is addressed, whether they formed a small or a numerous body, were dispersed over a wide tract of country. But it is a singular circumstance that Peter altogether omits the southern states of Asia Minor—Cilicia, Pamphylia, Pisidia, and Lycaonia,

* Benson's "History of St. Peter," &c., prefixed to his "Paraphrase and Notes on the First Epistle of St. Peter," Sect. 2.

† Schleusner in verb. *Παρεπιδημος*.

‡ "Vain conversation" Michaelis represents as denoting "idolatrous conversation;" (Introduction to the N. T. Vol. IV. chap. xxvii. sect. i.); but the Apostle Paul applies the term *vain* to disputes about the law. Tit. iii. 9. See also Schleusner in verb. *Παροπαδοτος*.

§ Adam's "Geographical Index:" *Asia*.

which were the only scenes of the Apostle Paul's labours in this portion of the world before the issuing of the apostolic decree; (Acts xiii. 13—xiv. 25;) and yet we know that Paul afterwards visited some of the states of Asia Minor which Peter mentions in the inscription to his Epistle. (Acts xvi. 6—8.) It is not unreasonable, then, to infer that the First Epistle of Peter was written in the interval between Paul's first and second journey into the states of Asia Minor; and that the object of its author in not inscribing it to the Christian converts resident in Lycaonia, and the states south of Mount Taurus, was, lest as the apostle of the Circumcision, he should be suspected of trespassing upon the province of Paul, the apostle of the Gentiles.* No inference, indeed, can be more natural, or more accordant with the known state of the Christian church, and the terms upon which these two apostles agreed to conduct their respective labours for the conversion of the Jewish and Gentile world. (Gal. ii. 7—9.)

Although Peter had not visited the converts residing in Pontus, Galatia, Cappadocia, Asia, and Bithynia, before this Epistle was written, and probably never did visit them, yet these countries must have contained many believers in Christ, who had been eye-witnesses of this Apostle's labours during their visits to Judæa; and it is by no means improbable that Silas, the companion of Paul's journey, (Acts xv. 40,) was furnished with copies of this Epistle for distribution among the Jewish converts residing in those states through which it was the Apostle's intention to pass. When Paul left Antioch, in Syria, he appears to have had no design of extending his journey as far as Europe; for when he had passed through Syria and Cilicia, (Acts xv. 41,) and Lycaonia,† (xvi. 1,) and Phrygia and Galatia, (ver. 6,) and was come to Mysia, which lay at the North-Western extremity of Asia Minor, his intention seems to have been to return to Antioch by way of Bithynia, (ver. 7,) and the other states bordering upon the Euxine Sea; but the Spirit would not suffer him to carry this intention into effect. "A vision appeared to him in the night: there stood a man of Macedonia, and entreated him, saying, 'Come over into Macedonia and help us.'" (Ver. 9.) This vision induced Paul to abandon his design of visiting Bithynia, Pontus, and Cappadocia, during that journey, and led him to extend his course as far as Greece. If, however, the Epistle was written at a time when Paul intended visiting these states, Peter's insertion of them at the head of his Epistle is sufficiently accounted for, and is just what might have been expected under such circumstances.

But Silvanus was the bearer of this Epistle, and Mark was present with the author at the time of its composition. The next question, therefore, which demands our attention is this:—Were Mark and Silvanus ever in the company of Peter at a time when Silvanus was about to undertake a journey through the states of Asia Minor? and the following facts appear to me to afford a satisfactory answer to this question;

After the Council of Jerusalem Peter went down to Antioch. (Gal. ii. 11.) A deputation was sent by this council to the church at Antioch, consisting of Paul, Barnabas, Judas, and Silas; (Acts xv. 22;) and when the object of this deputation was accomplished, Silas remained at Antioch with Paul and Barnabas (ver. 34, 35). At this time also Mark was at Antioch, (ver. 37,) and Paul was just on the eve of his second journey with Barnabas:

* Of Paul's extreme jealousy with regard to foreign interference in the case of his own converts, no stronger proofs could be given, or need be required, than those which the Epistle to the Galatians furnishes.

† Derbe and Lystra were both situated in Lycaonia.

But a dispute arose between them, which led to a separation. "Barnabas took Mark and sailed to Cyprus; and Paul chose Silas," (ver. 39, 40,) and entered upon a circuit through the staets of Asia Minor. Here, then, in all probability, was the journey on which Silvanus distributed copies of Peter's Epistle; for Silas and Silvanus were doubtless the same person, as any one may convince himself by comparing 2 Cor. i. 19, with Acts xviii. 1—5.

A formidable objection, however, presents itself in this stage of our inquiry, in the name of the place from which the Epistle is dated; for Peter seems to write not from Antioch, or any other city in Syria, but from *Babylon*. "The church that is at Babylon, elected together with you, saluteth you." (Ver. 13.)

This text has puzzled and confounded every commentator who has written upon it. Some interpreters, understanding the word Babylon in its literal sense, have contended that the Epistle must have been written either at Babylon in Assyria, or Babylon in Egypt. Others again, supposing the word Babylon to have been used figuratively, have understood it to denote Rome or Jerusalem. But there is no ground for believing that Peter was ever either in Assyria or Egypt. Ecclesiastical history does not contain the remotest hint from which it can be inferred that he visited either of these countries: nor can any rational motive be assigned why Peter should have dated his Epistle from Babylon, if it was written at Jerusalem or Rome. Arguing, then, on the supposition that Babylon is the true reading, it is incumbent upon us to shew, if possible, not only that Mark and Silvanus were with Peter at that place, but also that it was just at a time when Silvanus was about to undertake a long journey through the states of Asia Minor. Of this, however, we have by no means sufficient proof, as it will be the object of the following remarks to shew.

Silvanus was Paul's principal companion on his second journey into Asia Minor till he arrived in Greece. (Acts xviii. 1—5.) During this journey the Apostle wrote the two Epistles addressed to the Thessalonians, and probably one or two others. Those addressed to the Thessalonians were written in the joint names of himself, and Silvanus, and Timothy; (1 and 2 Thess. i. 1;) but, as we find no further mention of Silvanus after his arrival at Corinth, either in the Acts of the Apostles or in the writings of Paul, it seems reasonable to conclude that his personal connexion with the apostle ceased about this time, probably in consequence of his being superseded by Timothy, of whose peculiar fitness for the work in which he was engaged Paul speaks in the very highest terms. Of Mark we lose all traces from the time that he joined Barnabas in his voyage to the island of Cyprus, (Acts xv. 39,) till the second year of Paul's imprisonment at Rome, (Col. iv. 10, Philem. 24.) a space of about ten or twelve years, ending A.D. 62. The interval may have been spent partly in the company of Barnabas, and partly in that of Peter, to the latter of whom Mark is represented, by the concurrent testimony of ecclesiastical antiquity, as bearing the office of interpreter. Assuming the year 54, then, as the date of the two Epistles to the Thessalonians, a period is left of no less than eight years, during which Mark and Silvanus may have been together in the company of Peter; and this would allow ample time for a visit either to Babylon in Assyria, or Babylon in Egypt, as well as for a mission to the churches of Asia Minor: but on this supposition, the First Epistle of Peter must have been written after Paul's second journey into Asia Minor, in which he is known to have been accompanied by Silvanus; and in this case the omission of the southern states in the inscription occasions an insurmountable difficulty; for there is not a single atom of evidence to prove that Peter himself ever visited the

states to which the epistle is addressed; and as Silvanus passed, in company with Paul, through Cilicia and Lycaonia, as well as Galatia and Asia, it is impossible to assign a satisfactory reason for the omission of the former when the latter are included.

It seems morally certain, therefore, that *Babylon* was not the original reading. On the contrary, every internal mark of evidence, and every scattered ray of light which can be collected from the Acts of the Apostles, and the writings of Paul, and made to bear upon the subject, lead us directly to the conclusion that the epistle was written soon after the Council of Jerusalem, and either in the city of Antioch, or at no great distance from it.

We learn from the Epistle to the Galatians (ii. 11), as I have before observed, that Peter was at Antioch a short time after the arrival of the deputation from the church of Jerusalem; but there is no mention of him in any other part of the New Testament at any period subsequent to this. After the publication of the apostolic decree, Paul engrosses all the attention of the historian of the apostles, and a desideratum is thus produced in the biography of Peter, which can never be sufficiently deplored, because it can never be adequately filled up. Tradition and ecclesiastical history come indeed to our aid, but the assistance which they bring by no means compensates for the loss which we have sustained in the omissions made by this apostle's earliest and most authentic historian. Jerome, in his "*Lives of Illustrious Men*,"* speaks of Peter's episcopate at Antioch as preceding his visit to Rome; and the same father, in his "*Commentary upon the Epistle to the Galatians*,"† says, that Peter, as "he had learnt, first of all presided over the see of Antioch, and was translated thence to Rome." Eusebius likewise calls Ignatius the second in succession from Peter at Antioch;‡ and Chrysostom writes thus in reference to Peter's connexion with the Christian church in that city: § "This is one prerogative of our city, (Antioch,) that we had at the beginning the chief of the apostles for our master. For it was fit that the place which was first honoured with the name of Christians, should have the chief of the apostles for its pastor. But though we had him for a master awhile, we did not detain him, but resigned him to the royal city, Rome: or rather, we have him still; for though we have not his body, we have his faith." Now, whatever may be thought of this apostle's alleged residence at Rome, which I cannot help regarding as an impudent forgery of the second century, framed for the purpose of giving sanction to the exorbitant pretensions of that aspiring see,|| it is natural to infer from the language of Chrysostom, who was born at Antioch in the year of our Lord 354, that he derived his knowledge of the apostle's residence in his own native city from the most authentic sources of information, historical as well as traditional. The probability, therefore, is, that after Peter's escape from prison at Jerusalem, he passed the greater part of his life in Syria, of which Antioch was at that time the metropolis.

But there was another city of Syria, second in importance only to the metropolis itself, which lay about two days' journey south-east of Antioch, and where the apostle probably spent no small portion of his time. This city was called *Beræa* by the Macedonians who accompanied Alexander in his

* Opera, Colon. Tom. I. p. 100. H.

† Tom. VI. p. 128. G.

‡ Hist. Eccles. Lib. iii. c. 36.

§ In Princip. Act. Apost. Hom. ii. See Lardner's Works: Stereotype edition, Vol. VI. p. 237; or, "A History of the Apostles and Evangelists," chap. xix.

|| On this subject the reader may consult "A Modest Enquiry whether St. Peter were ever at Rome, and Bishop of that Church? London: Printed for Randall Taylor, near Stationers'-Hall, 1687."

expedition into Syria, and is now known under the name of Haleb, among Asiatics, and of Aleppo among Europeans. No mention is made of it in the books of the New Testament, but it is sometimes alluded to by the Christian fathers under the name of Beræa. It was here, according to Epiphanius, that the sect of the Nazarenes first began to shew itself;* and here also, as late as the end of the fourth or the beginning of the fifth century, Jeron procured a copy of Matthew's Hebrew Gospel† from persons belonging to the same sect. Haleb (חלב), the most ancient name of this city,‡ appears to have been corrupted by the Asiatic Greeks into Chalybon; and as we have the epistle in the Greek language, may not the words *εν Βαβυλωνι* (*i. Babylon*), have been a very early corruption of the text for *εν Χαλβωνι* (*i. Chalybon*)? If we suppose the change to have been the result of accident the substitution of B for X, and the transposition of λ and ε, are the most easy and natural that can well be conceived; but there are circumstances which render it probable that such an alteration as this may have been the effect of design. Chalybon, though famous in Syria and Asia Minor, was but imperfectly known to the scribes residing west of the Thracian Bosphorus, and has scarcely ever been known among Europeans, either in ancient or modern times, under any other name than that of Beræa, or of Aleppo. Babylon on the other hand, must have been familiar in the early ages of Christianity as it now is to every one with the least pretensions to geographical knowledge. What more natural, therefore, than for some scribe, meeting with the word Chalybon in a copy of this Epistle, and ignorant of the existence of such a place, to suspect that it was an error of some previous copyist for the word Babylon, and to erase the one and substitute the other with the laudable design of restoring what he would conceive to be the true text? That the present reading is the result of some such confusion of ideas in the mind of an ignorant transcriber, is more, perhaps, than we have now the means of demonstrating; but that the supposition of its being so is attended with a high degree of probability, no one, it is presumed, who reads the remarks contained in this paper, will be disposed to deny.

The result of our inquiry, then, is briefly as follows. The First Epistle of Peter was addressed to converts from the religion of Moses; these converts resided only in those states of Asia Minor which are specified in the inscription placed at the head of the Epistle, the other states being intentionally omitted from a feeling of delicacy towards the Apostle Paul, whose labours before the composition of this Epistle, had been confined principally to Cilicia, his native province, and the states bordering upon it: it was probably written at Chalybon, in Syria, about the beginning of the year 53, just on the eve of Paul's second journey into the states of Asia Minor, and entrusted for distribution to the care of Silvanus, a leading man among the Jewish converts, who accompanied Paul on his journey, and left copies of it in those countries of Asia Minor through which he passed, after leaving Lycania: but, what is of far more importance than all the rest, if the previous remarks are well founded, it was composed before any other writing of the epistolary kind in the New Testament, and probably formed the model upon which Paul afterwards constructed those admirable letters which he addressed to the Christian communities residing in Thessalonica, Corinth, Galatia, Rome, Colosse, Philippi, and Ephesus.

R. WALLACE.

* Hæresis xxix. § vii.

† Hieron. Op. Tom. I. p. 101. D.

‡ Popular tradition says, that it has retained this name from the time of the Patriarch Abraham. See Russel's "Aleppo."

HYMN.

SING, Christian, sing! for you alone
Possess the immortal powers of song;
The God who form'd you for his own,
Inspires your heart, inspires your tongue:
What though your pilgrim journey lies
O'er desert mountains, rude and wild,
The song of love which charms the skies,
Has many a pilgrim's toil beguil'd.

Then, Christian, sing! for soon the shade,
The dreary shade which wraps the dead,
Shall on your bosom, lowly laid,
Shall on your silent lips be spread:
While pity moves the heaving breast,
While yet the tender tear can flow,
Oh, sing the love that offers rest
To man, the child of guilt and woe.

Sing! for these humble strains must cease,
Lost in unutterable bliss,
When, freed from sorrow, face to face,
You see the Saviour as he is:
When life, immortal life, is won,
The song of hope no more can rise;
She breathes her last, her sweetest tone
Before the dawn of Paradise.

The voice of Faith and Hope must die;
And not to mortal ears are given
The lofty hymns of victory,
Unknown but to the sons of heaven:
Yet have our pilgrim-lays the theme
Which crowns their song of joy above;
In heaven and earth the Saviour's name
Unites the eternal song of love.

ENOCH.

(Genesis v. 22 and 24.)

He walk'd with God
While life and length of years were giv'n;
And when no more this chequer'd scene he trod,
His spirit rose to Heav'n!

Lord, may I be
Thus guided by thy hand divine!
And, from this earthly prison-house set free,
In Heav'n be thine!

Brighton.

VISION OF AN ALMOST SEPTUAGENARIAN RECLUSE.

PONDERING again on the subject of the immense wealth of the town of Birmingham, collectively and individually, as shewn in a statement lately published, by which it appears probable that £100 is the average share of each person, that the total amount is not less than £10,000,000, and that one half of it may be supposed to be held by one hundred of the inhabitants; and reflecting on the extreme difficulty the most fortunate must have in devising suitable means to discharge their beneficent intentions—many plans suggested themselves to my mind, and crowded their claims for pre-eminence so urgently, as to bewilder me in their choice. I became, in consequence, overpowered, and fell insensibly into a pleasing slumber; when the following scene presented itself to my enraptured fancy, and remained indelible in my recollection.

Methought the following advertisement appeared in *Aris's Gazette*:

"The friends of social order and moral improvement are requested to meet at the Public Office, on * * *, when some propositions will be submitted to them, affording them an unexceptionable opportunity of gratifying their benevolent feelings, independently of all party considerations, and in the pure spirit of Christian charity.

"Chair to be taken, &c., &c."

Accordingly (the theory of dreams not being cognizable by the laws of dramatic unity) my good genius conducted me to the meeting, which was, as might have been anticipated, most numerous and respectably attended; when the good and venerable * * * being called to the chair, he opened the business by a concise, eloquent and impressive speech, comprehending the objects in view by the projectors of the plan; and which would now be brought forward in a tangible and practicable shape in some embodied resolutions, and submitted to the meeting for its approbation.

1st. That the whole human race are children belonging to one universal family, created and protected by the same Almighty Parent and Friend.

2d. That necessity requires various classes in society—some to govern by their talents, or to assist by their reflections, and others to labour with their hands to supply the necessaries of life; and society is in its most healthful state when the efforts of all harmonize together in unanimity and content.

3d. That the laws and regulations of every community have a certain tendency to favour the few in preference to the many, inasmuch as custom, courtesy, strength, and influence, will always place the authority of making the laws in the hands of the wealthy and powerful; while every principle of justice, humanity, and religion, is perpetually and imperiously called upon to keep that ascendancy in salutary check, in order to ameliorate the condition of the less fortunate, by the sacrifice of a part of the superfluities of the affluent, and protecting them from oppression and want.

4th. That the many valuable institutions for these purposes, patronised and supported by the public, decidedly evince their willingness and alacrity when plans of real utility and benevolence are matured and presented for their adoption, and prove that as long as distress may exist, or humble integrity may merit protection and encouragement, new and appropriate modes of meeting these claims will never be undervalued or neglected.

5th. That as a patriotic and useful channel for benevolent intentions, a subscription be commenced for the purpose of rewarding such faithful and meritorious servants as may have continued a certain time in one place.

That the amount intended to be distributed be £100, that it be repeated annually, accompanied by a public exhibition, and that the amount be divided according to duration and merit.

6th. That the like sum of £100 be raised to be distributed, at the same time and place, amongst those fathers or mothers who have raised the most numerous families with the most scanty means, and the most general propriety of conduct.

7th. That a committee be appointed to carry these resolutions into effect, with powers to add to their number at their own discretion; that no distinction be made either in their persons or in those of the receivers as to religious tenets, and their judgment to be guided by such information and circumstances as may come before them in the course of inquiry.

8th. That it be recommended to the committee to engage the theatre for be annual exhibition; that to secure decorum and propriety, the boxes and sit be charged such price for admission as may seem most fitting for the occasion; but that the gallery be free, and that every means be adopted to render the exhibition interesting and instructive to all parties.

These resolutions were carried by unbounded acclamation; in less than a quarter of an hour the £200 was subscribed; the committee was soon nominated, and the office gladly accepted.

My imagination now rapidly changed this preparatory scene to the real exhibition. The house was crowded, and the orchestra was well filled with the dilettanti of the town and neighbourhood. A beautiful pastoral drama, in two acts, written for the purpose by the versatile and fascinating pen of Miss Mitford, was performed by a voluntary set of amateurs. It represented a village festival under the superintendence of the neighbouring gentry, exhibiting athletic games and other rural sports suitable for the occasion, and displaying, in all the magical effect of the writer's unrivalled talent, at once the unaffected condescension of the patrons, and the artless gratitude and simplicity of rustic life. The feelings of humanity and benevolence hereby excited in the breasts of the admiring audience were well calculated to prepare them for the display which was to succeed; and when the judgment and the passions are thus arrayed to act in perfect unison, then, and then only, is human bliss approaching to that of the blessed in the celestial mansions of harmony and love.

At the close of this performance the worthy and benevolent * * * addressed the audience on the subject of the meeting. In a clear but concise arrangement he explained the origin of society, the unavoidable inequality of conditions, the distinction of ranks, the mutual dependence of all classes upon each other, the obligations of the moral and social duties equally binding upon the prince and the peasant, and all the intermediate and numerous gradations. He enforced with a degree of energy well suited to the subject and the occasion, the observance of the rules of truth, of honesty, of domestic attachment, of diligence, of economy, of good-will and forbearance, and of that independence of spirit which raises man above the level of the brute creation, and so far from weakening the bonds of social life, is the best guarantee for their safety and preservation. He explained the relations of property and self-interest, as being, under good regulations, the best stimulus to action, that would operate upon every individual to the performance of his relative duties, and thus provide, in the most effective manner, for the wants and conveniences of all, thereby securing the whole from want and starvation. He shewed that this property, however, was a trust for the general good, and when the wealthy were supplied in their gratifications and indulgencies

by the operations of the labouring classes, it was their bounden duty in return to make them as comfortable as a state of contending interests and passions will admit. In short, his impressive and eloquent address, suited nevertheless to the varying capacities of a public auditory, contained an epitome of the personal and social duties of every station of life, shewing that Providence had wisely ordained that individual and public happiness should be governed by the same unerring laws, founded on the immutable principles of justice, truth, and mutual co-operation.

After this address, the candidates for the rewards, amounting to twelve in each division, and who had been already classed on each side of the stage, were announced separately for the reception of their prizes, and brought forward to the public view. The orchestra struck up, on each nomination, a spirited popular air; and when each case was thus disposed of, and they were all again arranged, an appropriate address was made to them, praising the good conduct that had thus drawn upon them the animating approbation of the public, and exhorting them to a cheerful and persevering continuance in the same meritorious path; and concluding with an encouraging appeal to others whom similar circumstances in life might, by their efforts, place hereafter in the same honourable and conspicuous station.

The report of the committee was then read, stating the plan they had pursued to obtain the best information, their assurance to the public that the most rigid impartiality had guided their decisions, and the high gratification they had experienced in the examination of the merits of the candidates: that having so far accomplished the objects for which they had been elected, and which they hoped had the complete acquiescence of their constituents, they would now retire in order that others as well disposed might have the opportunity afforded them of emulating their predecessors in this case of practical philanthropy: that they could not, however, retire without saying, that the complete success attending their endeavours had stimulated them to enlarge their views on the subject of the happiness and morals of the lower classes, so as to take in a wider range of the means to be employed for this patriotic purpose: that their speculations being so far the result of experience, they would be happy to communicate them to their successors and lend a willing hand to promote them, and that they were well convinced that the countenance, protection, and friendly regard of the higher classes, towards their inferiors, would do more towards improving their morals, their habits, and their comforts, than all the laws already in existence, or all the reproaches and coercion that a mistaken authority could possibly devise.

The thundering applause with which this sentiment was received shook "the baseless fabric of my vision."—"I awoke, and behold it was a dream." Alas! that it should be but a dream, when so much anticipated good might be accomplished at an expense not exceeding the amount of one of the superb and luxurious feasts which vanity and custom have riveted upon the two principal officers annually chosen for the government of the town.

JAMES LUCKCOCK.

DUGALD STEWART.*

appearance of this publication, so nearly coincident with the decease of the distinguished author, naturally suggests the propriety of some attempt to form a general estimate of his character and merits as a professor of his science; more especially as they seem to us to be not less unjustly underrated by some, than they have been extravagantly overrated by others. The marked diversity in the state of public opinion may be ascribed in a measure to the sectarian spirit which has always distinguished the culture of mental and moral science, and to the decided manner in which Mr. Stewart has himself assumed the character of a partizan on some of the questions which have been the leading subjects of controversy. It perhaps has been supposed that the abstracted nature of many of his discussions, so little connected with any personal interests of the disputants, and addressed almost exclusively to the understanding, and not to the imagination or the passions, would have given them some chance of a fair and dispassionate examination; we find, however, that even in these discussions the influence of party feelings makes its way, and that grave philosophers have shewn themselves animated by a very unphilosophical spirit. As to the influence of these feelings both in his admirers and opposers, we think it will yet be some time before the rank which Mr. Stewart has justly and meritoriously occupied in the rolls of philosophical and literary fame is generally ascertained and acknowledged. That in both these characters his merits are very considerable, we imagine will be almost universally admitted. The attractive graces of his style, which, though somewhat different from those which have been justly recommended as a model of that purity, correctness, and simplicity, which ought to be the distinguishing characteristics of philosophical composition, have done much to promote, especially among his own countrymen, the increasing popularity of metaphysical studies. He possesses the great advantage of very extensive reading, an accomplishment which has enabled him to give an excellent account, in what may perhaps be considered as his ablest performance, the dissertation prefixed to the first volume of the Supplement to the Encyclopædia Britannica. Here it is applied to its proper purpose in enabling him to give an interesting, and, on the whole, in the latter parts, where personal predilection and national or party feelings have in some measure perverted his judgment, a correct view of the progress of thought and discovery on some of the most important subjects which can occupy the human faculties. In a treatise, however, in which we naturally look for original speculation, it not unfrequently occasions us a regret, by leading the author to imagine he has presented us with a novelty, when he has only reconciled the apparent contradictions, explained the inconsistencies and mistakes, or drawn a nice and almost evanescent line of distinction between the tenets of former writers. It is in the character of a man of letters rather than of science, that we think Mr. Stewart will be most highly estimated by posterity. Many of his opinions on metaphysical questions appear to us very superficial and unenlightened, and his conclusions very far from correct; while at other times, amidst of the lengthened discussions and diversified illustrations in which he indulges himself, it is by no means easy to ascertain his precise meaning. But his dissertations on subjects connected with polite literature

and the fine arts are almost always ingenious and valuable ; and his cha on association contains some of the happiest and most successful applicat of this principle to illustrate these interesting departments of mental phil phy that are any where to be met with. When to this it is added, that views on all the more practical questions of morals were just and enli ened, and that in political and economical science he espoused the liberal and enlarged principles and powerfully recommended them by eloquence, we shall be prepared to admit that his claims on the public titude for important services rendered to the cause of philosophy and the interests of man are by no means inconsiderable.

The present work is an expansion of the more general view given of subject in the author's *Outlines of Moral Philosophy*, and in fact, cont the substance of the lectures which he was accustomed to deliver in the U versity of Edinburgh, and of which that publication constituted the gro work. This circumstance may, perhaps, in some degree, account for frequent repetitions, the diffuseness, and the somewhat annoying egot which indeed characterize most of Mr. Stewart's writings, but are particu remarkable in this. It is divided into four books, in the first of which author treats of what he calls *instinctive* principles of action ; includ under this designation, the appetites, desires, and affections ; the second, entitled, of our rational and governing principles, and is devoted to the consideration of the principle of self-love and the moral sense or faculty ; third and fourth books relate to the various branches of human duty wh are considered according to the commonly received division of dutie God, to our fellow-creatures, and to ourselves. At the end of the fo book is introduced, not in conformity with any very strict or method principle of arrangement, a chapter on the different theories which h been formed concerning the object of moral approbation.

In the first book, as will be expected by those who know any thing of distinguishing tenets of the metaphysical school of which Mr. Stewart wa bright an ornament, he enters pretty largely into the argument in favor the doctrine which refers the greater part of our active principles to insti originally implanted in the human mind, in opposition to the opinio those who see in these states of mind nothing but the results of educa and experience operating, it is true, upon the original frame of the m but in a mode reducible to certain general laws. To this question, w has often been the subject of keen and eager debate, it may perhaps found that an undue degree of importance has been attached, and that practical conclusions of much value are materially affected by our adop either side of the argument. We suspect it will even be found in s cases that the difference between the parties is more apparent than real. is admitted by the opponents of instinctive principles, that there existe original constitution of human nature upon which external circumstances to operate in producing the development of the mental and moral pow and, (though their language is not always consistent or reconcilable to supposition,) it is not in general contended by the patrons of this doct that original instincts would produce the effects we observe independent education. "The question respecting innate ideas," says Lord Shaftsb in a passage quoted and approved by Mr. Stewart, "is not about the t the ideas entered, but whether the constitution of man be such, that b adult and grown up, at such or such a time, sooner or later, (no m when,) the idea and sense of order, administration, and a God, will not fallibly, inevitably, necessarily, spring up in him?"

be indeed the question, it never was really a subject of question. It is never denied or doubted it. The original constitution of man, and the circumstances in which he is afterwards placed, are doubtless such as are intended to lead to certain notions and feelings; and in the same way the formation of the eyes, and the external impressions to which they are afterwards subjected, are such as inevitably to produce the notions of colour; but it would be an abuse of terms to call either of them

innate principles. But if this be the true state of the question respecting innate ideas and active principles, it is difficult to see what practical difference can arise between the parties. It appears, however, more philosophical and satisfactory if we are able to reduce the various phenomena of our intellectual life to a single principle, simple and luminous in itself; the reality and the extent of whose operations is admitted on all hands, and which is the subject of a careful examination to be capable of explaining all the appear-

ances. "not to be understood," says Mr. Stewart, "that all the benevolent principles particularly specified are stated as original principles, or ultimate principles of our constitution. On the contrary, there can be little doubt that all of them may be analyzed into the same general principle differently, according to the circumstances in which it operates. This, notwithstanding the stress which has been sometimes laid upon it, is the question of arrangement. Whether we suppose these principles to be ultimate facts, or some of them to be resolvable into other facts more ultimate, they are equally to be regarded as constituent parts of human nature, and in either supposition, we have equal reason to admire the wisdom with which nature is adapted to the situation in which it is placed. The laws which regulate the acquired perceptions of sight are surely as much a part of nature as those which regulate any of our original perceptions; and all they require for their development a certain degree of experience and education in the individual, the uniformity of the result shews that there is nothing arbitrary or accidental in their origin."—Vol. I. p. 76.

In the second book the author treats at great length on the moral faculty, and in view of shewing that it is "an original principle of our nature, and derivable into any other principle or principles more general." Here it will be found, if we mistake not, that the dispute, as the question is really stated by Mr. Stewart, is in a great measure of a verbal nature. It therefore be supposed to be altogether insignificant; but the mistake, that the language employed by the advocates of instinctive principles is extremely liable to be misunderstood. It is not always used by them in the same sense; and not unfrequently misleads the writers, as their readers, into opinions and statements which are not only verbally true, but substantially erroneous. It is from the blending together of very distinct questions that the argument of Mr. Stewart, and other who contend for the existence of innate moral principles, derives the force of its plausibility. One inquiry is, whether there is not such a uniformity in the constitution of the human frame and of human society, that the great and important diversities there will be a considerable resemblance in the moral sentiments and feelings prevalent in all ages and nations; or is, do these principles exist originally in the mind as a part of its constitution independently of experience? Our author's reasoning, for the first, goes to establish an affirmative answer to the former of these questions; but then it is a question to which no one ever thought of returning another answer. But the other is the point really in dispute; and it is to us that a sound philosophy, aided by correct observation, not

merely of the present state, but of the history, the origin and progress of the moral sense will lead us to the conclusion, that it results from the general constitution of our rational and intellectual nature, in consequence of which we are able to compare together different objects of pursuit, in respect of their value and influence on our happiness, and also to judge of the adaptation of different modes of conduct as means for the attainment of these objects. Such is the wisdom of Providence in arranging the circumstances of our present lot, so as to promote our moral education, that in a state of society in any tolerable measure favourable to the development of the human understanding, it is next to impossible that dispositions on the whole favourable to virtue should not be generated. But these dispositions can, in no proper sense of the word, be represented as an original part of our constitution, since they arise from the influence of external circumstances. It might as well be maintained that the truths of arithmetic and geometry are a part of our nature, because all men who have come to the age and use of reason have formed the same conclusions on these subjects.

While the general uniformity observable in the moral feelings and principles of men in all ages and nations is strongly insisted on by those who represent them as forming a part of our original constitution, the equally remarkable diversity of opinion with respect to the morality of particular actions has been alleged, on the other hand, as a proof that they are to be referred to education and experience.

"In order to form a competent judgment on facts of this nature, it is necessary," says Mr. Stewart, (p. 176,) "to attend to a variety of considerations which have been too frequently overlooked by philosophers, and in particular to make proper allowances for the three following:—1. For the different situations in which mankind are placed, partly by the diversity in their physical circumstances, and partly by the unequal degrees of civilization which they have attained. 2. For the diversity of their speculative opinions, arising from their unequal measures of knowledge or of capacity; and 3. For the different moral import of the same action under different systems of external behaviour."

In illustrating these positions, Mr. Stewart has collected, with his usual diligence, a great variety of curious and interesting facts. They are valuable in themselves, (though it should be observed that they are not all of equal authenticity,) but they can scarcely be admitted as bearing upon the question, if that question be one upon which two opinions can be seriously maintained. If, as has already been stated, the thing to be proved is merely that the human mind is so constituted that men are led, in the course of their education, to form in a considerable degree the same notions of moral distinctions, it is done; but then this was never called in question. All men believe that human nature all over the world is fundamentally the same, though variously influenced by a multitude of circumstances, such as climate, religion, civil policy, the more or less extensive diffusion of knowledge, &c.; and hence they infer, what experience testifies, that in the views of mankind upon points of practical morality, there will be a considerable similarity, diversified by a variety of accidental causes. The facts enumerated by Mr. Stewart, supposing them all to be received with the credit which some of them deserve, cannot be admitted as proving any more than this. They serve the purpose certainly for which they were adduced, of illustrating the causes of diversity here stated in our moral judgments and sentiments; but we are not aware that the philosophers to whom our author opposes himself have ever shewn any indisposition to make the due allowance for these causes.

On the contrary, they insist upon them, along with a variety of others, as contributing their share towards that highly complex state of mind which is excited by the contemplation of moral qualities, perhaps the most complex of all our affections, and resulting from a greater extent and variety of associations, more closely and intimately mixed and blended together, than any other of which we are susceptible.

It is worthy of remark, that the arguments of the patrons of an instinctive moral sense go to prove, not that there is not a great diversity of opinion as to the morality of particular actions, but merely that the sentiments of mankind are uniform with respect to the general dispositions or feelings which ought to influence our conduct. Men differ, it is said, as to the particular actions which are or are not virtuous; but no one values himself upon vice *as such*, or hesitates to admit that virtue in general ought to be practised, and is deserving of praise; but then, when we come to examine what is the nature of that complex idea which we express by the term virtue, we find that the notions of obligation and praise-worthiness form a part of it; so that the fundamental maxim of practical ethics, about which all mankind are said to be agreed, amounts to this, that things which ought to be done, ought to be done. Whether this is not mere verbal trifling, we leave to be considered.

Mr. Stewart endeavours to refute the doctrine which derives moral obligation from the will of God, either as revealed in the Scriptures, or as inferred from our observations on his works and providence. He considers it as leading to the following erroneous conclusions:

1. "That the disbelief of a future state absolves from all moral obligation, excepting in so far as we find virtue to be conducive to our present interest.
2. That a being independently and completely happy cannot have any moral perceptions or moral attributes."—P. 294.

That the disbelief of a future state may destroy *the sense* of obligation, in so far as this arises in practice from an acknowledgment of the reality of such a state, is very conceivable; but how it is to destroy the obligation itself is not so obvious. Moral obligation, it should be recollected, when thus considered, has a reference to the imposer, and not to the person subjected to it, by whose erroneous opinions, therefore, it cannot be in any degree affected. As for the sense or feeling of obligation, it must be remembered that this is of a very complicated nature, arising from a great variety of considerations—from the effects of education, from the authority of parents and teachers, the opinions and practice of mankind, especially of those who have a high reputation for wisdom or virtue, the transference to ourselves of the feelings excited in our minds by contemplating the conduct of those about us, and many others, which will always give rise to a practical sense of moral obligation. It is to a certain degree mechanical; and as it is only partially derived from any express reference to a future state, so it will influence the mind, though by no means to the same extent, whether that state be acknowledged or not. As for the second absurd consequence alleged to be deducible from this doctrine, it must surely be admitted that when we speak of moral obligation as affecting the Divine Being, the idea we attach to the term must be considerably modified; but if we were even to call in question the propriety of this term as applied in any sense to the Deity, it would by no means follow that he was devoid of all moral perceptions or attributes. Moral good and evil receive these names only in consequence of their intimate connexion with natural good and evil, that is, with happiness and misery, with which respectively they

are inseparably connected. Now this inseparable connexion, whether it be supposed to arise from a necessity of nature, or to result from the express appointment of Providence, must be perceived by Infinite Wisdom, which therefore cannot fail to approve of the one, and to disapprove of the other.

Mr. Stewart's own account of this somewhat intricate and difficult subject is that which derives obligation from the supreme authority of conscience. In this opinion he follows Bishop Butler, to whose writings he very frequently refers with high admiration and respect.

"The chief merit," says he, "of Butler, as an ethical writer, undoubtedly lies in what he has written on the Supreme Authority of Conscience, a doctrine which he has placed in the strongest and happiest lights, and which, before his time, had been very little attended to by the moderns."—P. 296.

Are we, then, to understand that the conscience of an Indian savage, of a persecuting inquisitor, of an ignorant peasant, of a profligate worldling, of a learned but unbelieving philosopher, of a pious Christian, are *all* of them entitled to exercise this supreme authority? If so, what becomes of the immutability of virtue? But if not, there must be some other superior standard, by an appeal to which we are to check their conflicting decisions.

In the third book our author expatiates, with a degree of minuteness of detail for which he thinks it necessary to apologize in his preface, on some of the leading doctrines of natural religion. After examining at some length Mr. Hume's puzzling, but sophistical argument, derived from his view of the relation of cause and effect, he proceeds with the following just and ingenious observations:

"But leaving these abstract topics, let us for a moment attend to the scope of the sceptical argument as it bears on the evidences of natural religion. To those who examine it with attention, it must appear obvious that, if it proves any thing, it leads to this general conclusion, that it would be perfectly impossible for the *Deity*, if he *did* exist, to exhibit to man any satisfactory evidence of design by the order and perfection of his works. That every thing we see is *consistent* with the supposition of its being the work of an intelligent author, Philo would (I presume) have granted; and at any rate, supposing the order of the universe to have been as complete as imagination can conceive, it would not obviate in the least the objection stated in the dialogue, inasmuch as this objection is founded not on any appearances of disorder or imperfection, but on the impossibility of rendering intelligence and design manifest to our faculties by the effects they produce. Whether this logical proposition is or is not true, can be decided only by an appeal to the judgment of the human understanding in analogous circumstances. If I were thrown ashore on a desert island, and was anxious to leave behind me some memorial which might inform those who should afterwards visit the same spot that it had once been inhabited by a human being, what expedient could I employ but to execute some work of art, to rear a dwelling, to inclose a piece of ground, or to arrange a number of stones in such a symmetrical order, that their position could not be ascribed to chance? This would surely be a language intelligible to all nations, whether civilized or savage, and which, without the help of reasoning, would convey its meaning with the force of a perception. It was thus that *Aristippus*, the *Cyreniac*, felt (according to the story told by *Vitruvius*) when, being shipwrecked on an unknown coast, and seeing some geometrical diagrams traced on the sand, he called aloud to his companions, '*Bene speremus, comites, HOMINUM enim vestigia video.*'

"Now all this seems wonderfully applicable to the subject before us. If the universe had really been erected by a powerful and intelligent being,

whose pleasure it was to proclaim to human reason his existence and attributes, what means could have been devised more effectual for this purpose than those actually employed? A display of order, of beauty, of contrivance, obvious to the apprehensions of the most unlearned, and commanding more and more our admiration and our wonder as our faculties improve, and as our knowledge extends. These evidences of power, of wisdom, and of goodness, may be regarded as *natural and universal signs* by which the Creator reveals himself to his creatures. There is, accordingly, 'no speech where their voice is not heard. Their line is gone through all the earth, and their words to the end of the world.'—Vol. II. pp. 19—21.

In the chapter on the Moral Attributes of God, we have an interesting review of the evidences of benevolent design in the universe, which, making allowance for a few occasional references to certain questionable theories in which we cannot concur, gives a very favourable impression of the author's general turn of mind, and of his readiness to take the most enlarged and liberal views both of the general course of Providence, and of the constitution of human nature. The following passage contains some valuable remarks, which well deserve to be borne in mind when we attempt to form an estimate of the comparative diffusion of moral good and evil among mankind:

"The argument for the goodness of God, which arises from the foregoing considerations, will be much strengthened if it shall appear farther, that the sum of happiness in human life far exceeds the sum of misery. For our satisfaction on this point it will be necessary for us to recur again to the distinction formerly made between *moral and physical evils*, and to consider how the balance appears to stand between them and the two corresponding sources of happiness or good, upon a general survey of what passes in the world.

"Before entering on the first of these heads, I think it necessary to observe, that when I speak of the preponderancy of *moral good* in the world, I do not mean to draw any inference in favour of the secret springs of human conduct, as they appear in the sight of that Being who alone is acquainted with every thought of the heart, but only to illustrate the kind provision which is made in the constitution of man, and in the circumstances of his condition, for the growth and culture of those dispositions which are favourable to the happiness of individuals, and to the good order of society; of those dispositions, in short, which it is the object of wise laws to secure, and of wise systems of education to encourage and cherish; nor does the scope of my argument lead to any conclusion concerning the comparative numbers of good and bad men. The lives of the best will not bear a moment's comparison with the moral law engraven on our hearts; but still it may be true that (corrupted as mankind are) the proportion of human life which is spent in vice is inconsiderable when compared with the whole of its extent. The fact undoubtedly, if on examination it should appear at all probable, would afford an additional illustration of the beneficent arrangements made by our Creator for the good order and for the happiness of this world, and might suggest a salutary lesson to legislators to study the *intentions of nature* as the best guides in the science of jurisprudence; or (to express myself in less equivocal language) to trust in the administration of human affairs, *more* than they have been commonly disposed to do, to those provisions which have been made for the comfort and for the improvement of the species by the beneficent wisdom of God.

"1. And here, in the first place, I would observe, with respect to the balance of *moral good* and evil, that a fact already taken notice of in treating of the *desire of power*, affords of itself a complete decision of the question. How few are the opportunities which most individuals enjoy of rendering any extensive service to their fellow-creatures! And how completely is it in

the power of the most insignificant person to disturb the happiness of thousands! If the benevolent dispositions of mankind, therefore, had not a very decided predominance over the principles which give rise to competition and enmity, what a different aspect would society have from what it actually presents to us; or rather, how would it be possible for the existence of society to be continued?

"2. There is another fact which strongly confirms the same conclusion,—the constant exertion and circumspection necessary to acquire and maintain a good name in the world; a circumspection not only in avoiding any gross violation of duty, but in avoiding even the appearance of evil. For how often does it happen that a well-earned reputation, the fruit of a long and virtuous life, is blasted at once by a single inconsiderate action, not perhaps proceeding from any very criminal motive, but from a momentary forgetfulness of what is due to public opinion! The common complaint, therefore, we hear of the prevalence of vice in the world, (I mean the opinion of good and candid men on the subject, for I speak not at present of the follies of the splenetic and censorious,) ought rather to be considered as proofs of the high standard of excellence presented to our view by the Author of our moral constitution, than as proofs of any peculiar degeneracy in the manners of our contemporaries.

"3. It is of importance to remark how small is the number of individuals who draw the attention of the world by their crimes, when compared with the millions who pass their days in inoffensive obscurity. Of this it is scarcely necessary to produce any other proof than the fact which is commonly urged on the opposite side of the argument, the catalogue of crimes and of calamities which sully the history of past ages: for where is the interest we take in historical reading, but from the singularity of the events it records, and from the contrast which its glaring colours present to the uniformity and repose of private life?

"We may add to this observation, that even in those unhappy periods which have furnished the most ample materials to the historian, the storm has spent its rage in general on a comparatively small number of men placed in the more conspicuous stations of society by their birth, by their talents, by their ambition, or by an heroic sense of duty, while the unobserved multitude saw it pass over their head, or only heard its noise at a distance. Nor must we pronounce (among men called upon to the discharge of arduous trusts) all those to have been unhappy who are commonly styled the unfortunate. The mind suits itself to the part it is destined to act; and, when great and worthy objects are before it, exults in those moments of hazard and alarm which, even while they threaten life and freedom, leave us in possession of every thing that constitutes the glory and perfection of our nature."—Vol. II. pp. 141—147.

We make no apology for the length of this quotation, which, after all, contains only a fragment of a very extended discussion. To say the truth, the diffuseness of the author's style, and his propensity to run off into criticism and varied (sometimes far-fetched) illustration, makes it very difficult to select any entire argument which shall afford, within a moderate compass, a fair specimen of his general manner.

The evidence derived from the light of nature for the reality of a future state is ably stated by Mr. Stewart, though we are inclined to think that Mr. Jevons, in his *Systematic Morality*, a work which is destined, we hope, ultimately to procure for its ingenious author the reputation it deserves, has done it better, and, notwithstanding the hackneyed nature of the subject, with some portion of originality. To say the truth, however, we are at a loss to account for the extraordinary pains which many Christian philosophers have taken with this argument, which after all can only be considered as subsidiary to the clear and decisive testimony of revelation.

The fourth book relates chiefly to the social and personal virtues. Of this part of the work, however, we have no longer room to give any thing like a detailed account; and, in fact, it has more the character of a series of detached and desultory observations, than of a systematic or complete view of the subject. In his remarks on the duty of veracity, Mr. Stewart, after acknowledging that the obligation to practise it might be inferred from its obvious expediency, is unwilling to rest it solely on this foundation.

"Considerations of utility, however, do not seem to be the only ground of the approbation we bestow on this disposition. Abstracting from all regard to consequences, there is something pleasing and amiable in sincerity, openness and truth; something disagreeable and disgusting in duplicity, equivocation and falsehood. That there is in the human mind a natural or *instinctive* principle of veracity, has been remarked by many authors; the same part of our constitution which prompts to social intercourse, prompting also to sincerity in our mutual communications."—P. 332.

That there is in all mankind, at least in all who have been properly educated, a disposition to approve of veracity and to detest falsehood, will be admitted on all hands; but as it is not necessary, so it is unphilosophical, to resort to any instinctive principle to account for it. That it is in a great degree the result of education must be evident from the manner in which it is modified, and the great diversities of which it is susceptible in different states of society and in individuals subjected to different influences. The various opinions which have been maintained as to the extent and limits of the duty of veracity, sufficiently prove that a sense of this duty is not derived solely from any such principle; and those who attend to the manner in which it is inculcated by direct instruction from the period when a child first begins to be capable of using language at all, to the influence of public opinion, to the effect of the conversation a child continually hears on the subject, the ideas of honour, esteem, and admiration, which are always connected with the strict observance of this duty, especially in cases where there was a strong temptation to depart from it, and where, consequently, the adherence to veracity implies courage, steady principle, benevolence, or other admirable qualities; and on the other hand, the disgrace, infamy, and contempt, always attached to the character of a liar, more especially in the society of those who aspire to the rank or reputation of gentlemen, to say nothing of higher and more worthy considerations, will be at no loss to discover a sufficient variety of elements by the combination of which that highly complex feeling which is excited in the well-principled mind by the observance or neglect of truth, may be gradually formed and matured. The prevalence of this feeling among all classes of men, and in every state of society, is generally appealed to as an argument in favour of the opinion that it is founded on an original and peculiar principle; but this prevalence, and the remarkable uniformity which, to a considerable extent, is observable in its dictates, may easily be accounted for in other ways; and the equally remarkable diversities in the sentiments and conduct of mankind, upon this point, furnish much more decisive evidence on the other side of the question.

In this chapter on veracity we meet with the following remarks on anonymous publications; which, though we are at this moment practically disregarding them, contain more good sense and sound argument than we would willingly undertake to refute.

"Among the various causes which have conspired to relax our moral principles on this important article, the facility which the press affords us in mo-

dern times of addressing the world by means of anonymous publications, is probably one of the most powerful. The salutary restraint which a regard to character imposes, in most cases, on our moral deviations, is here withdrawn, and we have no security for the fidelity of the writer, but his disinterested love of truth and of mankind. The palpable and ludicrous misrepresentations of facts to which we are accustomed from our infancy in the periodical prints of the day, gradually unhinge our faith in all such communications; and what we are every day accustomed to see, we cease in time to regard with due abhorrence. Nor is this the only moral evil resulting from the licentiousness of the press. The intentions of nature in appointing public esteem as the reward of virtue, and infamy as the punishment of vice, are in a great measure thwarted; and while the fairest characters are left open to the assaults of a calumny which it is impossible to trace to its author, the opinions of the public may be so divided by the artifices of hireling flatterers, with respect to men of the most profligate and abandoned lives, as to enable them not only to brave the censures of the world, but to retaliate with more than equal advantage on the good name of those who have the rashness to accuse them.

"In a free government like ours, the liberty of the press has been often and justly called the Palladium of the Constitution; but it may reasonably be doubted whether this liberty would be at all impaired by a regulation which, while it left the press perfectly open to every man who was willing openly to avow his opinions, rendered it impossible for any individual to publish a sentence without the sanction of his name. Upon this question, however, considered in a *political* point of view, I shall not presume to decide. Considered in a *moral* light, the advantages of such a regulation appear to be obvious and indisputable, and the *effect* could scarcely fail to have a most extensive influence on national manners."—P. 340.

The Appendix contains an elaborate statement of the argument for the free agency of man. On this, however, we would gladly be excused the task (an irksome and ungracious task it would be) of offering any more particular remarks. It contains little that has not been repeatedly said before, and displays but too frequent indications of a spirit of acrimonious asperity for which the author had not the apology (such as it is) which is afforded by the excitement of a personal controversy. We content ourselves with advertising to the following unwarrantable insinuation, which is a fair specimen of the temper which pervades the whole.

"Is not the use which has been made by necessitarians of Locke's Treatise on Education, and other books of a similar tendency, only one instance more of that disposition so common among metaphysical sciolists to conceal from the world their incapacity to add to the stock of useful knowledge, by appropriating to themselves the conclusions of their wiser and more sober predecessors, under the startling and imposing disguise of universal maxims, admitting neither of exception nor restriction? It is thus that Locke's judicious and refined remarks on the association of ideas have been exaggerated to such an extreme in the coarse caricatures of Hartley and of Priestley, as to bring among cautious inquirers some degree of discredit on one of the most important doctrines of modern philosophy."—Vol. II. p. 500.

But we are unwilling to take our leave of Mr. Stewart under the influence of such feelings as expressions like these are fitted to excite, and have much more pleasure in dwelling upon what we can sincerely admire. Amidst many things in which we do not concur, and some of which we decidedly disapprove, there is much in this work that is highly valuable and instructive. We receive it with gratitude as the last contribution of its distinguished author to the cause of philosophy, as the closing effort of a long and honourable life devoted to the service of his fellow-creatures.

ODE TO RELIGIOUS LIBERTY.

O ! SACRED LIBERTY !

Thou art of heavenly birth ;
 And angels tend thy steps, and follow thee.
 " Good will to men " they sang,
 At thy descent on earth ;
 And through the midnight sky their anthems rang.
 Thou, like a conqueror, didst extend thy reign,
 And vanquish sin and pain :
 And holy hands thy banner reared,
 Where'er the name of Christ was heard.
 But Persecution raised her rod,
 And call'd thy followers to renounce thy sway.
 They, loving thee, and faithful to their God,
 An onward path still kept :
 They trembled not, nor wept ;
 And, grateful, found in thee a still unfailing stay.

When from its lofty station hurl'd,
 Thy glorious banner lay,
 Thy wings were to the winds unfurled,
 And thou didst flee away,
 For foes encompass'd thee on every side.
 To Alpine vales retir'd,
 Secure thou didst abide,
 Where, by thy smile inspired,
 The mountain race the Tyrants' power defied.
 There the high-souled Vaudois,
 Obedient to thy law,
 Thee cherish'd as a heaven-descended guest :
 And each heroic breast
 Was as a shield to guard thee from thy foes.
 When from the vale thy watchword rose,
 It echoed through the forest drear,
 Sounding from heart to heart in accents clear.
 When from the mountain-top thy beacon blazed,
 That with its ruddy glow
 Brightened the torrent's flow,
 A glorious band their arms upraised.
 All gentle virtues gathered there,
 Fostered by thy sacred care,
 And hallowed guests beside each cottage hearth.

Yet didst thou mourn, while wand'ring o'er the earth,
 That, all unmindful of thy heavenly birth,
 The nations from thy guidance fly ;
 And thou didst weep.
 Echoing from steep to steep,
 Thy followers heard the plaintive cry ;
 And every heart indignant beat, and glanced each kindling eye.

While in the forests of thine Alpine land,
 Or in its caves reclin'd,
 Mourning the woes and perils of thy band,
 Thou sat'st and pined,
 From a far island of the sea
 There rose an earnest cry to thee,
 And Wickliffe called upon thy name.
 Swift thou didst take thy flight,
 And arm him with thy might.
 He saw thee plant thy foot upon the strand,
 And gather round thee an adventurous band,
 Strengthened to bear the torture and the flame.
 And from that hour 'twas thine to lend
 Thy saints and martyrs, and to lend
 Power to the faint, and to the worn repose.
 'Twas thine to make them smile amidst their pain,
 To wipe the dews of anguish from their brows,
 Till Milton rose,
 Thy great High-Priest, the Prophet of thy universal reign.
 He saw thy slaughtered saints uplift their eyes
 To thee, and raise to thee their latest cries:
 And thou didst touch his lips with fire,
 Red from the altar of that sacrifice :
 And in his hallowed hands didst place thy lyre.
 When in the still midnight,
 He sang thy beauteous might,
 And call'd upon thee, knowing thou wert nigh :
 Thou could'st not then thy voice refrain,
 From echoing back his lofty strain,
 And pouring on his ear thy heavenly harmony.
 Hark ! on the quivering wire,
 The high-wrought tones expire,
 While the rapt prophet listens to thy voice,
 Swelling afar, or breathing near, to bid his soul rejoice.
 But other realms now own thy sway.
 The glimmering dawn has brightened into day.
 And where the chariot of the sun
 Reposes when the day is done,
 A mighty land hath ta'en thee for her own.
 There thou hast fixed thy steadfast throne,
 There driven afar
 Thy radiant car,
 Before whose conquering wheels the tyrants bow them down.
 To thee the western nations turn,
 With love for thee their bosoms burn ;
 They court thy smile, and fear thy frown,
 And gaze with awe on thy resplendent crown.
 But there are lands still wrapt in shades of night ;
 Lands where, in happier days,
 Sages and heroes found an honoured tomb.
 No ray is there but the infernal light

Of Persecution's blaze,
And Learning's halls are darken'd with deep gloom.
But soon before thy living ray
The mists shall roll away,
And towers and spires shall glitter in the blaze.
Th' imperial palace on the mountain's brow,
The peasant's cot in shaded vales below,
Shall feel thy gladdening influence ;—every field,
More verdant flourish, fountains purer spring ;
The earth her fruits, the flowers their fragrance, yield ;
While hov'ring o'er them with resplendent wing,
Thou, from thy golden urn, dost showers of blessing fling.

When in the dungeon of thy foes
The captive mourns his wrongs and woes,
Or, phrensied, thinks upon the flaming pile,
O, Liberty ! descend, and cheer him with thy smile.
Or where, imprisoned in the convent cell,
The maid regrets the world she loves too well,
Pines through the weary day,
And weeps the night away,
And dreads to hear the matin bell
Of every joy repeat the knell,
O ! whisper with the voice of hope the words that bring repose.
Tell her of days to come when hearts may love,
And smiles and tears be given to earthly things ;
When wandering forth to gaze on stars above,
Or pluck the flower that in the pasture springs,
The youthful soul may offer nobler praise,
Than in the cloister's gloom, where fear prevails and love decays.

There is an island, rising from the main,
Where fields are green, and rivers flow,
And lakes reflect the sunset glow,
And mountains tower above the plain,
Whose people call on thee : O ! must they call in vain ?
They dwell not in the gloom of night,
Nor in the woes of slavery wail ;
Thou blessest them with partial light,
But dost from them thy full effulgence veil.
Withdraw the envious cloud
That doth thy features shroud,
Receive their homage when they bid thee hail.
For fiery hearts are glowing there,
And earnest tongues are heard in prayer,
And hands are ready to prepare
A temple for thy dwelling-place.
Speak but the word—its walls shall rise,
Its altars flame, its spreading dome
Shall echo with thy harmonies.
O ! there unveil thy face,
And choose that verdant island for thy home.

Where'er thy vast dominion shall extend,
 O'er the wide earth, and to the utmost sea ;
 Where'er the tribes of men their streams shall blend,
 To swell the ocean of humanity,
 O ! glorious Liberty !
 Still be the human heart thy holiest place.
 There let thy presence keep the ark divine,
 And guard the holy law.
 Let all unhallow'd things from thence withdraw,
 And come not near thy glories, as they shine ;
 Nor dare pollute the covenant of grace.
 O, glorious Liberty !
 Shed o'er the soul the light that comes from thee,
 And breathe around its still recess eternal sanctity.

V.

THOUGHTS ON EDUCATION.

GREAT improvements have, within a few years, been made in the prevailing modes of conducting education. Dr. Priestley, in his excellent essay on the subject, was among the first to point out the imperfections in the plans pursued in his day, even in the universities, and to suggest many valuable remarks for their rectification. At the time when the course of studies at the universities was first laid down, the majority at least of the students were intended for the profession of divinity, and, in consequence, the pursuits were of such a nature as were thought best adapted to prepare young men for the discharge of ecclesiastical duties. Those among the laity who were desirous of enjoying the advantages of a liberal education were so few in number, that their specific and peculiar wants were never thought of ; educational legislation took place, as was to be expected, in behalf of the majority, and the interests of the few were neglected. But the great changes which the pursuits of commerce introduced into the relations of civil life gave rise to a large class of young men, most respectable in character and weighty in influence, who, in order to maintain the station of life to which they had been raised, required a course of instruction calculated at once to enlarge and refine the mind, and to extend a beneficial influence on their pursuits in life. In this case, as in most others, the demand created a supply : in many respectable schools in various parts of our country, and pre-eminently in some of the Dissenting academies, a course of education was adopted and pursued, which, while it did not omit those studies which are peculiarly suited to the profession of divinity, embraced most of the subjects which have an important bearing on the duties and happiness of civil and domestic society. Tardily and late the English universities have improved their modes of instruction, embracing a few, but by no means all those branches of study which are requisite for a proper discharge of the duties of active life.

What, in this particular, we apprehend to be now chiefly wanting, is, an extension of these improvements to every respectable school in the kingdom. A wider range of study should be adopted, a wider sphere of exertion given to the mind. A knowledge of the Latin and Greek languages is a valuable

acquisition; there is scarcely any pursuit in life in which it may not be useful as well as ornamental. But the majority of youth are not permitted to remain at school sufficiently long to make the acquisition; and even though this were the case, their time, we submit, might be employed to greater advantage. The day is gone by in which it could be imagined that these languages contained the whole cyclopædia of knowledge. Valuable as are the compositions which they offer, considered as models of style, there are good writers in the modern languages who may serve both to form the taste and increase the judgment, perhaps as well as the classical authors; while they present information on almost all the topics which have a bearing on real life, immeasurably superior to any thing that can be found even in Aristotle or Cicero. If, indeed, a youth has time sufficient to become so familiar with the Latin and Greek languages as to find pleasure in reading works composed in them, and also to cultivate an acquaintance with one or more modern tongues, as well as with the elements of the sciences, the principles of moral, mental, and political philosophy, nor, least of all, with general history, and more particularly still, with that of his own country, then, by all means, let him study Greek and Latin; otherwise he will be infinitely more benefited by learning the French or German, and, together with these languages, those invaluable branches of knowledge to which we have just alluded. That is a good education which, while it disciplines the mind, fills it also with information immediately applicable in each case to the pursuits of life; and how can these two important objects be so effectually secured, in the case of a youth, the period of whose education is necessarily limited, as by introducing him to a knowledge of those subjects which have changed the whole face of society, which still exert a most material influence on all the relations of civil and domestic life, and which, while their practical importance is so great, are of a nature to give vigorous exercise and a wholesome stimulus to the moral and intellectual faculties. Teach, therefore, a youth, whose time is, as we have supposed, limited, who is led by no professional aim to the study of the languages, teach him not Greek and Latin, but mathematics, chemistry, mechanics, and history; the philosophy of mind, the evidences of religion, the principles of the British constitution, and the objects, the nature, and the duties of civil government.

But the extension which we recommend cannot take place except at the instance of parents. Let them resign the visionary idea of a *classical* for the invaluable attainment of a *general* education; let them seek masters, not skilled in analyzing a Greek chorus, or in constructing nonsense hexameters, but competent to teach their children the art of English composition, the elements of the sciences, the principles of mental, moral, and political philosophy, and competent instructors will not be long wanting; nor will they fail to reap in the love which their offspring will evince for their studies—in the progress which they will make, and in their consequent elevation of character, a reward of the most ample and satisfactory nature.

But that these things may be effectually taught, the number of boys committed to the care of one master must be materially diminished. He must be an active and skilful man who can thoroughly instruct twenty pupils in these departments of knowledge; how incompetent then would be his best efforts to teach one or two hundred, a number by no means uncommon in the schools of large towns? If, however, the number be diminished, the emolument for the instruction of each pupil must be increased. But even in a pecuniary point of view, parents would be no great losers, for in one year, under the system we recommend, their children would learn more than they

now acquire in five. We do an injustice to our argument, however, when we set forth the advantage gained as a matter of mere quantity; it is chiefly on the quality of the knowledge acquired, on its tendency to develop and strengthen the faculties, to create an interest in the pursuit of information; it is on its immediate applicability to the important concerns of business, the regulation of the affections, the direction of the conduct, the interests of the commonwealth; it is on this that we ground its claim to be regarded beyond all price.

These important studies, however, cannot become general except treatises on several of the topics mentioned be published with a specific view to the instruction of youth; treatises not manufactured, but composed,—not got up, as many of our school-books are, by needy dunces to fill the pockets of the mercenary bookseller; but works written by men of sound and extensive knowledge—by men possessed of a truly philosophical spirit, imbued with a love of the work, and writing in a simple, energetic style. These works should embrace all the important and leading truths of the particular department to which each was devoted, neglecting all refinements on established opinions, and disdaining the idle attempt to gain reputation by an affectation of originality. The place for bringing forward new and, it may be, dubious statements, is not in elementary treatises; there are other channels for conveying novelties to the public, and other and better means for ascertaining their soundness. By these remarks we do not intend to imply that the treatises in question should contain mere iterations of what had been said a hundred times before; for though the matter may be simply that which is familiar to every one well instructed on the subject, the manner in which it is conveyed may be greatly improved—in the arrangement of the work for instance, in the connexion and dependency of the several parts, and, above all, in the illustrations given so as to aid the comprehension, there is room for most material and most important improvements. We have laid particular stress on the illustrations of the several truths which are developed, because we are convinced that the best master is not he who is the most profoundly versed in a science, but he who possesses the greatest power of illustrating what he teaches. A happy illustration, before all things, arrests the attention, carries the truth home to the mind, and fixes it deep in the memory.

A series of treatises of this character, on the various sciences, on general history, on the literary history of Greece and Rome, on the literary history of modern times, on the history of England in particular, on the British constitution, on moral, on mental, and on political philosophy, &c., would be the most valuable gift that could be made to the youth of Great Britain.

In a few instances we are aware something of the kind we recommend has been done. Joyce's *Scientific Dialogues*, for example, is an admirable book, and far superior to other works published more recently; but too often the works we possess scarcely rank above nursery literature, and humble enough are they, regarded even in that character; whilst, universally, good and bad, they are so expensive, as to be inaccessible as books for general education. In many departments, however, and those by no means of the least consideration, we have nothing suitable; for instance, in mental philosophy, there is no elementary treatise, with the exception of Taylor's *Elements of Thought*, and that is merely the horn-book of the science. The existence of such a work as that of the late Professor Dugald Stewart, though termed the *elements* of mental philosophy, or that more recently published by Mr. Payne, makes in favour, not against this remark, by shewing, not sup-

plying, what is required. In literary history, moreover, what teacher could put into the hands of an ordinary class of pupils so lengthy, expensive, and, nevertheless, unfinished a work as that of Dunlop on the Roman Literature? or, to instruct them in the constitutional history of their own country, the work of the late Professor Millar, valuable as it is as a general treatise, and for the perusal of adult readers? We repeat that a series of works on these and similar branches of study, written expressly as introductions for youth, is a great desideratum in English literature—a desideratum which, we fear, judging from the numbers already published, defective as many of them are in simplicity of detail, the avoidance of unnecessary technicalities, and in perspicuity of language—perspicuity, that is, considered relatively to the understanding of youth—the Society for the Diffusion of Useful Knowledge is not likely to supply. In the absence of original treatises, something, we believe, might be done by translations from German authors, whose literature, in regard to elementary works, is much richer than our own. The publication of such works would be highly favourable to the promotion of knowledge, not only in our schools, but in our academies also. The method of lecturing which prevails in the latter, we do not deem the best fitted to secure the objects at which the professors aim. A lecture delivered *vivâ voce* may either be listened to by a student, or taken down as well as may be in short hand. If listened to, the impression made on the mind by a discourse lasting one hour (the usual length) on a subject with which the student is generally unacquainted, is too faint and indistinct to secure to him all the benefit that may be desired. And if the lecture forms one of a course, extending, perhaps, through several months, all that the student can retain is at the best a general outline of what has been delivered, and that, perhaps, with ideas not very definite. Should the student endeavour to write the lecture down in short hand, he will be so engaged with the mere mechanical exertion of listening and writing, as to derive no advantage in regard to memory from the instructions of the teacher: what has been said will be committed to his paper, not to his mind. But, it may be urged, he will have the instructions in his notes for subsequent perusal. Experience, however, proves that few young men can take from a professor's dictation the elements of any science so perfectly as to acquire a thorough comprehension of, and acquaintance with, the subject. In his notes, there will be many obscurities which he cannot clear up, many passages which, being hastily penned, he cannot even decipher, many *lacunæ* which he will labour in vain to supply. Follow him from the lecture-room to his study: already jaded with the mechanical and unpleasant task of writing down; almost disgusted with the subject through the effects of an exercise in which he has been only a machine for the transmission of sounds from the professor's tongue to his own papers, he sets himself down, with these disagreeable associations, to pore over a blotted and blurred note-book, and at length, by dint of sturdy perseverance, and after failing in many passages, acquires the majority of the ideas intended to be conveyed; the majority we say, for this is the best that can be supposed. But many a connecting link is irrecoverably gone, and many an impenetrable obscurity remains. Week after week the heap of imperfect and unsightly matter accumulates, till the course of instruction is terminated, when he begins to retrace the ground over which he has passed, and by the lapse of time and the weakness of memory, finds not only old but new difficulties besetting him. What a waste of energy and of time—what an unnecessary tax of patience does all this imply! How much better to put in to the hand of each student a treatise on the branch of study intended in each

case to be taught ! Upon this treatise let the professor lecture, amplifying and illustrating, and withal careful to examine, in order to ascertain that his pupils gave due attention, comprehended what was laid before them, and made each step certain before they proceeded to the next. How much time would by this means be saved, how much fruitless exertion spared, how many disagreeable feelings—feelings adverse to study—be superseded ! The exercise of their mental faculties is to youth sufficiently laborious in itself ; there is no need to create difficulties and discouragements ; young men are not too eager in the pursuit of knowledge ; there is no need to damp and repress the ardour by which they may be inspired. If it be said that after they have listened, the students may have recourse to published treatises on the subject, in order to refresh their memories and corroborate the impressions received, we answer, why not at first peruse these treatises, and so supersede, or at least diminish, the amount of what is dictated by the professor ? But the great difficulty is, no treatise is there on any subject fitted to put into the hands of a class ; that is, no treatise taking the same views, pursuing the same mode of argument, and the same method of arrangement, with that of the lecturer. The memory in consequence cannot be refreshed ; new matter may be acquired, but of course that does not answer the professor's wishes, nor is probably what the pupil requires. While, therefore, the professor lectures independently of the books to which he may refer his class, these books cannot supply the lapses of the student's memory ; and while each writer has a mode of treating a subject peculiar to himself, the student will only be embarrassed and wearied by searching in published treatises for that which he is required to give an account of at the lecturer's examination. Nothing can be more obvious than that the circumstances we have noticed throw great impediments in the way of acquiring knowledge, and we have known instances in which the prevailing mode of lecturing without a text-book has given occasion, in the case of young men who at first promised well, and had a desire to improve, to the most confirmed idleness. We revert, therefore, to our former conclusion, that of all things to be desired for the promotion of knowledge in our schools and in our colleges, is the publication of a series of works on the higher and more important branches of education.

ECCLESIASTICUS.

NUMBER the sands of the sea, the drops of the rain, or the moments
 Making eternity ; measure the breadth of the earth, and of heaven :
 Wisdom preceded all these—o'er the pathway of infinite ages
 God travell'd forth, forming worlds, breathing life, from a fount everlasting
 Pouring out glory and joy. In the ocean of goodness unbounded
 Floated conceptions of power, and the embryos of mind found existence
 Pregnant with greatness. Who counselled the Lord in his mighty conceptions ?
 Who ? Thou inquest in vain, poor child of distrust and unreason.
 One awful word hath he uttered—his fear is the fulness of wisdom—
 Wait on his mercy !

Curses there are dipp'd in bitterness, curses which enter unwonted
 Into the palace of pride, and into the breast of oppressors :
 They are the scourges which sorrow and suffering have braided
 For the poor slave, or the needy.

A.

JOANNI BOWRINGIO ANGLO EJUSQUE NATALI GENIO.*

QUI varias jungis Musarum fœdere gentes
 Venisti ad Frisios, hospes amande, lacus.
 Nec peregrina tuis, terra hæc tibi visitur Anglis :
 Sed genus hic referunt plurima signa tuum.
 Hic patrios audis Sonitus quos Frisia constans,
 Moribus antiquis vivere sueta, tenet.
 Libertatis amor nos æquo fœdere jungit,
 Juribus et Patriis invigilare jubet.
 O ! si nulla dies Gentilia concitet arma,
 Sed teneat nostros semper amicitia !
 Sic Amasum et Thamesin et plurima flumina jungas
 Sic populis veniat Pax sine fine piis !

I. R. van EERDE,

In Univ. Gron. Hist. et Antiq. Prof.

Groningæ Frisiorum, xvi Cal. Nov. MDCCCXXVIII.

DAYBREAK.

HUSHED are all sounds ; the sons of toil and pain,
 The poor and wealthy, all are one again ;
 Sleep closes o'er the high and lowly head,
 And makes the living fellows with the dead.
 Now, imperceptibly the orb of day
 Pierces the darkness with a trembling ray,
 And clouds of night roll sullenly away ;
 The fragrant flowers unfold their scented heads,
 The birds, with gladness, leave their leafy beds ;
 The glowing east is streaked with waves of gold,
 A thousand hues the parting clouds unfold ;
 At last he comes, majestically slow,
 Pouring bright radiance on the worlds below ;
 Then springing upwards from the embrace of night,
 He gilds the heav'ns with beams of orient light.
 Oh ! beauteous hour to minds of feeling giv'n,
 Filling the heart with thoughts and hopes of heav'n !
 Lofty and noble purposes arise,
 Giving the soul communion with the skies ;
 To nature's God our highest hopes ascend,
 The bounding heart paints joys which cannot end.
 Oh ! if to mortals it were ever giv'n
 To choose the path the spirit takes to heav'n,
 On such a morn as this the hour should be
 To spurn the earth and set the spirit free.

* The Cosmopolite acquirements, feelings, and labours, of (Mr. now) Dr. Bowring, have obtained for him many expressions of respect and regard from the best men of many countries. The above verses must have been amongst not the least pleasant of such expressions. They are inscribed to him by the President of the Senate of the University of Groningen, on whose proposal the degrees of A. M. and LL.D. were unanimously and in the most complimentary manner conferred on Mr. Bowring.

CRITICAL NOTICES.

ART. I.—*Theologische Studien und Kritiken. (Theological Essays and Critical Sketches. No. IV. November, 1828. Hamburg. F. Perthes.)*
(From a Foreign Correspondent.)

THE Theological Magazine and Review, which is published under the above unpretending title, is conducted by Professors Ullmann and Umbreit, of Heidelberg, who have secured, in their editorial labours, the co-operation of Drs. Gieseler, Lücke, and Nitzsch. Those who have paid any attention to the present state of theological literature in Germany, need not be informed that the writers whom we have just mentioned have all distinguished themselves, chiefly in the exegetical and historical departments. Their co-operation has tended to produce a very favourable impression of the character of the magazine; and as far as we have been able to learn, the expectations of the public have not by any means been disappointed. The advantages of solid learning which a work thus respectably conducted must combine, cannot fail to counteract that shallowness of mere speculation of which one class of German divines has been accused, and not perhaps altogether without reason. The principles of the magazine may be characterized as leaning rather towards the system of *supernaturalism*; that is to say, the fact of a revelation is acknowledged, and the books of the New Testament are recognised as the documents from which the character of the Christian revelation is to be ascertained: but we may truly say that we have not discovered one illiberal sentiment towards those who may differ from these views, and that we have every where in these pages found a spirit of liberty, of research, and of independence from antiquated articles of faith, which, though a welcome phenomenon to the readers of the *Monthly Repository*, would not escape denunciation by that self-constituted critic of German theology, the Rev. Mr. Rose, or those who resemble him in ignorance and intolerance. In order to enable the English reader to form a general idea of the character and contents of the work, we shall notice some of the articles which are inserted in the

fourth number of the Review just published.

The first paper forms the concluding part of an article by Nitzsch, on the Religious Ideas of the Ancients, continued from No. III. It contains a number of striking remarks on the character of religious sentiment and worship among the ancients, and endeavours to trace the relation in which the different systems of Grecian philosophy stood to what the moderns have called the philosophy of religion. It instances the expression of religious feeling even among those who are generally considered to have dismissed all those ideas which are bound up with the veneration of a Supreme Being as intimately connected with, and influencing, the world. This paper, to our minds, conveys an admirable illustration of the fact, that if religious opinions are not placed within the control of the individual's own choice, so religious feeling is something independent of, and much deeper than, the speculative opinions with which it is combined. The remarks on the Mysteries are among the most interesting parts of the essay. The second article is a critical dissertation on a work of John Scotus on the Sacrament, which was hitherto supposed to have been lost, but which is here all but proved to have never existed, while the treatise ascribed to Scotus is traced to Ratramnus as its author. This paper, by F. W. Löffs, Cand. Theol., which evinces considerable ingenuity and extensive reading, may serve as a specimen of the accuracy with which the details of literary history are cultivated by the German theological writers. Professor Hagenbach has communicated some observations on the proper division of periods in the history of doctrinal theories, and Dr. Ullmann has published for the first time, what he calls a Relic of Melancthon, a few sentences which he wrote in a book presented to a friend, and which breathe the mild and Christian spirit of the Reformer. Among the reviews, perhaps the most interesting is a notice by Ullmann of a little work by the venerable Münster: FRID. MÜNSTERI Episcopi Icelandici, Notitia Codicis Græci, Evangelium Johannis variatum continentis. Havniæ, 1828. pp. 36, 8vo.

The manuscript in question is preserved in the King's Library at Paris, and was first collated by Professor Hohlenberg, of Copenhagen. It contains the Gospel of John, but with numerous alterations, which are evidently intended to take away the character of supernatural agency from the narration of the miracles, and the stamp of orthodoxy from the doctrinal parts. A few instances must here suffice. John ii. 11, the MS. reads, *σπασαυσε την μαθηγιν αυτου* instead of *δαφαι*. Ch. vi. 9, the number of loaves and fishes is omitted, and every thing removed that would give an extraordinary character to the transaction, no mention being made of the miraculous agency of Christ, but only of his *φιλανθρωπια*. The assertion that Lazarus was actually dead, (ch. xi. 13-16,) is omitted, and the story of the Resurrection is removed altogether. Upon the whole, this would appear to be one of the most extraordinary literary forgeries that was ever attempted; and we confess that we are looking, with no ordinary curiosity, to the next number of the magazine, in which Ullmann promises to state his opinion as to the time and circumstances under which this singular document was first penned. Dr. Sack has reviewed the work of the Rev. A. F. L. Gernberg on the National Church of Scotland; Lücke has given a short critique of Winer's Commentary on the Epistle to the Galatians; and Nitzsch on the Comparative Sketch of the Doctrine of the Gnostics, and the System of Schleiermacher, by Professor Baur, of Tübingen. But these are matters which are not to be disposed of *en passant*; and we have only left ourselves room to say, that among the most attractive papers, we consider the survey of the theological literature of Denmark and Sweden during the years 1826 and 1827, to be entitled to particular attention. We understand that a survey of the recent theological literature of England is preparing for the next number.

ART. II.—Report of the Speeches and Proceedings at a Dinner to commemorate the Abolition of the Sacramental Test, 18 June, 1828, at Freemasons' Hall, H. R. H. the Duke of Sussex in the Chair; taken in short-hand by Mr. Gurney. London, published for the United Committee, &c. 1828.

THIS interesting pamphlet presents a permanent record of one of the most in-

teresting public festivals which has occurred for many years. The Report is prefaced by an introduction narrating the formation of the United Committee, which joined as the representatives of almost all the organized Dissenting bodies, with a number of stewards selected from the influential Dissenters of every part of England, in proceedings calculated to give the most favourable impression of the opinions of the whole body on questions of vital importance to the cause of religious liberty, and to rescue it from the unfavourable representations which it had been the policy of some to disseminate.

The United Committee in their introduction thus speak their own and their constituents' sentiments:

"The Dissenters are well aware that whenever they or their descendants shall look back upon this interesting period, the remembrance of the eloquent, public-spirited, and virtuous men who took the prominent part on that occasion, must be accompanied with such respectful and thankful homage as it becomes them to offer, and their noble and illustrious advocates to receive * * *. They feel indeed that public opinion had long, in a considerable degree, controlled and counteracted those obnoxious statutes which visited consistency and integrity with shame and reprobation. They know that the Legislature only completed and set the seal of its authority to a change which justice and charity had been long previously working; and they value their own success more truly and more dearly, because they consider it is a proof of the nearer approach of that happy day when *all* authoritative interference on the part of one man with the faith of another shall finally cease. They regard the calm and tranquil results of the change which has been accomplished in their behalf as evidence of the groundlessness of those fears, and the shortsightedness of those menaces, which opposed their emancipation; and are strengthened in their previous conviction that the sympathies and good affections of mankind form a stronger and steadier bond of union than their jealousies and antipathies; and that the state can hold no firmer securities for the obedience and the services of any of its subjects than their political equality and common consent. The blessings they enjoy they the more earnestly desire and strive to diffuse; and they will hail that diffusion with pleasure, growing with its extension, and enduring with its permanency!"

ART. III.—On Sudden Death: a Sermon, preached in the Old Jewry Chapel, Jewin Street, on Sunday, September 21st, 1828, occasioned by the Death of Mr. John Keep, for many years Precentor of that Chapel. By David Davison, A. M. 8vo. Pp. 24.

On the Consolations of the Gospel: a Sermon preached in the Old Jewry Chapel, Jewin Street, on Sunday, October 5th, 1828, occasioned by the Death of Joseph Yallowley, Esq., Treasurer of the Old Jewry Society. By David Davison, A. M. 8vo. Pp. 28.

It was a remarkable and affecting circumstance that the first of these sermons, occasioned by the sudden death of the Precentor of the Jewin Street Chapel, was listened to with peculiar interest by Mr. Yallowley, its Treasurer; and that he also, within the following week, received a like instantaneous summons to the presence of his Judge. The preacher had an arduous and solemn task on both occasions: on the last he must have felt it overpoweringly so. How he acquitted himself is best shewn by a reference to these discourses, which are every way worthy of a Christian minister; serious, earnest, appropriate, affecting, and deeply impressive. The first is from 1 Sam. xx. 3:—"There is but a step between me and death." The second from 1 Thess. iv. 14:—"For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." The conclusion of this discourse, in which a faithful and interesting character is drawn of Mr. Yallowley, was inserted, by the author's permission, prior to the publication of the sermon, in our last volume, pp. 788—790. We recommend both discourses as eminently calculated to make a salutary and permanent impression on the attentive reader.

ART. IV.—A Tract on Family Religion; containing Remarks on the following subjects: Example, Precepts, Company and Conversation, Family Prayer, Reading the Scriptures, Amusements. By C. P. Valentine, Minister of the Gospel.—Pp. 16. Hunter.

The title is a sufficient analysis of the contents of this pious and sensible little publication. It is altogether practical, the writer having purposely, and we

think very judiciously, avoided controversy. Its spirit and manner may be judged of by the following remarks on "Company and Conversation:—"

"Every man may use his own discretion as to what company he introduces into his family; he has also some controul over the kind and character of the conversation that is held in his house: it is of great consequence that both these be respectable and virtuous.

"He who introduces into his family men of licentious morals and exceptionable conduct, acts much the same part as the man in the fable who brought home a snake. 'Evil communications corrupt good manners.' Manners and morals, in the opinion of the ancients, were identical; and no one can doubt that when the manners become corrupted, the morals are in great danger. A man of staid and decided moral character will always be careful to let it be known, that in his presence vice may not plead its cause with impunity, and that they who cannot discourse with decorum and decency are no fit companions for him.

"It must, however, be admitted, that the good taste of the age in which we live has succeeded in banishing from all reputable society low and vulgar conversation; and the one thing still wanting, as it seems to me, is to send to the same oblivion that *conversation* which affords too strong a tendency to a love of worldly pleasures and scepticism in religion. It is well to set our faces against cant, and an untimely obtrusion of sacred subjects; but in doing this, let us not forget to season our discourse with the feelings and sentiments of true and religious men."—Pp. 10, 11.

ART. V.—Sketches in Verse, from the Historical Books of the Old Testament. By J. Brettell. Hamilton, Adams, and Co., Paternoster Row.

THE first of these spirited and clever sketches is a poetical paraphrase of part of the history of Pharaoh and Moses. The opening description of the "Land of the Nile" is in very good taste, and written with energy; as is also that of those "Mountains of Stone"—the Pyramids, from which we extract a few lines:

"Vast tombs! too spacious far for man,
Whose relics ask of earth no ample span—
But despots, e'en in death, grasp all they can.

A narrow mound may satisfy a slave,
Kings claim an empire o'er a wider
grave,

As if, obedient to their former sway,
The worm would pay respect to royal
clay.

Ye lofty monuments of regal pride,
What tenants in your chambers now
reside?

Breathe from your secret cells a single
name—

Not one remains—the heir of all your
fame!" &c.

We regret that the work has been hurried through the press, as marks of haste are apparent in every page; Pharaoh's animated threat is spoiled by the conclusion:

"Yes, they shall *live*—if life it be,
To toil incessant night and day—
I'll tame them down to slavery—

The beast of burden rests, but they,
These rebel slaves, no rest shall know,

If scourges can their slumber wake:

The mountain they shall level low,

Scoop out the valley for a lake,

Hew the firm rock, with weary stroke,

And form it into hollow caves,

Till, their rebellious spirit broke,

They sink to unregarded graves.

Dare they to murmur when they're
chid?—

Their hands shall raise a Pyramid!"

"Pyramid" is a *climax* not to be paralleled, but "chid" is a *base* rhyme.

"The Song of Moses and the Israelites" is written with force, but "Shakspeare had it first," and we cannot listen to it whilst "Sound the loud Timbrel" is ringing in our ears.

The other subjects are, "Balak and Balaam," "The Blessings and Curses," "The Withered Hand," and "The Death of Abijah."

There is much strength and beauty in "The Blessings;" the metre is appropriately chosen; but "The Curses" would have been better in the heroic measure, and we think some effect would have been produced by the diversity. The author has made too frequent use of inversion, which should only be considered as a *dernier resort*; it savours of latinity.

But little use has been made hitherto of the historical parts of the Old Testament for those poetical purposes to which many passages in them are so well adapted; we therefore recommend the present little work as having some originality of design, as well as being talented in its execution.

ART. VI.—*The Anniversary.
The Keepsake.
The Bijou.*

MORE ANNUALS! "Another and another still succeeds," and, like the setting sun, as we approach towards the close of them, they seem more splendid than ever. We can only afford, however, a very brief notice of what may be deemed peculiar and characteristic in those which are named at the head of this article.

The Anniversary, edited by Allan Cunningham, makes its first appearance this year, and a very handsome appearance it makes. The engravings, considered merely as works of art, are only rivalled by those of the Keepsake. Here our praise of them must end, for the subjects are generally such as to excite less interest than those of almost any one of the Annuals, of humbler price and pretension, which we noticed last month; and we confess that there is yet so much of the child in us as to make us always look after the subject of an engraving as well as the execution. Nor can any degree of excellence in the latter satisfy us, if it be not, as we think, worthily bestowed. To those who think differently, the Anniversary may be safely recommended, and its decorations cannot but yield them a very high gratification.

An exception from the above remark must be made in behalf of "The Travelled Monkey," by Gibbon, from Landseer, and "Pickaback," by Rolls, from Westall. As to "Chillon" and "Newstead Abbey," they may be in "the gayest," certainly not in the "happiest, attitude of things." Indeed, their "attitude" is more like that of sitting up to receive company than any thing else.

The Presentation Vignette is very pretty, and ingeniously contrived so as "to suit the presentation of the volume with the recurrence of any particular day in the year."

There is very little in the literary part of the Anniversary which deserves notice. The description of Abbotsford, by an American, is the best prose article, and very pleasant gossip. The Rev. Edward Irving's "Tale of the Times of the Martyrs" is tolerable; and, no doubt, true, inasmuch as he gives the solemn pledge of his "faith as a Christian man and a minister," that he has "invented nothing and altered nothing." He might, with advantage, have "altered" some of the affectations of which, after this, we cannot charge him with the invention. Lord Byron's "Letter on Economy" is clearly genuine. The poetry is but mid-

ding. Several pretty songs and descriptive pieces, connected with the engravings, are spoiled by being twisted at the end into a compliment to the artist. There is, however, a song by the editor, "The Warrior," which is not spoiled by any thing; and his tale of "The Magic Bridle" would have made Burns, drunk or sober, call him brother.

The Keepsake well supports the character it gained last year by the surpassing beauty of its decorations, and has well and amply redeemed itself from the disgrace of inattention to the literary department. As a collection of well-told tales, it is beyond all competition. There are three (besides "A Scene at Abbotsford") by the Author of *Waverley*, and not unworthy of him. "The Half-Brothers," by Banim; "The Sisters of Albano," and "Ferdinando Eboli," by Mrs. Shelley; "Apropos of Bread," by Lord Nugent; "The Legend of Killarney," by T. H. Bayly; "Clorinda," by Lord Normanby; and "The Old Gentleman," ("O breathe not his name!") by Theodore Hook; are all excellent, though in very different ways. The poetry, especially that of Mr. Coleridge, disappoints the expectations raised by the names in the list of contributors. The following sonnet, by Wordsworth, is an exception:

"A GRAVESTONE UPON THE FLOOR IN
THE CLOISTERS OF WORCESTER CATHEDRAL.

"Miserrimus!" and neither name nor
date,
Prayer, text, or symbol, grav'n upon the
stone;
Nought but that word assign'd to the
unknown,
That solitary word—to separate
From all, and cast a cloud around the
fate
Of him who lies beneath. Most wretched
one,
Who chose his epitaph! Himself alone
Could thus have dared the grave to
agitate,
And claim, among the dead, this awful
crown.
Nor doubt that he mark'd also for his
own,
Close to these cloistral steps, a burial-
place,
That every foot might fall with heavier
tread,
Trampling upon his villeness. Stranger,
pass
Softly!—to save the contrite, Jesus bled."

In dismissing the engravings with general, but strong commendation, it is

impossible not to mention "Anne Page and Slender" (from Richter, by Rollé). Shakspeare has never been more nobly illustrated. The painter's apprehension of character, and his embodying of that conception in the two admirably contrasted figures, are alike perfect.

The Bijou is perhaps unfortunate, so far as our report is of any importance, in being the last to come under our notice, when the eye and mind are alike satiated with the varied beauties of its predecessors. It has the further disadvantage of presenting itself immediately after the two publications which, as they are the most expensive, (the *Anniversary* and *Keepsake* are a guinea each, the other *Annals* twelve shillings,) are also the most superb of the whole; and, moreover, it made so successful a début last year, and had so much advantage over almost all its competitors, that our expectations were excited in, it may be, a very unreasonable degree. The candid reader must make what deduction he thinks proportionate and proper on these accounts from our expression of disappointment both at its literary articles and its decorations. And in that expression we must not include the portrait of Lord Durham's son, from a painting by Sir Thomas Lawrence; a very interesting tale by Mr. T. Roscoe ("Agnes"); the story of the Stranger Patron, and some minor pieces by Mrs. Hemans, Miss E. Taylor, and Montgomery,—the original Montgomery, not him of the *Puffad*. There is also a very graphic and spirited description of the battle of Trafalgar. Indeed, if there be any taste to which the Bijou is peculiarly adapted, it must be to the naval and military taste. Of several articles it is difficult to guess any reason for their insertion, unless it be that they emanated from, and are adapted to, the average intellect of that heroic profession. Let them but "fit audience find," and the sea song and the sword song may do marvellous execution. How times change! A few years ago, and such a volume as this, over which we are grumbling, would have been received with rapturous praises of the beauty of its appearance and the spirit of the publisher. It would have deserved them, and would have had them now, but that the publisher, and other publishers, have, by their liberal doings, made us fastidious. We are not so ungracious as to reproach them very severely on that score; and we take leave of them all, wondering to what pitch of beauty and splendour they will contrive to raise the *Annals* of next year.

ART. VII.—*The Christian Child's Faithful Friend and Sabbath Companion*. Vol. I. for 1828. London, Hunter; and J. Philp, Printer, Falmouth.

We are glad to find that this little monthly penny periodical is going on so respectably in its execution, and so prosperously in its sale. May its benevolent conductors be encouraged in their good work by the gratification and improvement of their juvenile readers, and by the patronage of parents and teachers.

This publication has been subjected to an attack, in the *Christian Observer* of September last, of so unprincipled a nature, that we cannot allow it to pass without exposure. Not that those who are responsible for it can be supposed capable of feeling shame; but it may shew to what expedients theological animosity will sometimes descend. First, they say it is incumbent on them "to warn" their readers, "as no notice is given in the work itself of its real object." What that supposed "real object" is, the reviewer does not venture to say. He contents himself with insinuating that there is a covert and culpable design, and then leaves the insinuation to work on the minds of his readers. A distinct imputation, with an attempt at proof, might have defeated his "real object." It is then made matter of accusation against Unitarians, that they publish books and tracts for children which do not "bear upon their front any badge of their origin;" and, if they do, they only follow the example of the author of the Epistle to the Hebrews, when writing to children of a larger growth, in whose minds the mention of his name might have excited prejudice. Is it for those who possess the enviable power and feel the beneficent impulse to improve the rising generation, to "quench the spirit" which is in them, because bigotry has prepared a place for every work of theirs in its capacious *Index Expurgatorius*? No; let them continue the glorious strife of overcoming evil with good. Moreover, it is untrue that "this policy has been acted upon in the establishment of the small periodical above announced." It bears upon its front as many names (those of printer and publisher) as are usually affixed to a periodical; and though it would be most unfair to make either, in the slightest degree, responsible for its contents, it may yet be justly said that they are names which bigotry does not patronize, and with which immorality dares not seek to associate it-

self. The reviewer has not inserted these names, with the title, at the head of his article. Suppression, to make out a charge, is a favourite operation in his system of tactics, which we shall again have occasion to notice. He has yet another quarrel with the title-page. The work is "grievously misnamed in being called '*The Child's Faithful Friend*.'" And, why? "It is true," he says, "that it is not angry or controversial, and that it inculcates many virtues, and even Christian precepts; but" (for all this, it seems, is but a light matter in the reviewer's estimation) "it is far from being a *faithful* friend in many things, and particularly in suppressing the most essential parts of that '*faithful saying*' which relates to the salvation that is in Christ." What these "most essential parts" are, we are left to make out inferentially; and they appear to mean the Deity of Christ and the Atonement. But what is there of these in the text alluded to? Just nothing at all. The "*faithful saying*" of the Apostle is, "that Jesus Christ came into the world to save sinners." The *Child's Friend* is faithful in adhering to the simplicity of this declaration, and accusation comes with an ill grace from those who can only ground the charge on the omission of their own unscriptural additions. Even among those who believe these tenets, the propriety of teaching them to children may be questioned. There can, even on that assumption, be no unfaithfulness in not puzzling their tender minds with mysteries which Paul and Peter (if they really taught at all) yet postponed as too abstruse for a first discourse either to Jewish scribes or Gentile philosophers.

The first citation of the reviewer, to prove "erroneous doctrine," is the following:

"But the greatest of all God's messengers was Jesus Christ. He was far greater than Moses or Elijah; and is in our text and other places called the son of God. *The old prophets were sent to the Jews; Jesus was sent to all the world, to tell them every thing needful to be known respecting the character of God, the duty of man, and that glorious and happy place where those who love God will go.*"

"What it is that Jesus has told us by God's direction, may be found in the New Testament; and I hope that what I have now told you will increase your desire to hear and attend to the instructions of so great and good a person as the Lord Jesus Christ 'the Son of God.'"—Pp. 43, 44.

In the review the words *by God's di-*

rection are put in italics, to mark the heresy of believing that the words which Christ spake were not his own, but the Father's; and the sentence which we have put in italics is omitted. It is difficult to say why, unless to give a false impression of the Unitarian notion of the Messiah's mission.

The second quotation is to shew that the book reviewed inculcates "a mere scheme of what is called 'natural religion.'" It stands thus:

"The New Testament informs us, *if we are virtuous*, that we shall meet our friends again, enjoy their society, live under the same perfect government, and be members of the same heavenly family."—P. 24.

The reviewer's italics again rebuke a heresy, the hope of going to heaven "if we are virtuous." This, too, is "erroneous doctrine," only needing to be pointed out for an orthodox parent to shudder at it. Mere naturalism! For that is the charge, and if there was little discretion in supporting it by citing a direct appeal to the authority of the New Testament, there might be some in stopping short of the remarks which almost immediately follow:

"Jesus himself hath said, 'Because I live, ye shall live also.' Christ will come again at the last day, and at his awakening summons the numerous dead of every country, clime, and tongue, will rise from their graves and come to judgment; to the pious and good he will say, 'Come, ye blessed;' and to the unrighteous and ungodly, 'Depart, ye cursed.' Then the virtuous will be received into heaven, meet their long-lost friends, and be happy for ever and ever.

"H. But what will become of the wicked?

"F. They will be driven into outer darkness to endure torment which it is impossible for me to describe. Banished from the presence of God and the glory of his power.

"H. I hope I shall be among the happy number of those whom the Saviour will receive into heaven."—P. 25.

Citation third:

"The message which God sent to man by Jesus Christ, was, that if men would leave off doing wrong, and learn to do right, God would take them to heaven after they died; *but that if they did wrong, and were not sorry for it, they would go to hell.*"—P. 53.

The last clause of the sentence is *suppressed* by the reviewer. One motive is sufficiently obvious in the imperfect view thus given of the Unitarian doctrine of retribution. But there was another. He was preparing to make the following accusation, which *could not* have been made in the face of a fair quotation, and which is bolstered up by an unvarnished falsehood. Our readers will know, though his, as he hoped, might not, that the words cited from the Improved Version are not a *reading*, *instead of* the text, but merely a note, comment, or paraphrase, appended to it in the usual form of such expositions:

"This so-called 'Faithful Friend' denominates what the Scriptures call 'the damnation of *hell*,' by the mild and purgatorial phrase of being '*duly punished*' in a future state: much as the 'Improved Version,' instead of 'He that believeth and is baptized shall be saved, but he that believeth not shall be damned,' mildly reads, 'He who professes faith in me shall be admitted to the privileges of the Christian community; he who does not believe shall remain under all the disadvantages of a heathen state.'"—*Christian Observer*, p. 580.

There is, besides, an imputation of laxity in the statement of Christian duties, founded solely on an allusion to gathering flowers on a Sunday. Blessed tenderness of conscience! But to strain at a gnat, and to swallow a camel, have always been congenial operations.

How it is that a religious periodical should allow itself to be made the vehicle of such garbling and falsification we cannot understand. The calumnies which it is endeavoured thus to support may be ascribed to an honest though blind bigotry. The mode of supporting them cannot be associated with any thing honest.

MISCELLANEOUS CORRESPONDENCE

Experiment in Monmouthshire for bettering the Condition of the Poor.

To the Editor.

SIR, Woodfield, Nov. 18, 1838.

In your Magazine for July last, allusion was made in a communication from the Rev. George Stacy, to an experiment for bettering the condition of the labouring poor, which had been begun in this immediate neighbourhood in the year 1820, some account of the motives for making and farther particulars of which may not be unacceptable to such of your readers as have marked and lamented the vast increase of pauperism, misery, and crime, which has taken place in this country generally, since the commencement of the late reign. It is also considered as due to the country and to the interests of humanity every where, that facts and results, intimately connected with one of the most important practical principles of political economy, should have publicity given them, both as an incentive to the adoption of similar experiments on the part of individuals, and as furnishing a farther proof of the truth of those incontrovertible maxims first publicly exemplified, as well as successfully acted upon, on a large scale, by the late Count Rumford, that the best if not the only way to reform the abject, the dependent and criminal poor, is first of all to improve their external circumstances. It was from a thorough conviction of the justness of this principle, that in "Remarks on the Report of the Select Committee of the House of Commons on the Poor Laws," by a Monmouthshire Magistrate, published in 1818, it was contended that the alarming increase of pauperism which had then forced itself upon the attention of the Legislature, arose more from the increased difficulties of living experienced by the labouring classes, than from any other or all other causes put together. It appeared to me then, as it still does, that under any constitution of civil society, it is utterly irreconcilable with reason or justice, that it should be practically said to any of our fellow-creatures who are willing to maintain themselves and to contribute by their labour to the common stock of that society, "There

is no room for you at nature's feast." On the contrary, it appeared to me then, and no less so now, that it is of the very essence of the social compact, whether expressed or implied, that every member of it who does not disqualify himself by wilful neglect of duty and voluntary abstinence from labour, whether of the hand or the head, has an undoubted claim to be supported by the society to which he belongs; and that it is one of the first and most sacred duties of government to ensure to the labourer a return for his industry, at least equal to the decent and comfortable maintenance of himself and his family. More than twenty years' attention to this vitally important subject, aided by the practical experience derived from the active and constant discharge of the magisterial functions in populous adjoining counties during nearly the whole of that period, has not only confirmed this belief, but has established an unalterable conviction in my mind, that it is to absolute neglect, or for want of due attention thereto, that the country has been disgraced, and every feeling of justice and humanity outraged, by the frightful increase of pauperism, dependence, and crime, which threatens, on the recurrence of war, famine, or other great national calamity, forcibly to dissolve the bonds of social peace, security, and union. It was under this conviction, and a thorough belief that it is the duty of every individual, however obscure or limited his means, to do all in his power to improve the condition of those around him, that notwithstanding experience of the inefficacy of various expedients which had been resorted to, it was determined to try whether the labourer might not be rescued from the state of degradation and dependence into which it was believed he had fallen, more from the pressure of outward circumstances than from real abjectness of spirit, by the possession of property being put within his reach, and its comforts and advantages secured to the exertions of his industry and prudence. For this purpose allotments of land were set out in a situation favourable to the success of the experiment, and a tender of them made to farm labourers and workmen in the col-

laries, selected on account of their sober and industrious habits, but without regard to their pecuniary means. To those who had nothing to lose, the proposal of a grant of land for a house and garden at a small ground-rent for their own and children's lives, and the offer of the necessary assistance to build a dwelling in any way superior in accommodation and comfort to any they had been used to, it was to be expected would have met with ready acceptance; yet so completely had despair taken possession of their minds, that it was not without difficulty two or three out of the whole number applied to could be prevailed upon to engage in (to them) so safe a speculation, the only conditions of which, on their parts, were to contribute the labour of over hours and holidays in whatever form it could be rendered most available, and that the money advanced should be considered lent, not given, and be repaid with interest, by moderate yearly instalments. It was endeavoured, also, strongly to impress upon their minds that whatever aid was afforded them, was an offering of good-will, meant to enable them to *help themselves*, but not as charity. Excellent building stone was to be had on the same property near at hand for the labour of raising, and for the first three years, whilst the nearest adjoining woods of the proprietor were in course of cutting, timber for the roofs was given. The first of these advantages is continued to this day, the latter has ceased of necessity, and is no longer required. Independently of the considerations already stated, others of a more local nature contributed to render the experiment desirable. From the increase of population which had taken place in consequence of the extensive collieries established within the last twenty years, and the near neighbourhood of several large iron-works, workmen's houses became so greatly in demand, that two or three families were in some instances crammed into the same tenement, and in a majority of cases the whole of one family slept in the same room, without regard to age, number, or sex. The removal of so great and crying an evil became of course an object of solicitude. The mass of the new population also, derived for the most part from distant colliery districts, was of a very unsettled sort; many who came from a distance left their own homes to seek for new ones from no very creditable motive, and here they were considered as mere birds of passage. To render the population, therefore, in any greater degree station-

ary, by affording more and better accommodation, was a matter of considerable moment both to the masters and the workmen, and, like the measures mentioned, furnished an additional force for entering upon the experiment was not till the second year; three first houses had been inhabited, the advantages resulting from the trial became sufficiently apparent to induce others to adventure. It was after a great deal had been said in derision of the scheme, and of the discouragements conquered began to be evident to the managers of the labourers, that money could put into so good a benefit; each house was allotted one-eighth of an acre for a garden; the house agreement, to contain space to admit of one room being appropriated to the sole use of lodgers. The gross interest of the money advanced in each case exceeded 50s.; this was the amount of annual charge, according to the current rate of interest for lodgings, two lodgers per week, or 7l. 16s. a year, so the owner, after paying his ground-rent, had 54s. a year at once paid in discharge of his debt; a substantial stone-built and a house, with an oven in his corner, and twenty perches of ground, on terms giving him a present interest therein, and constituting him a freeholder, for nothing.

Such were the earliest beginnings of Blackwood Village, the details of progress and present state of which must defer for your next number.

JOHN H. MOGGER

Mr. Stevens Reviewed

"Thou com'st in such a queer shape
That I will speak to thee. I'll
HAM—"

To the Editor.

SIR,

I HAVE NOT the honour of being acquainted either with Mr. Stevens or many of the members and process of that denomination in which the ridiculous circulates. I am, therefore, prepared to deny the competence of Stevens to teach the classics or any branch of learning. Judging only on the criterion that I possess (if I am bound to believe him) to be qualified for the "delightful" what follows, then, I wish to put not on the capacity or incapacity

dividuals, but on the efficacy or inefficacy of systems; passing especial strictures on the paper signed William Stevens, which appeared in your number for November last.

That which must first strike every one who reads but a little way into that communication, is the unpardonable *misnomer* that forms its superscription. This misapplication of the term *Hamiltonian* is carelessly repeated in the course of the detail, gives the whole a character to which it has no claim, and has, I fear, misled the writer himself. The particulars so circumstantially related by your correspondent cannot be designated by a more appropriate title than the *Stevensian Experiment*: but this, of course, modesty forbade him to employ. In some places the scholastic advocate seems directing his efforts to shew that the *Hamiltonian* system is the cause of his pupils' unparalleled success; in others, that the combination of methods is the summum bonum; and again, in others, that his judicious *analysis* (such it really is) of sentences into their component parts, and of these parts into their properties and powers, deserves the high meed of public praise. Mr. Stevens, before he introduced the principle of Mr. Hamilton into his tuition, "was of opinion that *something* would be found wanting when applied to the ancient languages (why not to *all*?), where the classes would be composed of boys," &c. Verily, in his experiment he has more than realized his anticipation. With your permission, I will attend his steps through the long course of his statement.

In the first place, I must observe that, as he applies the term *Hamiltonian* so arbitrarily, he had done well to favour us with a clear definition of its import. I have always thought (and Mr. S. alters not my idea), that the *Hamiltonian* System is this: Use an interlinear literal translation of the language to be learnt; let this translation, with its foreign representative, be repeated clearly by the teacher (or *supervisor*); let the learner distinctly repeat it after him till he makes no error in pronunciation and in literal rendering; let there be no parsing, no tracing of grammatical derivations, affinities, and analogies; no use whatever of grammar or dictionary; and let all this be done principally, if not solely, with adults. Like Mr. S., I wish to be explicit, and pray that he and Hamilton and all their friends will forgive me, if I unintentionally indite a misrepresentation of the innovator's system. Now, as I am sure that my delineation is not far

from truth, I proceed boldly to ask Mr. S. how he can, with such disregard as he has evinced to the directions above enumerated, designate one of his pupils a "Hamiltonian pupil," his method a "Hamiltonian Experiment;" how he can thus expect to convince the world, or even seriously to persuade himself, of the utility of Hamilton's mode of tuition? He will say that he and many others wished to see the effect of a combination of methods. I suppose they would also be glad to ascertain whether, and in what degree, an ingredient, especially a novel ingredient, in the compound, is the cause of any part of the result. Methinks Mr. S. would have improved his attempt to satisfy the public mind respecting Mr. Hamilton and himself, if, consistently with professed explicitness, he had in the progress of his detail pointed out to what cause particular effects are, or are deemed by him to be, attributable. For example, he might have stated, This result is clearly brought about by the medicinal properties of the essentially *Hamiltonian* portion of my plan; this other is plainly to be ascribed to the nutritive qualities of the essentially non-*Hamiltonian* part. Alas for Mr. Stevens's advocacy of Hamilton's principle! He would then have found that the few grains of *bona fide* Hamiltonianism which he has thrown in, are no invigorating, hardly a wholesome, ingredient. Allow me to attempt to form a supplement to the elucidations of Mr. Stevens.

Of the first Latin Class only one member seems likely to give evidence of the usefulness of Mr. Hamilton in education: and even he cannot be taken as a proof, because he had the advantage (an incalculable one) of the *parving* lessons. The others, in addition to this, possessed a previous acquaintance with grammar. No one can say that these boys owed their progress to the partial adoption of Hamilton's method. The weight of probability must, to every one who judges fairly of the nature of language and of the human mind, appear to lie in the other scale. With respect to the Greek class, as there was not opportunity for satisfactory trial, I only point to a motto which may be as suitably pronounced over the exploit of the other classes, "NON QUOT, SED QUALER." The second Latin class may "afford a fair example of what may be effected by this (the *Stevensian*) method," &c., but cannot, with any fairness, be brought forward as an instance of Mr. Hamilton's services in the cause of education. Ob-

serve that the degree in which this latter gentleman exercises a beneficial influence, is the point which the public wish to see decided. This, moreover, is what Mr. Stevens is evidently striving to demonstrate.

In proof that he is so, read the paragraph to which the note is appended, and observe how egregiously he commits himself, and how unfairly he deals with Dr. Jones, in endeavouring to prove the erroneousness of a statement made by that learned man respecting *Hamiltonians*, by a reference to the proficiency of *Stevensians*. Amidst his boldest hypotheses and predictions, Dr. Jones certainly never dreamed of suffering such injustice from the pen of a sensible, though, I fear, not unprejudiced man. In the next paragraph, the guide of my critical perambulations acknowledges "a slight departure from Mr. Hamilton's method," hereby implying that he thinks he has hitherto trodden pretty steadily in that gentleman's steps, and that he trusts your readers believe him to have done so. In this confession and the accompanying remark, he shews that a large "something," began to "be found wanting." The Hamiltonian system is, as Mr. Stevens here tells us, unquestionably ill-adapted for children. Now we are arriving at a very different conclusion from that to which he wished us to be brought. I do not forget that he is the professed advocate of a *combined* method; nor do I forget that he designs to convince the world that the Hamiltonian plan has a claim to general adoption.

Accompanying Mr. Stevens to the next division of his history, we find him making more than "a slight departure" from Hamilton's directions. Yet, with marvellous inconsistency, he, in the same paragraph, shews forth the feats of a scholar in whose instruction he has thus deviated, as a means of removing "the general fear that a *Hamiltonian* pupil's knowledge will be superficial." It is really curious to observe how Mr. S. labours under the delusion that his are Hamiltonian pupils. Happily for them, they are not so! Had they been so, they would never have afforded him that "indescribable pleasure" which he has felt in the display of their attainments. To me, at least, it is very hard to perceive how one particle of Hamiltonianism entered into the cause of the skill displayed by these boys. Let us always bear in mind that it is the efficacy of this principle which is to be demonstrated. The next, brought into view, are the readers of Sallust, Livy, and Ovid. Mr.

Hamilton directs that a *literal* translation be used, and that his pupils *depend* on the frequent repetition of this translation. These Stevensians used *not* a literal translation, and were soon made to assist themselves by *neither translation nor note*. These, then, do not exemplify the practicability of the Hamiltonian system. Let it not be said that the power of the Hamiltonian engine was seen in their advancement previously to taking these authors in hand. As some of these pupils were in early years versed in the inflexion of nouns, &c., on the usual plan, and as all of them were well exercised in parsing, while under Mr. Stevens' care, such an assertion would be miserably defective in proof.

Proceed we now to the rules by the observance of which the proficiency of the pupils is believed to have been acquired. The first rule is unquestionably very excellent. The second is very good, if the spirit of the first be plentifully infused into it. Mere rapid translation will never make a learner comprehend the meaning of his author, nor ever enable him to gain "*a knowledge of words*." To the third many will join me in denouncing. When the teacher becomes habitual *prompter* to his pupils, those who are not rendered careless in their own translation, and especially listless during the time that a class-fellow is engaged. It would surely be better to accustom the *other members of the class* "promptly to furnish the signification" of a word, and to correct a mistranslation. By the phrase, "if others of the class shew a greater readiness," I conclude Mr. Stevens means a superior shrewdness in the translation of their own portions, and not the method just proposed. If he would imply this latter, there is something like contradiction in his expressions. The honest pride to which he alludes would be much more strongly and usefully excited by the *promptness* of an equal or inferior. Ought not an instructor to be *prompt* to assist and invigorate the memory of his pupil, but *very backward* to substitute his own for it? Under the fourth rule, it is remarked, that "in the *Hamiltonian* lesson, the pupil's chief object is to acquire a knowledge of words." I beg to remind Mr. Stevens that, according to his own shewing, his mode of tuition is in no part of it *pure Hamiltonianism*. He will perhaps exclaim, that he plainly informs us of distinct classes for parsing. I by no means overlook this; but must broach a suggestion that, as in most of the au-

thors which he has selected, there are frequent allusions to ancient manners and customs, ancient instruments and modes of warfare, &c., it seems absolutely necessary that explanatory references and observations should be introduced at the time of translation, in order to render the author intelligible to the scholar. With all due deference to Mr. S., I think this plan would fix instead of interrupting attention, and tend to render the classics "one of the most agreeable branches of study."* The fifth rule contains nothing which would not be thought of by almost all instructors of youth.

The five rules are followed by an observation which clearly demonstrates that Hamiltonian tuition, if at all worthy of adoption, is so only in the case of adults, or of very precocious boys. In sooth, as Hamilton designs to give "a knowledge of words," boys need to be taught their own language on his method, before they engage in the acquisition of any other. Mr. Stevens entertains extravagant no-

tions of a boy's power over his native tongue; which circumstance is attributable to his professed habit of prompting his pupils. At the part of his narration which we have reached, Mr. S. thinks that "the manner in which the Hamiltonian system has been applied, has been fully explained," an idea respecting his details which bears witness to his self-deception. In our scrutiny hitherto, how many particles of genuine Hamiltonianism have been discernible? Prejudice blinds Mr. S. to his own discovery of the impracticability of the innovator's system. The passively injected brain, like the passively injected corpse, presents a very humble imitation of that important and admirable energy in the *active* subject which diffuses vital power through the frame. Such methods of making humanity useful, are impotent to communicate animation and vigour; they are useful only as faintly exemplifying the much higher purposes for which the parts so treated are designed.

We have now advanced with Mr. S. to that part of his statement where he develops the nature of his *parsing lessons*. Having been "favourably impressed with the intrinsic merits" of the Hamiltonian system, he does not attach nearly enough importance to the very material difference in his mode of using the common plan (which renders it *not the common plan*) and that generally adopted. No person who is at all acquainted with education, can wonder that Dr. Morell, or any one else, should find the pupils of Mr. Stevens more versed in classical construction than "the great majority of boys that had read Nepos, Cæsar and Sallust in the usual way," when he is told with what minuteness the Stevensians were constantly exercised in parsing. That "the usual way" is a very slovenly and superficial one, is seriously to be apprehended; and this is well accounted for in the exordium of your article on the London University. "'Tis true, 'tis pity; and pity 'tis, 'tis true.'" No one who has observed the gradual process by which the intellectual operations, especially of children, are carried on,—by which the mind, like the body, performs its work of mastication, deglutition, digestion, secretion,—can hesitate to ascribe Mr. Stevens's success in teaching the classics to this *decomposition*, this scrutinizing analysis of sentences into their parts, and of single parts into their component parts, with the discovery of their derivations and affinities. In this portion of his plan he is not singular. He who now writes was so trained by his highly revered in-

* I must take laudatory notice of Mr. Stevens' use of a Classical Grammar with an *English* syntax, though I pretend not to an acquaintance with the one which he adopts. According to Mr. S.'s principle of the pupil *seeing* what he may *hear*, (which should be applied very cautiously,) it is not only just that the pupil should learn rules in the same language in which the tutor makes his observations; but it is much more sensible than "the common plan" of repeating by *rote*, whether with stammering or with glibness, rules that are rarely explained and more rarely understood. May we not also hail with pleasure and with praise the introduction (chiefly, I believe, by Valpy) of *English notes* to classical authors? Boys find it hard to dissolve and digest *Latin* notes in addition to a *Latin text*, and are in most instances frightened from the task. Hence they often lose scraps of information, interesting, instructive, and necessary, and are debarred from the *useful* assistance which explanations without *literal* interpretations would give them. But for translations, especially those without note or comment, the shop of the cheesemonger is undoubtedly a better receptacle than the hands of the learner. And may not the use of *English* in classical Annotations, Lexicons, and Grammars, tend much to add dignity to our language, whose study is now an object of ambition among literary men in various parts of the world?

structor from almost the dawn of his existence; and it surely is a method which must suggest itself to every judicious teacher who is really anxious for the improvement of those that are intrusted to his care. It appears, after all, from Mr. Stevens's last page but one, as well as other parts of his explicit detail, that it will never do for the learner to depend on the interlinear literal translation as a source of ability to render his author neatly, sensibly, and satisfactorily, into his native language. I repeat, that to have a chance of aid from that, he must be either an adult or a very precocious youth, or one who has learned his own language (if possible) after the plan of Mr. Hamilton. I shall not detain you with many comments on the hints thrown out by Mr. Stevens against the fancied superfluities of Lexicographers; but propose two questions. Does Ainsworth or any person, in giving twenty significations to one verb, and adding (which Mr. S. forgot to add) that it will bear many more, forbid the learner to impress on his mind the primitive meaning? I also ask, whether such a variety of meanings, with the appendage of phrases to shew the connexion in which they occur, is not very important to every learner who has not "a most uncommon skull;" and still useful, even if it only serves to give the pupil a *knowledge of words*? In saying that "the first book of Mr. Hamilton by no means furnishes a correct," &c., Mr. Stevens is, of course, forming his judgment, as usual, by the attainments of a *Stevensian* boy. He needs to be reminded that they are purely Hamiltonian pupils whose capabilities this first book is designed to exemplify.

We are told in the concluding paragraph, that sundry "alterations without doubt will occur to Mr. Hamilton in the course of his experience." If he is a sensible man, as great alterations will assuredly occur to him as have already been effected by Mr. Stevens. Very probably he will so modify and remodel, that the identity of *Hamiltonianism* will, in his case as in the present instance, be equally debateable with that of the ship of metaphysical celebrity. "When the earthen pot and the iron pot, in the fable, are floating side by side down the stream, it is easy to foresee which will be broken when they are driven together." I quote the words of "An Episcopalian," and leave them to the cogitations of Messrs. Stevens and Hamilton. These modifications of systems turn my thoughts to the tergiversation of those theological aeronauts who lately

took their flight to some castles in the air; whence they blew the trumpet of controversial combat, and ejaculated sharp words and hard names against their late friends. The din of their theoretical artillery smote harmlessly upon our ears. Its roar gained distinctness as the sound travelled through a decreasing distance, till they returned, in fact, though not in avowal, to the terra firma of a rational system. Here let all such aspirants rest, with the recollection that as the ground is solid, so it may also be made increasingly productive; and that they will reap far greater honours and far higher satisfaction from effecting its improvement, by a sober adherence to it and a patient investigation of its qualities, than from deserting it through half frenzied ill-humour or unwarrantable prejudice.

In conclusion, I hardly need express a hope that Mr. Stevens will not think I mean to impute to him intentional misrepresentation. I wish him success in his scholastic pursuits; and crave his pardon while, in taking leave of him and of yourself, I transcribe, with the insertion of an epithet, his concluding words, as a farewell from my review to *his* system: "If it contribute in any degree to facilitate the *SOLID* attainment of the ancient languages, its author is entitled to gratitude and respect for his zeal in bringing it before the notice of the public."

NO FOE TO INNOVATION.

True Worshipers.

To the Editor.

SIR,

I HAVE reason to think that your correspondent, P. S. R., at page 861 of your last number, who objects to the application of the words "true worshipers" to the Unitarians at Wareham, would not have deemed the use of them inappropriate had he been acquainted with the peculiar state of our cause in that town, to which a particular reference was intended. Our highly respected brethren there having been expelled from a place of worship, in which they and their fathers had worshiped God according to the dictates of their consciences for nearly forty years, by the silent admission and gradual ascendancy of a party of Calvinists, and denied the Christian name because they refuse to worship Jesus Christ and the Holy Spirit, are entitled to be addressed by others of their own persuasion, and themselves to assert with dignity, notwithstanding

standing the efforts of their opponents to designate them as heretics, we consider ourselves to be the true worshippers. The use of these words, therefore, in their particular connexion, appears to be apposite, which is all that I am concerned to vindicate; but whilst I admire the valuable observations of your correspondent on the importance of the practice of Christian duty, I must still be allowed to express a difference of opinion in respect to the proper application of the words "true worshippers," lest I should appear indifferent to the great objects which the Southern Unitarian Fund Society was instituted to promote. I am ready to allow that a considerable number of those who are called Trinitarians may be considered "true worshippers," since, although their creed may be nominally Trinitarian, they practically ~~sink~~ adore the adoration of one of the persons of the Trinity, and, in point of fact, pay their worship exclusively to the Supreme Being; but where a Trinitarian feels it to be his duty to address Jesus Christ or the Holy Spirit as subjects of divine worship, and then transfers to them a part of that homage which the Deity has declared he "will not give to another," it does not appear to me that such a person can be looked upon by the Unitarians as a "true worshipper." The language of your correspondent would seem to imply that he considered all as "true worshippers," whatever their creed; "our fellow-creatures of every shade and colour," who are sincere in their worship; but surely the definition of a "true worshipper" must embrace the consideration of the right direction, as well as the sincerity, of the worship, otherwise Pagan idolaters, who doubtless are, many of them, sincere in their devotion, must be regarded as true worshippers, and the distinction between true and false worship is abolished. Perhaps the best mode of forming a correct opinion on the subject is a reference to the passage in John iv. 23, in which the words occur, where it will be found that our Saviour does not say, and would probably then have been much surprised to hear the sentiments expressed, that those who worship himself or the Holy Spirit are "true worshippers," but limits the application of the words to those who adore the only proper object of religious homage: "But the hour cometh, and now is, when the 'true worshippers' shall worship the Father in spirit and in truth."

LK

*The True Workmen
To the Editor.*

25

[illegible]

binds another's heart, performs religion's most beautiful rite, most decent and most handsome ceremony."

In the same spirit he proceeds to remark, that the contemplation of Deity is devotion at rest; the execution of his commands is devotion in action. Praise is religion in the temple, or in the closet; industry from a sense of duty is religion in the shop, or in the field; commercial integrity is religion in the mart; the communication of consolation is religion in the house of mourning; tender attention is religion in the chamber of sickness; paternal instruction is religion at the hearth; judicial justice is religion on the bench; senatorial patriotism is religion in the public council. In a word, benevolence to man is the "beauty of holiness."

Having advanced the foregoing sentiments with a view of enlarging on those of P. S. R., I would inquire, in justification of the use of the expression by E. K., whether Unitarianism and Trinitarianism are not in fact different religions? Certainly different in the object of worship, and not less opposed in their motives to virtue. Our Saviour himself declares that the Jew, when opposed to the Samaritan, is the "true worshiper." The Unitarian, therefore, is perfectly consistent when, according to the definition of Christ, he confines the term to those who pay their homage exclusively to the Father. In the language of one of the most powerful defenders of our opinions in the present day, we may add, "That the convert to Unitarianism condenses into one intense emotion the devout, and grateful, and admiring feelings, which before were frittered away amongst the different persons, characters, and offices of his Trinity: he beholds a lovelier Being than ever before met his contemplation. In the Saviour he sees an elder brother, whose example he may follow, whose reward participate. In futurity he expects a retribution, where he has to hope or fear the results of his actions here: and whatever may be the virtues of some Trinitarians, it must generally be the fact, that by producing this change of opinion you improve the heart and character."

Unitarian Chapel, Devonport, Devonshire.

To the Editor.

SIR,
Plymouth, Dec. 3, 1828.
THROUGH the medium of the Repository I beg to communicate to the Unitarian public the success that I

have met with in the scheme, been generally made known, a Unitarian chapel in Devonport about eleven years since the foundation of them began to assemble in a room for the purpose of worshipping Almighty in one person. They have been gradually increasing, and may perhaps be attributed to which was early begun to be is now of a respectable size, most of the Unitarian public have appeared, with a variety of books. These have been much lent to their neighbours, which means they have become converts to the Unitarian controversy, and are able to give a reason to those of the faith that is in them.

services, free and unpaid, rendered a settled minister to them; while his activity and with their own, might put many societies which may enjoy greater advantages. The number and increased respectability fully justified the wish they entertained of having a place of their exclusive use, in which they might meet without the interruption they have hitherto been subjected to.

Under these considerations I cheerfully complied with the request, and I would assist in raising the sum from distant societies; and it is a pleasure I am enabled to say, that I have succeeded to, I think, the extent we could have hoped for a time.—In all, about thirty pounds have been collected.

In pursuing the course which was best fitted to serve this congregation, I had an opportunity of knowing the advantage and the evil arising from the establishment of our Fellowship for even these good things are not without evil; and where is the human sagacity can devise a way to furnish an occasion, or even the exercise of improper feelings, gratification of the meaner passions; many cases I have been realising the excuses that have been made by wealthy men—men of large and great influence—for declining to contribute to a cause which they but think deserved encouragement; frequently, when the cause is stated to one, a gentle shake of the head and a half smile have been the assurance, that it was not their power, though it was in their power, to contribute. In such

immediately put my paper into my pocket, and desired that not one word more should be said—that no one ought to give in charity of this kind what is wanted for necessary purposes. I have also with pleasure added, “I do not doubt that we shall get all we require, and would by no means take it from those who cannot conveniently spare it;” and we have parted quite as good friends as if we had stood in the relation of giver and receiver to one another. I have in many, very many, instances been gratified by the respectful and kind reception I have met with in the applications I have made. The Unitarian public at large are liberal, very liberal, often where they are not wealthy. I have seen much of this in many instances. They are zealous, too, when put to their energies, and kind when sympathy moves them. In the formation of the Fellowship Funds they have adopted a noble institution; they have created an engine of great power, and it is effective of great good; but, in general, not to the extent that it might be; while it furnishes an excuse for not giving what, if these Funds did not exist, could not well be refused. It is not always considered, as it ought to be, that this Fund is designed, not to receive the whole gratuity which rich men have it in their power to afford to objects of charity or benevolence, to the cause of Christ and of God; but rather to receive the small sums which the middling and lower classes in our societies are willing to contribute, and which are better collected in this way than in boxes held at the doors of the chapels. If the rich intend to make these Funds the medium of all that benevolence which is connected with their religious opinions, it becomes them to look back into former years, to recollect how much they have contributed on an average of one year with another, to consider the increasing spread of the principles they highly value, and the increasing calls that will, in all probability, be made on them for their support, and furnish the Fund with a sum sufficient to supply these demands. If this were done and fairly done, there would indeed be no need of any personal applications being made to them in any case of need: there would be store to furnish liberally in every want. Our small funds need not then dole out their charities in twos and threes, nor our larger ones in fives and tens of pounds, nor need any of us travel abroad to ask assistance in building our chapels or in repairing them. The rich will of course insert their names as subscribers to the Funds,

but if they avail themselves of this pretence to withhold all other aid, our dear and excellent friend Dr. Thomson would lament, did he know it, that ever he had afforded them so plausible a pretext for lessening the amount of their charity.

Yet, Sir, it has occurred to me in several instances to be told by rich men that the Fellowship Fund was formed for the express purpose of obviating the necessity of personal applications; and, when their support of that Fund extended only to one or at most two pounds, they have pleaded it as a reason why they declined giving. I state this fact with sorrow: but let me subjoin an antidote to the pain it will inflict on your readers. In one of the towns of Devonshire, I was advised to call on some Trinitarian Calvinists and make known my want of money to build a Unitarian Chapel; and expressing my surprise at the proposal, my friend replied, “They are often coming to us for money; I don’t see why we should not go to them.” Accordingly, I did obtain money in that town from zealous Calvinists. Having stated to one of them why I had called on him, he at once flatly refused to give any assistance in building chapels; but when I added it was for a Unitarian Meeting-house, “Oh! a Unitarian Meeting-house; well, then, I’ll give you something. Now if you had been asking for a Trinitarian Chapel, I would not have given a sixpence; *they are always teasing us for money*; but the Unitarians are good people; they do a deal of good, and often help us; so I’ll give you something.” This gentleman sent for me again and doubled the sum. “Sir,” said I, “I thank you: I value this more than any other sum I have received: it is an offering to liberality and Christian love.”

Allow me to suggest, that publishing Reports of our Funds from time to time is an object much to be desired, since it keeps the attention of the subscribers awake, shews them the value of their exertions, and gives even the poorest among them the pleasure of knowing that his mite is not despised. I have been gratified by that which was lately issued by the Committee of the Sheffield Society, in which the subject I have particularly alluded to is set forth in a proper light.

ISRAEL WORSLEY.

P. S. I should add, that the walls of the Devonport Chapel are up and the roof is on; the interior of the work, the flooring and the pews, are preparing by

about a dozen of the members of the congregation, free of charge, in their leisure hours, who are engaged in different employments in his Majesty's Dock Yard. More persons would assist them, but their services are refused because they are not esteemed the best workmen. Mr. Acton has kindly promised to assist at the opening of the Chapel, which we hope will take place soon after Christmas. The Trustees of the old Plymouth Chapel will hold this Chapel in trust.

Dr. Priestley's Works.

To the Editor.

SIR, *Clapton, Dec. 17, 1828.*

SEVERAL of your readers must, I am persuaded, be acquainted with circumstances respecting the life and writings of Dr. Priestley not known generally. They would much assist me to execute the design in which, after too frequent interruptions, I am now engaged, by favouring me with any communications at their earliest convenience.

After annexing to Dr. Priestley's own Memoirs what explanatory notes my information can supply, I propose, in a continuation, to narrate the events and occupations of his latter years; adding the best account I can procure of the notices which his writings, of every description, have called forth in his own

or foreign countries, the languages into which any of them have been translated; and the testimonies of respect which have been paid to his memory. Nor should the exposure be withheld where it shall appear that the mention of his name and writings has been studiously avoided.

For Dr. Priestley's correspondence, I have been supplied by the kind attentions of several friends, especially of Mr. Belsham, with a considerable number of his letters. The same friendly assistance from other well-wishers to my design, would enable me to make some valuable additions.

My friend, Mr. Eaton, will obligingly receive, and forward any letters or packets addressed to me at No. 187, High Holborn. Any packets may be left, if more convenient, at the London Institution.

I take this opportunity of saying, that Vol. XXV. will contain, with the Indexes, the few remaining works of Dr. Priestley comprehended in my plan. Those subscribers who have not received the whole of the 23 Volumes already printed, will, I trust, from a reasonable consideration of an editor's convenience, immediately inform me, at Mr. Eaton's, as to what volumes they are deficient, and where, in London, they may be delivered to their address.

J. T. RUTT.

OBITUARY.

A BRIEF MEMOIR OF THE LIFE OF SAMUEL SHORE, ESQ.,

Of Meersbrook, near Sheffield, who died on the 16th of November, 1828, at the age of Ninety.

[From the Sheffield Independent.]

WHEN we have to speak of the early years of one whose life was extended through three ages of man, we are carried back to times and circumstances and characters which may well be supposed to have never come within the knowledge of the great majority of our readers, or to have passed from their remembrance. Yet there are some among them who may still be able to recollect the father of Mr. Shore, for he, like his son, found of that heavenly Wisdom to which both were devoted, that *length of days is in her right hand*. He lived, in the latter part of his life, at Meersbrook, in the parish of Norton, an estate which

he had purchased; but in the early periods of his life he had been an inhabitant of this town, and here his son, the subject of this brief memoir, was born.

The elder Mr. Shore had been engaged very extensively in commercial undertakings connected with the mineral riches of this district. Some he himself originated. In others, he followed up the well-laid designs of his father, who lived till 1751, and was, in his day, one of the most enterprising and successful of our merchants. But the foundation of the fortune of the family might be said to be laid still earlier, and to be connected even with the feudal state of Sheffield; for the writer of this memoir has heard the late Mr. Shore speak of the large purchases made by his grandfather when the fine forests of Hallamshire were cut down, as having contributed to the advancement of the family.

In the two generations which pre-

ceded the gentleman lately deceased, the heads of the family were distinguished not more by that attention to their extensive private concerns which was essential to success, than by an attention to the public interests of the place in which they resided, such as became good townsmen. They were very active members of the Town's Trust. In every public undertaking originated in their time, they were foremost, and, in particular, the improvement of the River Don Navigation, a measure which has contributed so greatly to the prosperity of Sheffield, owed much at the beginning to the skill and energy of the first Mr. Samuel Shore. To assiduity, integrity, and public spirit, there was added in them an earnest concern for religion. They were amongst those persons at Sheffield, (and they were many,) who, not willing to yield themselves to the restrictions which the Act of Uniformity imposes upon freedom of inquiry in affairs of religion and the public expression of devotional sentiment, formed themselves into a society of Protestant Dissenters. The Chapel in which they met for worship, now called the Upper Chapel, in Norfolk Street, was built in 1700, and the first Mr. Samuel Shore was one of the founders and original Trustees. The second Mr. Samuel Shore was, through life, a member of that congregation; and by the minister of that congregation, Mr. John Wadsworth, was the late Mr. Shore baptized on the 14th of February, 1738. He was born on the 5th day of that month; but to fix precisely the period of his birth, it is necessary to say the year was 1737-8. He was the second son; but the eldest, whose name was Robert Diggles, so called after the name of his grandfather, who was a merchant at Liverpool, died in his early infancy.

At a very early age, Mr. Shore was placed for education under the care of the Rev. Daniel Lowe, a Dissenting minister then lately settled at Norton. Mr. Lowe's school enjoyed, during many years, a high reputation. Most of the Dissenting youth of the better condition, in the counties of York, Nottingham, and Derby, were educated in it. Mr. Shore was his pupil for seven years, so that his earliest recollected impressions would be connected with Norton, a place with which, as we shall afterwards see, he became more closely united.

The Dissenters of England, in the early years of Mr. Shore, had made no provision for the education of their youth in the higher departments of knowledge.

Their academies were confined to the education of their ministers. Those amongst them, therefore, who regarded the ancient and splendid seats of learning and science as fenced by barriers which no Nonconformist ought to pass, were in a manner compelled to seek, at some risque, in a foreign land, the advantages which were denied at home. When sixteen, Mr. Shore was accordingly placed in a French academy in London, as a preparatory step to his being sent to Germany. In the summer of 1754, he proceeded to the Continent; and after travelling through Holland, Westphalia, Hesse-Cassel, Hanover, Brandenburg, Silesia, and Saxony, he returned to Brunswick, and was there entered a Student of Charles College in that city, founded by Charles, Duke of Brunswick. There Mr. Shore remained for three years; in the course of which he made excursions to the Hartz Mountains, to Hanover, and Göttingen. The amiableness of his manners, the correctness of his behaviour, and the assiduity of his attention to the duties of the College, gained him universal esteem; but the particular favour with which he was regarded by the Abbé Jerusalem, a person of considerable note at that time in Germany, who, when Rector of the College of Brunswick, assisted him in the kindest manner with his counsels and instruction, was a subject ever after of grateful recollection.

Mr. Shore left Brunswick when the French army entered the place in 1757, and returned to England.

There were those who, at this period, looked forward with an earnest and assured expectation to that high and honourable course of thought and action of which the termination has only now been witnessed; and, in particular, the friends of civil and religious liberty looked to the sense and knowledge, the spirit and activity, of Mr. Shore, as marking him out as one who would take a lead in the defence of the best interests of the human race. They were not mistaken in these anticipations.

It happened to Mr. Shore, to spend nearly the whole of his long life near the place of his birth. In the year 1759, he married the elder of two daughters of Joseph Offley, Esq., a gentleman of ancient family, who had resided at Norton Hall, and had been the Lord of that Manor. Mr. Offley left two daughters and one son; but the son dying in early life, and leaving no issue, the daughters became co-heirs to considerable estates in different counties. On the partition

of them, Norton Hall, the Park, De-mesne and Manor, were assigned to Mr. and Mrs. Shore. The younger daughter became the wife of Francis Edmunds, Esq., of Worsborough.

Norton Hall, which thus became the seat of Mr. Shore, was, in its ancient state, one of the picturesque old houses of our country gentry of the higher order, of which so few remain in this neighbourhood. Some portions of it were of very high antiquity. Others appeared to have been built about the first of the Stuart reigns; and some of the best apartments had been added by the Offleys. There was a fine old entrance-hall with a gallery, and in this room the Nonconformists of Norton and the neighbourhood had been long accustomed to assemble for public worship, and continued to do so in the time of Mr. Shore. Great improvements have since been made in the house and grounds; and a chapel has been erected at a little distance from the mansion, in which, so long as he was able, Mr. Shore was duly to be seen a devout and humble worshiper. During the life of Mrs. Shore, Norton Hall was their constant residence. She died there in 1781; and when some years after, Mr. Shore's eldest son had married, Norton Hall became his residence; and Mr. Shore took up his abode at Meersbrook, which had been the seat of his father, at a short distance from the village of Norton, where the remainder of his life was passed, and where he died.

The public life of Mr. Shore began early; for as long ago as the year 1761, he served the office of High Sheriff of the County of Derby. He acted for some time in the Commission of the Peace; but having never qualified, according to the terms imposed by the now happily abrogated Test Act, nor being willing to qualify, he retired from the commission, and resumed, so far, a private station. His public services are, therefore, rather to be looked for in what could be done by a truly conscientious Nonconformist, and his rewards not so much in public honours as in the *jucundæ recordationes* of his own mind. To the place of his birth he was always a liberal benefactor. Our infirmary and our schools were the constant objects of his attention and his bounty. When there was any peculiar pressure of distress, his hand was always open. When projects were devised for the general benefit of our population, Mr. Shore evinced that he had inherited the fortune and public spirit of his fathers. He was

a member of the trusts of most of the old societies of Nonconformists in this neighbourhood, and one to whom, in all affairs of importance, especial deference was wont to be paid. He was also, through his whole life, a very active member of trusts connected with Nonconformity, and embracing higher objects than the interests of particular societies; and, in particular, in the trust of the Hollis charity in which this town so largely participates; and in that still more important trust to which are committed the lands bequeathed by the relict of Sir John Hewley, of York, for the education of ministers, and the support of Dissenting worship in the North of England, he was, through life, a very active and efficient member. To the Nonconformist body of England he was, indeed, an invaluable friend—one who was ever attentive to its interests—one who could represent it with dignity on all occasions—and by whom, perhaps, more than by any other private individual, it became connected with public men, and with those in high stations who are called to legislate respecting it. The mind of Mr. Shore was, through life, earnestly directed upon means for affording suitable opportunities for education to the ministers and those of the Dissenting youth at large, for whom more was required than was presented in the ordinary schools. The Dissenting academies at Warrington, at Hackney, and at York, were, in succession, objects of his constant solicitude and his liberal bounty. He belonged to that class of Nonconformists long called Presbyterians, almost the only class formerly known in the counties of York and Derby. The right of religious inquiry which that body had always maintained, and the duty of making an open profession of principles, which had passed from opinions into the class of demonstrated truths which had been always enforced by its ministers, had produced, in the early years of Mr. Shore's life, a material change from the doctrinal opinions of the founders of Presbyterian Nonconformity. In these changes Mr. Shore had gone with the body with which he was connected, if it may not rather be said that his enlightened and inquiring mind shewed to others the track of truth as it is laid open by the proper use and better knowledge of the Holy Scriptures; and that his fearless and independent spirit, his deep feeling of the importance of religious truth, his sense of the duty of making an open profession of it, did not animate

and encourage others in this necessary, but somewhat difficult duty. In that great crisis in the religious history of our country, when the application to Parliament by a great and respectable body of the clergy of the Church of England for some change in the required subscription to make it more congenial to the Protestant principles of liberty, of religious inquiry, and the sufficiency of Scripture, was rejected by an overwhelming majority; and when, in consequence of it, a beneficed clergyman of this county, of the highest character, gave up his preferment, withdrew himself from the church, and opened a chapel in London for public worship on Unitarian principles, Mr. Shore, and the neighbour and great friend of the family, Mr. Newton, of Norton House, were amongst the first to encourage and assist Mr. Lindsey. That truly conscientious, and truly learned and excellent man found, indeed, his best friends amongst those who had been trained in the school of Nonconformity. In his journey from Catterick to London, a pilgrimage which will be looked upon with increasing interest as time advances, and brings forth more and more of the consequences of that event, Mr. Lindsey spent a whole week in this neighbourhood. He was, during that time, the guest of his friend, Mr. Mason, who was residing on his rectory of Aston, the biographer of Gray, and one whose taste gave beauty, and poetry celebrity, to that cheerful village.

To Dr. Priestley, a man of a still bolder and more ardent mind, Mr. Shore also extended a friendly patronage; and Dr. Priestley has inscribed to him his *History of the Christian Church*, as to one "whose conduct had long proved him to be a steady friend of Christianity, and whose object it had been to preserve it as unmixed as possible with every thing that has a tendency to corrupt and debase it."

Mr. Shore was not less active in his endeavours to regain for Protestant Dissenters the rights of which they had been deprived in the reign of Charles II., and which were but imperfectly restored at the Revolution. He not only concurred in all the applications which were made to Parliament, but he exerted to the utmost that high influence which he possessed in the exalted ranks of society. He lived to witness the success of these applications; and some of his latest thoughts were directed upon this gratifying proof of the increased liberality

of the times, and this advancement in the general liberty of the subject.

Throughout life, Mr. Shore looked with solicitude to the popular parts of our well-balanced constitution, which he thought in more danger of injury than the monarchical or aristocratical portions of it. He looked with an apprehension, in which many great and wise men agreed with him, to an increase of the influence of the Crown, too great for the safety of the people; and in his character of a citizen of this great country, he thought it his duty to support all measures which tended to maintain, or even to give an increase, correspondent to the increased influence of the Crown, to the rights and privileges of the commonalty. In his own county (Derby) he was the supporter of the house of Cavendish, because that house was a supporter of the principles which he thought essential to the maintenance of the public weal. And in the county of his birth, though not of his residence, and where he possessed great interests, he was the supporter of that public interest of which Sir George Savile might, in his day, be accounted the illustrious representative. When the principles of those who leaned to the monarchical, and of those who leaned to the popular part of the constitution, became posited on the great question of Parliamentary Reform, Mr. Shore was among the foremost of those eminent persons in the county of York who formed the Yorkshire Association of former times; and when the great Yorkshire petition for reform was agreed upon, he was one of the deputies to whom the care of it was committed. A list of the members of that Association who met at York is before me; but few are at this day living. Of the two deputies with Mr. Shore, the Rev. Christopher Wyvill, and Sir James Innes, who became afterwards Duke of Roxburgh, both are dead.

Through the period of alarm, Mr. Shore still retained his former principles. He was attached to the political party of which Mr. Fox might be regarded as at that time the representative; but it was entirely an attachment lying in community of sentiment—an attachment so truly independent, that it might be at once broken when the community of sentiment had disappeared.

In later periods, Mr. Shore has shewn the importance with which he regarded the question of the improvement of our representation, and the infusion of a greater number of really elected mem-

bers into the Commons' House of Parliament. To what extent his views of reform were carried, or what modification they may have undergone in the long period during which the question has been under discussion, I have not the means of judging; but the same principle which urged him to support popular interests, since, by so doing, he would best support the balance of the constitution, would have induced him equally to maintain the just rights of the Throne, had he seen them invaded. And when the country armed in its defence in the year 1803, Mr. Shore appeared in the novel character of a military officer, and raised a company of volunteers, chiefly from amongst his own tenantry and dependants, whose services were accepted by the Crown.

Activity of body, no less than activity and energy of mind, belonged to Mr. Shore. He enjoyed through his long life an enviable state of health, and that evenness and elasticity of spirits which belong peculiarly to those who are conscious to pure intention, to beneficial action, and who have the hope which religion gives. He sunk very gradually into the tomb. His was truly a green old age. There was the freshness and the floral hues of youth upon his countenance; but the bent form and the few crisp hairs of silvery whiteness shewed that he was a man of many days. Mr. Shore had married, about the time when he settled at Meersbrook, the only daughter of Freeman Flower, Esq., of Clap-

ham, in Surrey; and his declining years were soothed by conjugal affection and by filial tenderness, and he has departed full of days and honour, enjoying the undiminished regard of his friends, and the high admiration of all who can honour worth and a wise consistency.

Mrs. BAYLEY.

Nov. 22, at *Chichester*, after a few days' illness, Mrs. BAYLEY, in the 51st year of her age. The sufferings of this lamented member of the Unitarian Church were most severe, and deeply agonizing to the affectionate friends who witnessed what she endured, while anticipating the loss they themselves were about to experience; but the fortitude she evinced, and the calmness with which she looked forward to her great change, were well calculated to mitigate in part their sorrow, from the feeling they inspired that she was fully prepared to meet her God. Death, indeed, in her case, seemed to be *swallowed up in victory*; and truly edifying was the proof she gave by her placid confidence and devout aspirations, that, whatever some may think, or pretend to think, of the inefficacy of Unitarian sentiments in the prospect of dissolution, there is belonging to them a consoling influence and dignified character in a dying hour, and that those who really have lived by the rules of the Unitarian creed, may die with magnanimity while relying on its hopes.

INTELLIGENCE.

United Committee.

THE United Committee for conducting the application to Parliament for the Repeal of the Test and Corporation Acts, worthily closed its labours on Monday, 15th of December, by the unanimous adoption of the following resolution:

"That although this Committee abstained, during the late application to Parliament, from any coalition with other applicants, they cannot separate without expressing their earnest desire for the entire abolition of all laws interfering with the rights of conscience, and attaching civil disabilities to religious faith and worship."

Unitarian Association.

AT a Meeting of the Committee of the British and Foreign Unitarian Association, held Dec. 11, 1828,

It was resolved, "That it appears to this Committee, that the friends of religious liberty are imperatively called upon, at the present crisis, to declare their principles, and to seek to carry them into effect by all constitutional means."

"That this Committee deem it their duty to renew the declaration frequently made by the Unitarian Association, that entire and unrestricted liberty of religious faith and worship is the right of every human being, and that this right

is violated by the establishment of any religious test of fitness for civil office.

"That they recommend to the congregations in connexion with them, to send up early in the next Session petitions to both Houses of Parliament, in consonance with the foregoing Resolutions, praying for the removal of all penalties and disabilities which, by the existing laws, are attached to the profession of any opinions on matters of religion."

Society for the Abolition of Human Sacrifices in India.

We have been requested to insert the Address and Regulations of a Society recently formed at Coventry for the Abolition of Human Sacrifices in India. Our limits will only allow the following extracts:

"These sacrifices are perpetrated by the *Suttee* (the burning or burying alive of Hindoo widows), *Infanticide*, *Cruelties to the Sick on the banks of the river Ganges*, and *Pilgrimages to various holy places*. By the practice of the *Suttee*, hundreds of disconsolate widows (some of them mere children) are hurried to the funeral pile, and burnt with the remains of their husbands, a few hours after their decease. Infanticide chiefly prevails in Guzerat, under the Bombay Presidency, and dooms numbers of infants to death at the very dawn of life. The cruelties to the sick are exercised on the banks of the Ganges, which is considered a goddess, and numberless victims of superstition are annually sacrificed. At the temple of Juggernaut in Orissa, Gya, and Allahabad, a tax is levied on the pilgrims, and multitudes are allured to these shrines of idolatry, (made more celebrated by British connexion with them,) many of whom never survive the miseries of pilgrimage. How are 'their sorrows multiplied that hasten after another god'!

"The extent of these evils is very appalling. The number of *Suttees* in the Bengal Presidency, from 1815 to 1824, was as follows:

1815	378	1820	598
1816	442	1821	655
1817	707	1822	583
1818	839	1823	575
1819	650	1824	572

"Total, in ten years, 5997 widows burned or buried alive! In the Madras and Bombay Presidencies the official statements for nearly the same period, 635; grand total 6632.

"No correct idea can be formed of

the number of murders occasioned by *Suttees*, *Infanticide*, *Cruelties to the Sick*, &c. The late Rev. W. Ward, in his valuable work, '*View of the History, Literature and Mythology of the Hindoos*,' conjectures 'the number of victims annually sacrificed on the altars of the Indian gods' as follows:—

"Widows burnt alive in all Hindostan	5000
Pilgrims perishing on the roads and at holy places	4000
Persons drowning themselves in the Ganges, or buried or burnt alive	500
Children immolated, including those of the Rajpoots	500
Sick persons, whose death is hastened on the banks of the Ganges	500

10,500."

(Vol. II. p. 323.)

"That the British Government in India is able to abolish these murderous practices in its own dominions, appears from the testimony of many of its functionaries, given in the six volumes of Parliamentary Papers on *Hindoo Immolations*. An intelligent magistrate in Calcutta observes, respecting the *Suttees*, 'They will believe that we abhor the usage when we prohibit it in *law* by an absolute and peremptory law. They have no idea that we might not do so with the most perfect safety. They conceive our power and our will to be commensurate.'—Parl. Papers as above, Vol. II. p. 67.

Regulations of the Society.

"I. Its designation shall be, 'The Society for promoting the Abolition of Human Sacrifices in India.'

"II. Its object is to circulate information respecting the nature and extent of human sacrifices in India, by the burning of Hindoo widows, infanticide, river murders, pilgrimages, &c.; to awaken general attention to the subject; and to promote the speedy abolition of these horrible practices.

"III. The means by which this important object may be promoted are, procuring information upon the above subjects, circulating it among persons of influence in this country and in India, and originating petitions to Parliament from every part of Great Britain and Ireland.

"IV. Every person subscribing not less than 5s. a year, shall be considered a member of this Society.

"V. Every member shall, on appli-

cation, be entitled to half the amount of his subscription in the publications of this Society, and the privilege of purchasing at prime cost for gratuitous circulation."

Education.

Chrestomathic Subscription Boarding School.—There is now forming a Society for establishing a public school in the vicinity of London for the education of the sons or nominees of subscribers. It is intended to raise, by subscription, a fund of 1000*l.*, in 100 shares of 10*l.* each; to take on lease premises capable of affording accommodation for the board and education of one hundred boys, and to provide the requisite furniture, mathematical instruments, and books. The principal object of the Society will be to procure for the children or nominees of the subscribers an efficient classical, mathematical, and English education, the knowledge of the French language, with the addition of lectures on subjects connected with the sciences, literature, and the arts, under the guidance and tuition of some gentleman of acknowledged talent, aided by a second master and assistants, who are (with a matron for the management of the domestic part of the establishment) to be appointed by, and to be under the control of, the subscribers. The expense of the board, education, and books, of each pupil, is estimated considerably under

the charge at present made by schools of a very inferior description. Persons desirous to become subscribers, will have a prospectus forwarded to them, by addressing a letter, post-paid, to J. Waterlow, 24, Birchin Lane, Cornhill.

LITERARY NOTICES.

Biblia Sacra Polyglotta: Bagster's Quarto Edition. The Fifth and last Part of this Work is now ready for delivery. This Part contains the entire New Testament in Five Languages.

The Syriac Version is to be sold separately.

Just published, price 4*s.* hot-pressed and neatly bound, embellished with several beautiful engravings by M. U. Sears, and handsomely printed by W. Sears, a new and cheap Annual, entitled *Affection's Offering*, especially designed as a New-Year's Gift, Birth-Day Present, or Prize Book for Schools.

Just published, by E. Rainford, Red-Liou Passage,

1. Dr. Channing's Works, in an 8vo. Volume, containing an Essay not previously published in this country.

2. A Discourse, delivered at the Ordination of the Rev. F. A. Farley, as Pastor to the Westminster Congregational Society, in Providence, Rhode Island, Sept. 10, 1828.

3. Mrs. Hurry's *Sunday Lectures*. 12mo. 3*s.* 6*d.*

CORRESPONDENCE.

IN answer to I. L.'s inquiry, we can state, that the necessitous widows of Unitarian Ministers are eligible to the Widows' Fund, and many are relieved from it. All Unitarian Dissenting Ministers (unless, perhaps, the Unitarian Methodists be excepted) come under one or other of the three denominations, viz. Presbyterian, Independent, and Baptist.

"On the Logos," in reply to Φ , in our next, and also Letter I. on Co-operation.

The List of Subscriptions would have made Mr. W.'s report an Advertisement.

R. M. contemplates a delicate subject, on which the Editor can scarcely give an opinion beforehand: he would like to have the opportunity of forming one.

We must inform our respected friend that we cannot adopt his criticism on Matt. iii. 11, which is indeed, properly, a controversial paper on a topic about which Unitarians differ. It would have been admissible in the Miscellaneous Correspondence but for its prolixity.

The Editor has Correspondents to whom he would suggest that it is sometimes unavoidable, and sometimes, for various reasons, he deems it expedient, to delay the insertion of articles, of which he yet thinks so highly as to be most desirous of the continued assistance of their writers.

THE MONTHLY REPOSITORY

AND

REVIEW.

NEW SERIES, No. XXVI.

FEBRUARY, 1829.

BISHOP RYDER'S SECOND CHARGE TO THE CLERGY OF THE DIOCESE OF LICHFIELD AND COVENTRY.

(Concluded from p. 14.)

ON the remaining pages of this Charge we shall, with the higher pleasure, make our observations, in proportion as we less frequently differ from the sentiments of the Right Reverend Author.

He beholds with a degree of jealousy "the late efforts to extend and elevate the intellectual acquirements of the inferior classes of society:" for of these labours he says, that, "however well intended and useful in many points of view," they "are, it must be acknowledged, liable to abuse," in respect of their influence on religious opinion, "and demand therefore attentive and somewhat distrustful vigilance."*

Now we cordially admit that religious principle, and a religious spirit, ought, if possible, always to accompany, and direct, and consecrate, both the possession and the communication of general knowledge. We are aware that *knowledge*, though it is *power*, may sometimes be mischievous power. Nearly every thing is "liable to abuse:" and we perceive with satisfaction, but with no astonishment, that Dr. Ryder deals not in *invective*,† but in mild and friendly suggestions. In his "distrust"—in the motive and the object of it—we do not participate: we believe that whatever deserves the title of *knowledge*, must be ultimately favourable to Truth and Goodness. But we are gratified by the benevolence of the Prelate's temper, and by the moderation of his language.

* P. 14.

† In the *Morning Chronicle* of Oct. 14, 1828, the following statement occurs: "It was but the other day that a Bishop inveighed bitterly against Mechanics' Institutes." We imagine that the allusion is to Dr. R.: for soon after the delivery, but previously to the publication, of his Second Charge, some of the public journals proclaimed that he had attacked *Mechanics' Institutes*, expressly, and by name. As it cannot be supposed that there is any material variation between what his Lordship uttered and what he has printed, we must now be sensible of the misinformation of the editor of the *Morning Chronicle*.

He goes on to speak of the state of the Established Church, with reference to the other chief bodies of Dissenters :

"The controversies with the other chief bodies of Dissenters, relating mainly to points of discipline and church government, though far from unimportant in themselves, and far from admitting on our parts of neutrality and compromise, have yet lost much of their bitterness and animosity through increased intercourse and mutual enlargement of views. They have been often merged in combined efforts to defend or to diffuse our common Christianity.

"Symptoms of an inclination to abandon them altogether have been manifested by many respectable individuals amongst our Dissenting brethren, and the highly important measure of this year, by which the Sacramental Test has been abolished, while it removes a snare to consciences, and a temptation to profane our holiest ordinance, cannot fail to take away the sense of obnoxious disqualification, and a chief source of ill-will."*

As to the probable influence of the removal of the Sacramental Test on Conformity and Nonconformity, we shall not hazard a conjecture. One debt of justice has at length been paid : and national justice and national happiness are mutually and inseparably connected. Certainly, not the most auspicious consequence of "the combined efforts," noticed by his Lordship, has been to render numbers of theological chieftains, and their several retainers, less mindful, both in theory and practice, of the great principles of Protestants—we mean, the sufficiency of the Scriptures, and the right and duty of private judgment; principles far more solid and important than human formularies and systems.†

There is something conciliatory in the observations and counsels that we shall next copy :

"Political disabilities can only be justly imposed upon bodies of men from a well-founded apprehension of danger to the important interests of the Constitution in Church and State, and should only be maintained, until adequate security against such dangers be provided. When that provision is satisfactorily made, let the happy opportunity be seized; let the restrictions be readily relaxed, the prohibitions cheerfully withdrawn, and the privilege of serving, and the benefit of services, be restored, as promptly as may be, to the individuals and to the State, so that all may be able to devote their talents, upon a footing, as far equal as the case will admit, to the common good, and enjoy the common product in a fair equality of rights and participation of advantages.

"In the mean time, my Reverend brethren, may it be our care so to conduct ourselves towards our fellow-citizens of every different communion, (not excepting even those who differ from us so widely, as the two bodies to which I have particularly alluded,) as to prove that it is not against the erring individual, but against the error, that we present the countenance of hostility and the sentence of proscription. We should thus forward, not retard, the commencing work of peace, if not of union, and attract rather than repel."‡

Bishop Ryder now calls the attention of his clergy to the doctrine of Justification, as he considers it to be laid down in Scripture, and in the articles, homilies, and formularies of the Church of England.

In stating, however, the grounds of his judgment on this topic, he avoids, "for the present, minute discussions respecting the language of Scripture."

* P. 15.

† Archbishop Newcome. Preface to Observations, &c., (2d ed.) p. xl.

‡ P. 16.

Here, we must confess, he has not gratified our expectation. Not that such "minute discussions" were reasonably to be looked for in an episcopal Charge; but that, in point of fact, scarcely any thing which professes to be a *discussion* of the sense and testimony of Scripture, falls from his Lordship. To be sure, the controversy lies almost exclusively between Churchmen and Churchmen: therefore, as we presume, he appeals mainly to the catechisms, homilies, articles, of his own communion. Still, we must again express our disappointment. On another theme, and with regard to the Romanists, the Bishop urges "above all the appeal to the simple Scripture:"* and we should be happy in seeing them join issue with him; we should be curious to know *their* plea and *his* replication. Afterwards, too, he properly calls on his clergy to "be more earnest in study of the Scriptures."† We naturally hoped, then; that on the momentous *tenet* of justification by faith, he would bring forward passages from the records of Revelation, in preference to any from human symbols and Dean Nowell's Catechism.

May we beg to assure his Lordship (we can do it with sincerity), that we are far from viewing with indifference a discussion concerning *Justification*? Not belonging to any of the classes of men whom he generally designates as *Socinian, Arian, Pelagian*,‡ we account no genuine doctrine of Scripture "foolishness;" and humbly trust that no such doctrine will be to us, as he affirms it is "to the self-satisfied of every communion, a stumbling-block." At the same time, we shall carefully discriminate between "the simple Scripture," on the one side, and the statements of individual men, and of bodies of men, on the other.

"—from first to last," says Dr. Ryder,—"in the commencement—and through the course of our religious career—at its close in death—and at its trial in judgment—Faith is the only instrument of our justification, as forming the only bond of union with Him, whose atonement alone must plead for our pardon, daily, hourly, momentarily,—whose intercession alone must obtain for us grace—no less urgently and uniformly required—and whose righteousness alone must secure our final and everlasting acceptance."

Yet his Lordship takes two distinctions, first, between "a dead or barren and a lively, operative faith; and," secondly, between "justification *acceptably* before God who searcheth the heart—and justification *declaratively* before men now—and before the assembled world at the great day of account—distinctions as clearly scriptural, as they are obviously important—and affording, in my view, the only satisfactory means of reconciling the apparently contradictory statements of St. Paul and St. James."§

The position that faith is the only instrument of our justification, cannot, we think, be controverted, if it be rightly understood. Our previous inquiry, however, should be, What does the New Testament mean by *faith*, and what by *justification*? We conceive *faith* to be reliance, belief, trust, confidence: *faith* supposes the evidence of testimony, and gives *credit* to it; and faith, truly religious and Christian, goes far beyond the bare assent of the mind; forasmuch as it influences the will, the affections, the deportment, and the character. This account of faith we deem clearly scriptural; while it harmonizes, of course, with the soundest intellectual philosophy. Let us add, that here only, in our humble judgment, have we satisfactory means of reconciling the apparently contradictory statements of St. Paul and St. James.

* P. 11.

† P. 47.

‡ P. 18.

§ Pp. 19, 20, 21.

By *justification* is intended acquittal, remission, acceptance. The Bishop of Lichfield and Coventry agrees with some writers of a very different school in speaking of a two-fold justification. But the concurrence goes no further. According to Dr. John Taylor, of Norwich, two kinds of justification are described in the Christian Scriptures, and especially in Paul's Epistles.* There is a justification, which consists merely in a state of external privilege, as opposed to a Jewish or Heathen state. This is our *first* justification; the other being *final*, and denoting our ultimate and everlasting acceptance with God, through his mercy in Jesus Christ, and after a due improvement of our outward advantages. We take such a distinction to be obvious and firm, and regard it as the *key* to the epistolary writings of the New Testament.

Were the tenets characterizing the popular theology contained in that inestimable volume, we, probably, should find in it as frequent a use of particular terms as occurs in a number of writings at the present day. The word *atonement*, for example, is most familiarly employed in our age and country—from the pulpit, the altar, and the press. Nevertheless, we meet with even the English substantive in only a single passage of the New Covenant; in a passage, too, where it ought to have been translated *reconciliation*.† Thus, again, *intercede*, *intercession*, are words presenting themselves but five times in the Christian Scriptures: nor has the original verb exactly the sense which it bears in some favourite catechisms and discourses.‡ Our appeal, likewise, Dr. Ryder may perceive, is to “the simple Scripture,” justly rendered, indeed, and made its own interpreter. Perhaps, on consulting it, he may further be sensible that in numerous places the name *Christ* is applied not to our Saviour personally, but sometimes denotes “the Christian doctrine,” “the Christian spirit and principle;” which view of the case may unfold the nature and manner of the union of his consistent disciples, even here, with their exalted Head.§

A large portion of this Charge is devoted to the subject of *viciousness in life*; to the sources and the remedies of the prevalence of crime. In the author's judgment,

“There can be no just expectation of effecting the prevention or the radical and permanent reform of vice, without the communication of genuine religious principle. The watch will not go right without the regulation of the master-spring, nor the stream flow pure, unless the fountain be cleansed. According as the governing motive is debased and defiled, or exalted and purified, we shall produce ‘the works of the flesh,’ or ‘the fruits of the spirit,’ in suitable abundance. In proportion to the hearty reception of true religion will be the diminution of crime.”||

* Key to the Apostolic Writings, or an Essay to explain the Gospel Scheme, &c.; prefixed to a Paraphrase of the Epistle to the Romans. A few years since, a judicious Abridgment of this Essay was submitted to the public, by the late Rev. and amiable Thomas Howe, of Bridport.

† Certainly, we consider Rom. v. 11, compared with 2 Cor. v. 18, 19, as decisive of the question, as perfectly opposed to the popular doctrine of *atonement*, a word grossly misunderstood, both in its etymological and its scriptural signification. For this reason, we the rather urge these passages on the notice of our readers.

‡ Properly speaking, to *intercede*, is not “to avert wrath,” but “to carry on the concerns of one, in whose welfare we are deeply interested:” among the means of doing this, is *prayer*. Hence the import of *εὐχαριστία*, and of words derived from it.

§ Gal. iv. 19, Coloss. i. 28, &c., &c.

|| P. 32.

These observations are so just, that they cannot with plausibility be questioned, and so momentous, that they cannot with safety be disregarded.

His Lordship refers to Parliamentary documents in proof of the increase of crime, and avails himself of them in adverting to the causes of the evil, and in suggesting measures by which it may be checked or obviated.

One cause, which he assigns, is the want of employment, and, consequently, of the power of obtaining a sufficient maintenance by honest labour. Now we doubt whether this be a leading and very fruitful cause of the accelerated progress of crime: for we fear that the majority of persons committed, at least for *first offences*, are precisely those who might earn a sufficient maintenance by honest labour if they would.

He then enumerates well-known and unquestionable causes of crime, which are severally at work in the manufacturing districts, and in the agricultural counties. Among these causes, he does not overlook the diminished attention in families to the religious and moral character of their male and female dependants—and the greatly increased luxury and consequent domestic neglect on the part of the heads of households. Here, as appears to us, he touches with particular success a main source of “the overflowings of ungodliness.” The interposition of the magistrate, and of human laws, is more than equivocal, is worse than needless, when contrasted with the agency of personal religious principle in domestic and social life.

It is material to remember that

“The very alterations and improvements of the laws have tended—especially at first—to add to the list of commitments by facilitating detection, and that actions have been stamped with guilt, and justly too, which escaped before.”

Although the progress of crime has not been quite so rapid in the four counties* included, as to the whole or the greater part of each of them, within the see of Lichfield and Coventry as in some others, amounting to about one-fourth, while the correspondent increase through the whole kingdom reaches one-third of the original number of commitments at the commencement of the last seven years, still “the number has more than trebled that of seventeen years before.”

The means of thorough change and reformation, according to his Lordship, are the increase of accommodation in churches, especially for the lower classes, the extension and improvement of education for the youthful poor, and, above all, the steady and earnest devotion of the whole body of the clergy. On these points he offers statements and illustrations well meriting the special regard of those to whom they are immediately addressed.

We cannot, however, dismiss here the awfully interesting subject of the increase of crime—its sources and its remedies. Our readers, we are persuaded, will receive with their accustomed candour some additional observations on a state of things so alarming and unprecedented.

Let us then compare this situation of the country with the profession of religion among us, and with circumstances belonging to our domestic and social manners.

At first sight, it is wonderful and deeply mortifying, that a period during which we hear so much of religion, during which so much is attempted for

* Staffordshire, Warwickshire, Derbyshire, Shropshire—for the most part, a manufacturing district.

the instruction and improvement of the body of the people, should, nevertheless, be a period when crime abounds, when the arm of justice seizes and punishes an unusual number of offenders.* Either the means are sadly disproportioned to the designed end, or opposing causes are, thus far, insurmountable.

It may be that a great deal of what passes for religion is not religious principle, is not religious obligation. Many individuals whom we cannot accuse of direct hypocrisy, many who do not assume the garb of sanctity as the cover of wilful and conscious guilt, impose upon themselves, without either meaning or being able to impose upon others. As the effect, in part, of a neglected or faulty education, and, in part, of corrupt examples and maxims, aided by the magic power of habit, they fancy that their implicit reception of current doctrines, their stated and decent observance of religious ordinances, will give them an indisputable claim to the character of religious men.

The great variety of religious communions existing in this kingdom, unavoidable as it is, and, in many points of view, not a little advantageous, has still its evils. Among these we must reckon its tendency to impress superficial and careless minds with the belief that religion is placed in creeds and forms, rather than in love to God and man, and in purity of spirit and of conduct. Such an impression, too, becomes the stronger, when theological controversies are carried on with acrimony, and even with any thing like excessive zeal. The season, certainly, has not yet arrived, when the discussion of matters of faith and discipline can justly be considered as superfluous: its utility depends, however, on the portion of judgment and benevolence with which it is prosecuted; and if all Christians would be more in earnest than they are for the best objects, the benefit to public morals would be incalculably extensive, rich, and permanent.

We do not undervalue accurate and scriptural opinions in religion. How is it possible that we should censure those who seriously inquire, how God is to be worshiped, what constitutes a Christian church, and what are the positive institutions of the gospel? We have the means of engaging in the inquiry: to employ them, is our duty and our privilege; and after we have satisfied ourselves on these topics, we shall not act a consistent part unless we firmly profess our sentiments. Still truth is the means to an end far more important than itself: and our national morals would be purer, nor would the progress of crime be so gigantic, were Christian ministers and Christian people more intent on proving that they do not rest in creeds, and rites, and ceremonies.

If a disproportionate stress be laid on religious feeling, there is danger of the grand design of religion—its moral influence—being forgotten or perverted. Far be it from us to depreciate the exercise of the feelings on subjects the best calculated to awaken, refine, and elevate them. But then mere emotion is not every thing: it is not even the chief thing in religion. The passions may be strongly affected, where the man is unreformed, where the character is even desperately wicked. It is, beyond question, of considerable moment that we steadily renew and cherish religious impressions by acts suited to this purpose. These impressions, nevertheless, it should be our further aim to exalt and strengthen into habits of devotion, justice, temperance, and kindness.

* Mon. Repos., &c., Vol. XV. pp. 416, &c.

Here, we think, numbers of religious men grossly err : for they seem to be altogether regardless of *habit*—its nature, its laws, its efficacy—in morals and religion. Indeed, the popular creed, when broadly taught, excludes habit : and the tenets of irresistible grace, instantaneous conversion, and the possibility of a sudden, complete transition from the character and hopelessness of the aged sinner, to the character and privileges of the sincere, persevering Christian, totally oppose all that we have heard and known of habit. Surely, the language addressed to many a malefactor—the language proceeding from his lips—when he is about to suffer the last punishment which human justice can inflict, has no tendency to lessen the number of public crimes, but the reverse : surely, the accents of lofty, exulting confidence little become an occasion and a scene so awful.

Between means and ends, between character and happiness, there exists an indissoluble connexion. This is the lesson of the Sacred Volume. Were it more uniformly the lesson of the pulpit, there perhaps would be fewer violations of the laws of God and man. Not to the pulpit alone, however, must we look for a control on public transgressions, and the improvement of our national morality. It still remains for us to ask, whether there be any circumstances arising out of our domestic manners, which nourish and encourage crime, even if they do not produce it? If the growth of crime really surpass the rapid increase of our population, may not one cause be discovered in the altered state of this class of our habits?

As far as we are capable of comparing together past and present times, we should say that we now behold less of domestic control and domestic retirement than formerly, that there is less of mutual and valuable dependence in the different classes of society, less of moderation in men's desires and expectations, and more of a love of display, more of an eager competition to gain an imagined superiority by means of external appearance. But if this be the accurate result of the comparison, if this be really our situation, no thinking man can doubt as to the tendency and the consequences of the change.

Formed as we are for society, we have deeply to admire the wisdom and goodness of the Creator in the constitution of things, which divides all large communities into numerous families, from the mutual relations and duties of whose members flow some of the choicest blessings that religion can sanctify and civil government protect. If then these reciprocal obligations be not faithfully discharged, what can be the issue except public injury and disorder? The obedience of the child to the parent, and of the servant to the master, is, in this as in every view, an object of vast importance, and involves effects far more extensive than the domestic hearth. Leaving other men to judge, for themselves, of the statement, we must declare it as our opinion that parental authority is not sufficiently understood, exercised, and respected, that regularity, in point of time and its just divisions and appropriation, frequently suffers interruption. We must lament, too, that, owing to the altered habits of the country, no strictly domestic asylum is now found for many a youth who has removed from his native mansion, for the sake of learning, in a distant spot, what, confessedly, it is essential that he learn. Here former days had the advantage of ours. There was more of subordination, often more of method, and, consequently, less of premature excitement, of dissipated thought, of indiscriminate and protracted visiting—less, in a word, of temptation and of crime.

A spirit of enlightened and moral independence ought to be esteemed

and fostered. To its possessor it is more than treasures of gold ; to society, a strong and valuable pledge for the right discharge of civil no less than personal duties. * This independence, however, is perfectly consistent with that mutual dependence, of another kind, which is so essential to the best interests of the community. Without reciprocal trust, without reciprocal subjection, public comfort and order will be greatly interrupted. We are apprehensive that the eagerness of many persons to throw off a yoke, which only their own thoughtlessness and impatience can render burdensome, leads the way to crime. Vanity frames plans and spheres of life, for which they are totally unfit. Disappointment follows. To notorious and hurtful indiscretion, fraud, if not violence, succeeds : and the consequences are what we cannot but deeply bewail and deprecate.

Akin to this source of moral evil in society, is the growth of immoderate desires and hopes in respect of the world, and a mode of living carried not seldom beyond the limits of sound equity and wisdom. Numbers of our countrymen are ambitious candidates for that meteor-like distinction which is afforded by means of outward appearances and show. There are those, too, who feel little solicitous as to the methods of gratifying this desire. It is true, they may not set out with any deliberate intention of throwing down the barriers of human laws in their career : yet selfish habits impel them, at length, to deeds of desperation : and therefore crime and iniquity abound.

Let not these remarks be viewed as a digression from our notice of Bishop Ryder's second Charge. They will shew how far we concur in opinion with his Lordship on the painfully copious subject of public crime, and where and why we differ from his conclusions.

His remonstrances with the negligent clergy of his diocese, are very pathetic—his counsels to them, very plain and faithful.*

" Cut off the right hand, pluck out the right eye. Renounce the dissipated amusement—the Ball—the Card Room—the Theatre—the Race Course—the festive board—the rustic or the brutal sport—or the sordid care, which have wasted or misemployed the hours due to God and to your people."

The amusements of the clergy—of all the ministers of religion—is far from being a novel topic. We should rejoice if intelligent, unbending, instructive *conversation* were more generally recommended and sought as foremost in the number.

N.

THE LAST TREE OF THE FOREST.

TIME-HALLOW'D Tree! still honoured in decay!
 The Ivy clings around thee and renews
 The verdant beauties of thy earlier day.
 The sunbeams gild thee with their richest hues:
 The Naiad leads her streamlet to thy stem:
 The Wood nymphs seek thy solitary shade,
 And deck the turf with many a fairy gem:
 Yet doth thy strength decay, thy beauty fade.

Thus art thou cherish'd ; yet thy fall is nigh :
For o'er thee years and centuries have pass'd.
Of all the forest brethren, towering high,
Sole thou art left, the strongest and the last.
Race after race this woodland scene hath sought,
And multitudes have thronged its verdant bowers ;
And thou art left, sole record of each thought
Of joy, or woe, that marked the by-gone hours.

At eventide, the Hermit from his cave
Hath wandered here to meditate unseen ;
The Traveller came his burning brow to lave
At thy cool fount, and pace thine alleys green ;
And Pagan priests have raised their altars here ;
And Monks received the sinner's sorrowing vows ;
The knightly plume, the Warrior's shield and spear,
Have gleamed afar, or waved beneath thy boughs.

What sounds have greeted thee ! the Minstrel's verse,
The Huntsman's bugle, ringing through the glade,
The Pilgrim's orison, the Bandit's curse,
Childhood's light laugh, and Age's warning staid ;
The wakeful bird that carolled all night long,
Rousing the echoes with her thrilling lay ;
And the glad spirit's more melodious song,
That sought thy covert nook to praise and pray.

The stricken deer hath pierced the thicket's gloom,
And in some still recess the mourner wept :
The murdered wretch hath found a secret tomb,
And infants, tired with play, have peaceful slept.
The idle shepherd mused the hours away,
Watching the sunbeams as they danced afar ;
The maiden here was wont at eve to stray,
And through the foliage mark each silver star.

Time-hallow'd Tree ! the thoughtful well might deem
A moral being was on thee conferred ;
So conscious seem'st thou that thy records teem
With warnings which, though mute, are not unheard.
For thou canst tell how passions blazed and died ;
Canst tell of friends and foes alike laid low ;
How haughty youth was blasted in its pride,
How hoary heads, in turn, must bend—as thou.

And while thy verdure falls, thy branches greet
The passing gust, and bend them to its will,
How many thoughts and feelings, sad and sweet,
In their first freshness, cluster round thee still !
Such should not perish. Yet they too must fall.
Thou hast outlived the brave, the wise, the gay :
And, in thy turn, like all that's great, and all
That's beautiful on earth, must pass away.

JOURNAL OF A TOUR ON THE CONTINENT.

(Continued from Vol. II. p. 841.)

ROME, April 23d.—Took a regular Cicerone, and went out to see antiquities and other curiosities. The principal of these were—the *Campus Martius*: this, however, is not now to be seen, as the site is completely covered with modern houses; but I made my guide take me over that part of the city in which it lay, beginning near the *Via della Fontanella*, and extending eastward to the south of the *Corso*. The *Forum Trajani*—about half of which was excavated by the French. This was formerly the most splendid *forum* in Rome; but nothing remains of it, except some broken pillars of grey granite, (supposed to have belonged to the *Basilica*, or Court of Justice,) and the Column of Trajan, erected to that emperor in the beginning of the second century, by the senate and people of Rome, in commemoration of his victories. The height of this beautiful column from the pavement, including the statue on its summit, is 133 feet, and the spiral course of *bassi relievi*, with which it is adorned, represents the Dacian wars. But is it not somewhat incongruous to have substituted the statue of St. Peter for that of Trajan? It was from this that Napoleon copied that which stands in the Place Vendôme in Paris, and he certainly could not have chosen a more exquisite model. The *Mamertine Prison*, in which St. Peter was confined when at Rome—an apartment two stories deep, under the church of *San Pietro in Vinculis*, just by the Arch of Septimius Severus. The only approach which there used to be to this dungeon was through a hole in the floor of the upper apartment. The pillar is still shewn to which it is said that the Apostle was chained; but in my mind a considerable degree of doubt was thrown over the whole, when there was pointed out a small spring of water in the floor, which, the good Catholics pretend, burst forth miraculously, that Peter might baptize the newly-converted jailor.

The *Tarpeian Rock*—now only about forty feet high, so that either the top must have been lowered, or the ground below much raised, otherwise its terrors could not have been so great as they are represented.* The *Cloaca Maxima*, or principal common sewer of the ancient city—a most massive work, exactly like the pictures which are given of it, only one arch visible at the part which I saw, and that nearly choaked up with earth, though in former times, we are told, it was so lofty, that a cart loaded with hay could drive under it. The *Temple of Jupiter Tonans*—of this there only remain three columns; of that of *Concord*, and of that of *Antony and Faustina*, only the portico of each. The latter appears from the frieze to have been a magnificent structure. The *Temple of Peace*—three gigantic arches, and one immense fluted shaft of white marble, 48 feet in height, are all the remains of this building, which was one of the grandest in Rome. The *Palace of the Cæsars*—this formerly covered the whole Palatine hill on which Romulus founded his infant city. But the scene is strangely altered from what it was. There is now a large garden on the top of the hill, and another, in possession of an Englishman, on the roof of the only suite of apartments which remains entire. How little would the proud Romans ever have thought of this, that so barbarous a people as the Britons, living in the remotest corner of the then known world, would thus come and triumph (as

* Lemprière says, that it was about 80 feet in perpendicular height.

it were) over the relics of their fallen greatness! How little would they have thought that these distant islanders would one day occupy the very first rank among the civilized nations of the globe, and that Rome herself, "the eternal city," the pride and centre of the world, would be more indebted for her subsistence to them than to any other cause! Yes! indebted for her subsistence; for nine parts out of ten of the inhabitants of this city live by the strangers who resort to it, and of these strangers more than one half are English. In the high season you see English carriages driving about, English nurses and children on the public walks, English amateurs examining the works of art, and English ladies occupying the best places at the church ceremonies.

The *Colosseum**—the remains of this building are the most splendid that modern Rome has to boast. On one side the four stories of porticos, all in different styles of architecture, remain entire, and on the other there are only one or two of the highest which are fallen. The dimensions are perfectly colossal: it is 1641 feet in circumference, 157 in height, and is supposed to have seated 87,000 spectators, besides 20,000 in the galleries above. Indeed there is no one object which gives a grander idea than this of the magnificence of ancient Rome. It is impossible to behold its vast inclosure, and its towering height of porticos, without being astonished at the resources of a people who could afford to lavish so much wealth on their mere pleasures. Yet these very pleasures prove incontestably, that they were but a half-civilized race after all; for it was here that gladiators were set to murder each other in cold blood, for the amusement of the spectators, and we are told, that on the day when it was opened, Titus had 5,000 wild beasts killed in the arena. So much for the humanity of the Romans!

Basilica di San Giovanni in Laterano, or church of St. John Lateran—the same in which I had witnessed the ordination of the priests on the Saturday in the holy week. In the approach to this church, on the western side, stands a most noble obelisk. It was placed originally in the Temple of the Sun at Thebes, by Rameses, King of Egypt, transported thence to Rome by the son of Constantine, and erected in its present situation by Sixtus V. Its height, without base or pedestal, is 115 feet, and its diameter at the bottom, 9. This is the largest of the many obelisks with which modern Rome is adorned; but that which is placed before the church of *Santa Maria Maggiore* always struck me as being the most beautiful. The front of the church of St. John di Lateran, facing the Naples gate, is very fine, but the interior is spoiled by too much gilding, and by the ridiculous excrescence of the high altar. There is, however, a good fresco, representing the Ascension, over the altar of the holy sacrament; and on the left hand of the grand entrance, in the Corsini chapel, is the best mosaic in Rome; it is a portrait of Saint Andrea Corsini, the ancestor of the founder of the chapel, copied from a painting by Guido, which I had before admired in the Barberini Palace. The face and the attitude of the Saint, who is kneeling before a crucifix, exhibit all that can be expressed of fixed and fervent devotion. Adjoining this church is the building, in one apartment of which the Cardinals are shut up when they have to elect a new Pope, during all which time they are not allowed either to go out or to hold communication with any other person than the members of their own body. The charge of supply-

* What a complete misnomer is this word, as applied to a certain building in the Regent's Park, which is evidently copied, though not exactly, from the *Pantheon*!

ing them with provisions is intrusted to one man, and if any of them has occasion to call in a physician, he remains immured along with the holy brethren till their deliberations are concluded. The present Pope was chosen after the assembly had sat *only* nine-and-twenty days! which is considered a very short period. On the other side of the street is the *Holy Staircase*, twenty-seven steps of white marble, which are reputed to have belonged to the palace of Pilate, and which our Lord is said to have ascended. The original stairs are so much worn with use, that it has been thought advisable to overlay them with a coating of wood, so that the faithful, as they climb up on their knees, do not touch them at all, but have only a peep at them through an interstice, which is left in the front of each step. But as I did not imagine that they would bring me any nearer to paradise, I did not give myself the trouble to ascend.

Rome was so much quieter now than it had been during the holy week, that I could scarcely believe myself to be in the same town.

24th. Visited the Sciarra Palace; the collection of paintings not large, but several pieces very good, particularly the *Modesty and Vanity* of Leonardo da Vinci, and the *Madalena delle Radice* of Guido. Thence I went to the *Pantheon*, or Temple of all the Gods. This noble structure is better preserved than any other of ancient Rome. The entrance is by an immense portico, supported by sixteen magnificent columns, 42 feet in height, and each one entire piece of oriental granite. The interior is a rotunda of 150 feet in diameter, surmounted by a dome, which has a large aperture at the top for the admission of light, and the sides are ornamented with fourteen beautiful Corinthian columns, and incrustured with precious marbles, which have received so little injury from the lapse of time, that it is difficult to believe them ancient. The bronze which formerly covered the beams of the ceiling, and many of the busts and statues which filled the niches, are now lost or removed to other places; but the interior is still splendid, more so than any other of the antiquities of Rome; and even if all its ornaments were taken away, its form would remain a very model of beauty. Thence to the *Sistine Chapel* in the Vatican, the walls of which are entirely covered with frescoes by the first masters. The most celebrated of these is the *Last Judgment*, by Michael Angelo; but I cannot say that I much admired it. The principal figure, that of Jesus Christ, and the attitude in which he is pronouncing sentence on the damned, are certainly any thing else than pleasing, perhaps they are not even fine. Thence to St. Peter's, the wonders of which are inexhaustible. Here I was not a little amused to see a monument to the memory of James III., King of England! and his two sons, the last of the unfortunate family of the Stuarts. I never knew before that my country reckoned among her sovereigns a third James; two of them were enough in all conscience! but the Roman court did not scruple to acknowledge that title which England refused. The monument is beautifully executed by Canova. There is in the cathedral another monument by this immortal artist which delighted me extremely. It is that of Pope Clement XIII. The figure of the Pontiff himself, who is in the attitude of prayer, seems done to the life; the two female figures below of Faith and the Angel of Death are exquisitely fine, and the Lions at the bottom, one *couchant* and the other sleeping, are justly considered the most perfect works of the kind which the chisel of modern times has produced. During this visit to St. Peter's I also descended into the Crypt, or subterranean part of the church, immediately under the centre; but there is here nothing particularly deserv-

ing of notice, unless any one has the curiosity to see the precise spot where the body of the chief Apostle is said to be interred, though the priest who conducted me allowed that *no one had ever seen it!*

This being one of the two days of the week (Mondays and Thursdays) on which the Vatican is opened to the public, I repaired thither at two o'clock, and went through the whole suite of rooms which are appropriated to the reception of antiquities. Of this magnificent collection I shall not attempt to give any detailed account, for it would require many pages, I might say many volumes, to describe what it took me two hours to see. The pain depicted in the countenance of Laocoon and his children is every thing that the chisel could make it, and the Apollo seems actually to see the arrow which he has shot from his bow. The floors of many of the apartments are laid with ancient tessellated pavements, of which the colours are scarcely dimmed by the lapse of ages: in some are placed immense baths, vases, and *sarcophagi*, and in others, cinerary urns and *candelabra* of the most elegant forms imaginable. Nor let me omit to mention, that there are a few modern works which are not disgraced by the company in which they appear. There is a Perseus and two Boxers, by Canova, which are first rate; and a frieze in *basso-relievo*, by Massimiliani, in the Hall of Nilus, which pleased me more than almost any thing else in the whole collection. I am very fond of *basso-relievo*. It admits of a combination of figures which, in statuary, is seldom attempted; and the very smallness of the proportions in which this work is generally executed, adds to the beauty of the forms. I know nothing more elegant than the *Bacchantes*, which are represented in the Hall of Nilus; and if their merit be somewhat diminished, their beauty is not, by their being mere copies of antiques which were too much injured to be put up.

After I had gone through the antiques and the statuary I visited the collection of paintings, which, though not extensive, is very choice—the principal being the *Transfiguration*, by Raphael—a noble picture certainly. This artist seems, more than any other, to have adhered to nature—graceful and beautiful nature, but still nature.

25th. Set out at six in the morning, with two friends, in a carriage which we had hired for the day to go to Tivoli, which is about eighteen miles distant from Rome. The country, for the first fifteen miles, is totally bare of trees, and appears to be ill cultivated. At the Ponte Lucano we passed the tomb of Marcus Plautus Lucanus, which was, no doubt, originally, a very handsome structure; a round tower, very much resembling that erected to Cecilia Metella. Within two miles of Tivoli we turned a short distance out of our way to see *Adrian's Villa*. When complete it was of amazing extent, and contained entertaining-rooms, baths, a library, a theatre, a temple, a lake to sail upon, barracks for the Prætorian guards—every thing, in short, which could ensure the safety or contribute to the pleasure of its imperial master. The remains are very considerable; but after having seen Pompeii, I could not take much interest in them. *Tivoli*, anciently *Tibur*, is situated on the side of one of the first ranges of hills which occur after the champagne country in which Rome is placed, and on this account, as well as that of its natural and artificial beauties, it has always been a favourite resort of the Romans. Mæcenas, Marcus Brutus, Cassius, Sallust, Horace, and Propertius, had all country-houses there, and it still continues to be the Richmond of the metropolis. Its chief beauties are the falls of the *Præceps Anio*, now the *Teverone*. The principal of these we did not see to advantage, as it was undergoing repair; for it is, in a great measure, artificial, the stream being pent up in order to supply some water-works. The smaller

fall, a short way below, is extremely fine. The water dashes down from a tremendous height in the midst of the most beautiful accompaniments of rock and wood, and part is thrown back again into the air in the form of mist, which rises as high as the fall itself. The elegant little temple of Vesta stands on the opposite rock, and the spot is altogether very picturesque. But with the rest of the scenery at Tivoli I was disappointed. It is spoiled by that most miserable of all trees, the olive; with its stiff contour and its pale green leaf; and when the eye is diverted from the mountain it finds nothing but the solitary dome of St. Peter's to interest it in the immense tract of flat land which stretches out to the southward and westward. The spot where Horace's villa stood is still pointed out, and opposite to it, on the other side of the valley, was that of Mæcenas, of which enough remains to shew what a magnificent man he was.

26th. I employed the greater part of this day in visiting palaces, in company with a fellow-traveller; and if any who read this shall ever happen to be at Rome in hot weather, I cannot wish them a greater treat than to gain admittance, as I did, into the *Café of the Villa Albani*, or to wander in the deep embosomed alleys and impenetrable shades of the *Borghese Park*.

* * * * *

This day, as I was searching for the manufacture of mosaics in the place where it was marked on my map, just to the south of St. Peter's, I entered the gateway of a large building, with a court in the centre, and was not a little startled when the door-keeper told me that that was the *Inquisition*. There was no guard stationed there, and the lower windows only were barricaded with iron;* but the very name of the place was sufficient to rouse all my feelings of compassion for the poor wretches confined in its dungeons, few of whom ever come out when they once get in. I am told, that when a man has incurred the censures of this court, he is fetched away from his home in a carriage, in which there is an officer of justice and two friars, and that they carry him off to prison without saying a word. I asked a man, "How many prisoners there were in the Inquisition." He replied, with a significant smile, "No one knows that, Sir." The number, probably, is not very great, for the terrors of this court are now much softened; but the existence of so dangerous an instrument of tyranny as this is always to be deprecated, especially during such a pontificate as the present. Leo XII. is certainly not famed for his liberality of sentiment—witness his conduct towards the Jews, whom he has strictly confined to one quarter of the city; his *bull* against the Bible Society; and the displeasure which he has expressed at the number of English who come to Rome, and whom he dreads on account of the influx of liberal ideas which they necessarily occasion. His Holiness is not popular with any party. The licentious hate him on account of the strictness of his police, which takes cognizance of the actions even of private life; they who elected him, because, perhaps, they were over-persuaded, and he was a sickly man who (as they thought) would soon die off and make room for a successor, are disappointed that he has lived so long; and they, again, who chose him because they expected him to do good, are equally disappointed that he has done so little. So that the poor Pope has no mercy from any one, and all regret the good days of his predecessor, Pius VII.

* I was afterwards told that the apartments for the prisoners are not towards the street, but to the back. The manufacture of mosaics was formerly here, but it is now removed to a suite of rooms on the ground floor of the Vatican.

Monday 28th. This morning I went to the Vatican Library, the books and manuscripts of which are only shewn from nine to twelve o'clock in the forenoon. On requesting the priest, who was in attendance as librarian, to shew me the celebrated manuscript of the New Testament which is here preserved, he immediately sent one of his attendants to fetch it, and I had the very great pleasure of examining this most precious relic for the space of an hour. It is an immensely thick quarto of 1500 pages, numbered on the back 1209, and in the inside is carefully noted the date when it was recovered from the Royal Library at Paris, to which it had been carried away by the French under Napoleon. The leaves are of parchment; each page is occupied by three parallel columns of the text, and the writing is in uncial letters* of the size and shape of those which I here insert, and which I copied as exactly as I could at the time:

ΠΟΛΙΝ ΕΙΣ ΓΗΝ ΡΑΜΕ†

The ink is somewhat faded, but I did not find much difficulty in making out the words after a little practice, and particularly with the assistance of a modern printed edition, which the librarian kindly procured for me. From a cursory survey of the table of contents, the volume appeared to contain the whole of the Old Testament; and there is the whole of the New, except the Epistles of Paul to Timothy, Titus, and Philemon. The books of the latter are in the following order: the four Gospels, the Acts, the Epistle of James, 1st and 2d of Peter, 1st, 2d and 3d of John, Jude, Romans, 1st and 2d of Corinthians, Galatians, Ephesians, Philippians, Colossians, 1st and 2d of Thessalonians, Hebrews, Revelation. The whole volume is written in the same hand, except that the first forty-five and part of the forty-sixth chapter of Genesis, half of the Epistle to the Hebrews, and the whole of Revelation, are supplied in a smaller and more modern character. It was a great disappointment to me that I could not find the first Epistle to Timothy; for, as I imagined at the time, the discussion about the reading of *ἐς* or *Θεός*, in ch. iii. 16, hinges chiefly on what is found in this manuscript. The desired epistle, however, was not to be found either in the table of contents in a modern hand at the beginning, or in the volume itself, which I carefully examined. Though I was disappointed in not finding the Epistle to Timothy, I was more fortunate in my reference to two other passages, the true reading of which has been much disputed. In 1 John v. 7, the reading is, (as Griesbach has it in his corrected text,) "Οτι τρεῖς εἰσιν οἱ μαρτυροῦντες, τὸ πνεῦμα, καὶ τὸ ὕδωρ, καὶ τὸ αἷμα· καὶ οἱ τρεῖς εἰς τὸ ἓν εἰσιν." With respect to this passage, indeed, there is not a doubt remaining in the mind of any learned and candid man, that the text of our Bibles has been interpolated; but in the other, which I examined, Acts xx. 28, I found the common reading *Θεοῦ*, and not *κυρίου*.

* It may be necessary to explain to some of the readers of the Repository, that uncial letters are those of a large size and square form, as distinguished from the smaller and rounder character of the more modern Greek. The manuscripts written in the uncial character are more valuable than the others, as being more ancient; for none of them are of a later date than the ninth or tenth century, and the Vatican manuscript is supposed to be of the fourth or fifth.

† Πολιν εἰς γῆν Ῥαμε. These words are the first line of the original part of the manuscript. They occur in the LXX., in Gen. xvi. 28, Ῥαμε being part of the word Ῥαμσση. Either through my fault or that of the engraver, the tail of the P in the fac-simile has got a twist which it ought not to have.

I was very loath to quit the treasures of the Vatican, but having obtained permission to see Cardinal Fesche's Gallery, and the hour specified being noon, I was obliged to take my departure. This collection of paintings is the best worth seeing of any in Rome, not, perhaps, so extensive as one or two others, but more choice. The Cardinal is a *connoisseur*, and has several persons constantly employed in keeping his pictures in order. But few of them are indifferent, and some are exquisitely fine. But I must confess, that I was still more delighted with one which I saw immediately afterwards in the Capitol, namely, the Persian Sybil by Guercino. This is, to my eye, of all the lovely pictures which I have seen in this metropolis of the arts, by far the most lovely. There is a spirit in the expression, and a brilliancy in the colouring, which are beyond all praise. It is worth while to come some hundred miles to see such beautiful things as this.

As this was the last day on which the Vatican would be open before my departure from Rome, I took a carriage, after dinner, and went to it again, with the intention of seeing the principal curiosities for which I had not yet found time. My first object was the Library, the apartments of which are open to the public on Mondays and Thursdays nearly the whole day, though the books and manuscripts can only be seen from nine to twelve. The principal apartment, the Great Hall, was built by Pope Sixtus V., but his successors have made so many additions, that the suite of rooms is now more like a little town than any thing else. To give an idea of their extent, it may be mentioned, that the two galleries which branch off to the right and left from the end of the Hall, are, both together, 1200 feet long. The treasures of the Library consist of 30,000 manuscripts, and 80,000 printed volumes. Of these, the manuscripts and the more ancient of the printed works are deposited in close presses round the sides of the rooms, the more modern works in glass cases, and, above these, the walls and ceilings are painted in *fresco* by Zuccari, Guido, Mengs, and other artists, in a style of richness and of beauty, against which no other complaint can be made except that it is too splendid. This whole suite of apartments is kept in the most beautiful order, and is truly worthy of the Pontifical Palace. There were some other rooms appropriated to the reception of books which I did not see.

My last visit this day was to four rooms in the Vatican, which go under the name of the *Stanze di Raffaello*, because they were painted in *fresco* by that divine artist and his scholars. I was the most struck with that painting which represents the battle between the armies of Constantine and Maxentius on the banks of the Tiber, A. D. 312. How grand must this picture have been when it first came from the hands of the artist in all the freshness of its original beauty! But it is now sadly defaced by the injuries of time, and by the smoke made in these rooms by the German soldiers, when Rome was taken by assault A. D. 1528. The same observation applies even more strongly to the celebrated School of Athens, of which the colours are now quite dim and lifeless; and this misfortune is rendered greater by the want of a good light, the windows in this and one or two of the other rooms being too low to display paintings to advantage. Still, dimmed and faded as they are, *connoisseurs* continue to resort to these inimitable productions as a very storehouse of the arts; and the number of easels and of platforms which belong to the artists who are taking copies, clearly demonstrates the high estimation in which they are held.

19th. Visited the Mosaic manufacture in the Vatican. Each of the artists had an oil-painting before him which he was copying, by fixing small pieces of a coloured substance resembling earthenware, by means of a kind

of paste in a large frame. Of these bits of earthenware there is an assortment in more than 10,000 colours; and they are ground so as to make them fit exactly the space to which they are meant to correspond in the original. When the whole surface is thus inlaid, it is polished, and becomes so hard and durable, that nothing can injure it. The labour which this requires is greater than can be imagined necessary. The *custode* told me, that it took two men five years to copy a large picture, including several full-length figures.

I afterwards ascended to the very top of St. Peter's, even into the ball, which is effected with very little difficulty, as the stairs are well contrived, and there is enough to see by the way to induce the visitor to make several pauses. There is no part of this stately pile from which its immense size is better perceived than it is from different points of the ascent to the top. It is quite fearful to look down from the gallery, which runs round the interior of the dome, just where it springs from the roof; still more so, from the second, where the Cupola begins; and again from the Lantern at the top. Yet, as I regarded it, I could scarcely believe that the space below was that in which I had seen so great a crowd of people on Easter Sunday, and it was almost as much beyond belief that the pen in the hand of St. Luke is seven feet long: it appeared to be about 18 inches. On descending I took a farewell walk through the body of the church, and stood for a few moments under the dome, quitting it with a mournful feeling, that this was probably the last time in my life that I should behold all that amazing grandeur.

(To be continued.)

MAN THE IMAGE OF GOD.*

THE grand beauty, the most striking characteristic, of Dr. Channing's preaching, is its perpetual tendency to enhance our self-respect. It does this, not by addressing itself to the vanity of our nature—for its lessons are ever those of the most affecting humiliation—but by never allowing us to forget for an instant our derivation and ultimate aim; by making us independent of books, and preachers, and men; by reminding us that, if we are not the noble and happy creatures we ought to be, ourselves, and not the Deity, our own slowness, and not his unwillingness, are to be blamed. It is, of all styles of preaching, *that* which is calculated to bring human beings into possession of the liberty wherewith Christ has made them free. If it does not make farther instruction unnecessary, we cannot but think that its tendency is to make the people their own teachers, and this is the best effect preaching can have. When Dr. Channing enters upon mere textual divinity, we feel he is not quite so pleasant a guide. Bold and comprehensive in all his views, perceiving at a glance all the grandest points which belong to his subject, and presenting them to the reader with a vividness which scarcely any hand beside can impart, we think he is rather apt to underestimate accuracy. Yet for one man who is scrupulously correct in

* A Discourse delivered at the Ordination of the Rev. Frederick A. Farley, as Pastor of the Westminster Congregational Society in Providence, Rhode Island, September 10, 1828. By William Ellery Channing, D. D. (From the American Edition received from the Author.) London: E. Rainford.

minute particulars, how few are there so nobly, so generally true to nature and revelation, as Dr. Channing! How few who, deeply conversant with their own spirits, can deal freely, effectually, and winningly, with the spirits of others! How few who, looking at the character of Christ, take their stand for the proof at once of Divine Goodness and the destiny of man, upon that bright example! With Dr. Channing, preaching is not confined to examination of verbal evidence, of didactic precepts, or authoritative doctrines, or established principles: none of these would he, we hope, be inclined to slight; yet still his preaching is of a more vital character than these: it is an attempt to bring the whole spirit of Christianity to bear upon human nature, to shew what there is in man which corresponds to the revelation given him by the Deity, and thence to provoke into action some of those energies which lie dormant under a less powerful ministry.

The Sermon before us is the last, and perhaps the greatest, effort of Dr. Channing's pen. On reviewing it, it seems almost impossible to make extracts. Yet there are some passages which must be given.

"Ephes. v. 1: 'Be ye therefore followers of God, as dear children.'

"To promote true religion is the purpose of the Christian ministry. For this it was ordained. On the present occasion, therefore, when a new teacher is to be given to the church, a discourse on the character of true religion will not be inappropriate. I do not mean, that I shall attempt, in the limits to which I am now confined, to set before you all its properties, signs, and operations; for in so doing I should burden your memories with divisions and vague generalities, as uninteresting as they would be unprofitable. My purpose is, to select one view of the subject, which seems to me of primary dignity and importance; and I select this, because it is greatly neglected, and because I attribute to this neglect much of the inefficacy, and many of the corruptions, of religion.

"The text calls us to follow or imitate God, to seek accordance with or likeness to him; and to do this, not fearfully and faintly, but with the spirit and hope of beloved children. The doctrine which I propose to illustrate, is derived immediately from these words, and is incorporated with the whole New Testament. I affirm, and would maintain, that true religion consists in proposing as our great end, a growing likeness to the Supreme Being. Its noblest influence consists in making us more and more partakers of the Divinity. For this it is to be preached. Religious instruction should aim chiefly to turn men's aspirations and efforts to that perfection of the soul which constitutes it a bright image of God. Such is the topic now to be discussed: and I implore Him, whose glory I seek, to aid me in unfolding and enforcing it with simplicity and clearness, with a calm and pure zeal, and with unfeigned charity.

"I begin with observing, what all indeed will understand, that the likeness to God, of which I propose to speak, belongs to man's higher or spiritual nature. It has its foundation in the original and essential capacities of the mind. In proportion as these are unfolded by right and vigorous exertion, it is extended and brightened. In proportion as these lie dormant, it is obscured. In proportion as they are perverted and overpowered by the appetites and passions, it is blotted out. In truth, moral evil, if unresisted and habitual, may so blight and lay waste these capacities, that the image of God in man may seem to be wholly destroyed.

"The importance of this assimilation to our Creator, is a topic which needs no laboured discussion. All men, of whatever name, or sect, or opinion, will meet me on this ground. All, I presume, will allow, that no good in the compass of the universe, or within the gift of Omnipotence, can be compared to a resemblance of God, or to a participation of his attributes. I fear no contradiction here. Likeness to God is the supreme gift. He can

communicate nothing so precious, glorious, blessed as himself. To hold intellectual and moral affinity with the Supreme Being, to partake his spirit, to be his children by derivations of kindred excellence, to bear a growing conformity to the perfection which we adore,—this is a felicity which obscures and annihilates all other good.

“It is only in proportion to this likeness that we can enjoy either God or the universe. That God can be known and enjoyed only through sympathy or kindred attributes, is a doctrine which even Gentile philosophy discerned. That the pure in heart can alone see and commune with the pure Divinity, was the sublime instruction of ancient sages as well as of inspired prophets. It is indeed the lesson of daily experience. To understand a great and good being, we must have the seeds of the same excellence. How quickly, by what an instinct, do accordant minds recognize one another! No attraction is so powerful as that which subsists between the truly wise, and good; whilst the brightest excellence is lost on those who have nothing congenial in their own breasts. God becomes a real being to us, in proportion as his own nature is unfolded within us. To a man who is growing in the likeness of God, faith begins even here to change into vision. He carries within himself a proof of a Deity, which can only be understood by experience. He more than believes, he feels the Divine presence; and gradually rises to an intercourse with his Maker, to which it is not irreverent to apply the name of friendship and intimacy. The Apostle John intended to express this truth, when he tells us that he, in whom a principle of divine charity or benevolence has become a habit and life, ‘dwells in God, and God in him.’

“It is plain, too, that likeness to God is the true and only preparation for the enjoyment of the universe. In proportion as we approach and resemble the mind of God, we are brought into harmony with the creation; for, in that proportion, we possess the principles from which the universe sprung; we carry within ourselves the perfections of which its beauty, magnificence, order, benevolent adaptations, and boundless purposes, are the results and manifestations. God unfolds himself in his works to a kindred mind. It is possible, that the brevity of these hints may expose to the charge of mysticism, what seems to me the calmest and clearest truth. I think, however, that every reflecting man will feel, that likeness to God must be a principle of sympathy or accordance with his creation; for the creation is a birth and shining forth of the Divine Mind, a work through which his spirit breathes. In proportion as we receive this spirit, we possess within ourselves the explanation of what we see. We discern more and more of God in every thing, from the frail flower to the everlasting stars. Even in evil, that dark cloud which hangs over the creation, we discern rays of light and hope, and gradually come to see in suffering and temptation proofs and instruments of the sublimest purposes of Wisdom and Love.”—Pp. 3—7.

This is most beautiful.—Dr. C. proceeds farther to argue that our possession of a nature allied at least to the Divinity may be proved from the very mode in which we obtain our ideas of God.

“Whence,” says he, “come the conceptions which we include under that august name? Whence do we derive our knowledge of the attributes and perfections which constitute the Supreme Being? I answer, we derive them from our own souls. The divine attributes are first developed in ourselves, and thence transferred to the Creator. The idea of God, sublime and awful as it is, is the idea of our own spiritual nature, purified and enlarged to infinity. In ourselves are the elements of the Divinity. God then does not sustain a figurative resemblance to man. It is the resemblance of a parent to a child, the likeness of a kindred nature.

“The same is true of God’s goodness. How do we understand this, but by the principle of love implanted in the human heart? Whence is it, that this divine attribute is so faintly comprehended, but from the feeble develop-

ment of it in the multitude of men? Who can understand the strength, purity, fulness, and extent of divine philanthropy, but he in whom selfishness has been swallowed up in love?"—Pp. 10, 11.

In investigating the manner in which our ideas of the Deity are acquired, we think there might have been more distinct reference to that transcendent moral manifestation of himself which he has given us in the character of Christ. To see "the glory of God in the face of Jesus Christ" is a privilege dear to the heart of a Christian, and it is one which supplies a real want of the soul; it is at once a means of acquiring the best knowledge of the Deity, and of ourselves. The very exhibition of such a character, and the universal feeling of admiration and sympathy for it, prove that God presupposes a moral nature in us, and wishes to improve it; they prove also his desire that we should enter into his own character; and it is to the neglect of those plain passages of Scripture which represent the Son as the express moral image of the Father, that we must trace many of the most erroneous among prevailing notions. It does, indeed, seem extraordinary, how they who speak of the Father and the Son as different, in some respects uncongenial, characters, can understand those passages which speak of their entire and perfect unity. Here is a being, mild, loving, gentle, breathing pardon and peace, willing to save and labouring to save us from the intolerable yoke of sin, with all the lineaments of the Eternal Mind stamped upon him. Again and again he assures us, "I and my Father are one." Yet men are more willing to learn from an obscure text, from a disputed passage. They are ever saying, "Shew us the Father, and it sufficeth us," forgetful of the reply long ago made—"Have I been so long time with you, and yet hast thou not known me? He that hath seen me hath seen the Father, and how sayest thou then, 'Shew us the Father?'"

Neither the Sceptic nor the Christian is, perhaps, aware of the degree in which his ideas of the Deity are really derived from the knowledge of Christ. In the midst of our wishes that they were allowed to take more and more of form from this bright image of the Divinity, in mercy vouchsafed to man, we rejoice in the thought that it has had a most real and salutary influence on human nature. However great men's misapprehension of the Deity himself, we can hardly say that *the character of Christ* has ever been misunderstood: the error has been in considering it apart from that of the Father, as if God and Christ were not truly one in all that we can conceive of mercy, goodness, and truth. It is really not always true that the "love of God is faintly apprehended by a human soul, because the feeling of love itself has been but feebly developed;" for some of the gentlest, the kindest, and most benignant of human beings have most imperfectly comprehended the love of God; nay, have held doctrines which must at times have seemed almost incompatible with the feeling of his goodness. In cases like this, it is generally useless to urge the incongruity between natural feeling and what is considered as revealed testimony. Revelation then, which expressly exhibits the true character of the Deity in shewing us that of Jesus Christ, is our only refuge; and when from this survey we return to the sanctuary of our own bosoms and find an echo to every holy and pure lesson it has taught, we have a double conviction of the perfection of the object of worship, and of our own ability to comprehend it. To conclude with one extract more:

"The multitude, you say, want capacity to receive the great truths relating to their spiritual nature. But what, let me ask you, is the Christian religion? A spiritual system, intended to turn men's minds upon themselves; to frame

to watchfulness over thought, imagination, and passion ; to establish in an intimacy with their own souls. What are all the Christian virtues men are exhorted to love and seek ? I answer, pure and high motions terminations of the mind. That refinement of thought which, I am told, sends the common intellect, belongs to the very essence of Christi-

In confirmation of these views, the human mind seems to me to be going itself more and more inward, and to be growing more alive to its own powers, and its capacities of progress. The spirit of education shews this, and is the spirit of freedom. There is a spreading conviction that man was made for a higher purpose than to be a beast of burden, or a creature of sense. The Divinity is stirring within the human breast, and demanding a liberty worthy of the child of God. Let religious teaching correspond to this advancement of the mind. Let it rise above the technical, the narrow, and frigid theology which has come down to us from times of ignorance, superstition, and slavery. Let it penetrate the human soul, and reveal itself. No preaching, I believe, is so intelligible as that which is true to the nature, and helps men to read their own spirits."—Pp. 29, 30.

is is, indeed, truth. Let preachers acquaint themselves with revelation, and deeply ; but let them also study the great book of human nature. Let them enter into more familiar acquaintance with the good of all parties, and into closer alliance with our better and best feelings. Let it be their chief part to appeal to these ; to found their teaching and preaching on them—to build less on the hope of doing good by appeals merely to hopes or fears, and more upon the spontaneous approbation of excellence, of which no mind is wholly destitute. Let the contemplation of the world's grand aim, reconciliation and sanctification, be ever before them. Let them cultivate fervid and glowing devotion, assured that many hearts ask and are cheered by its presence. In fine, let them wander more at large over the wide field of human emotions, having fellowship with every lofty, animating, and benignant, and they cannot fail to be useful ministers.

LINES.

[From " A New-Year's Eve, and other Poems," by Bernard Barton.]

I SAW a ruin, mossed and grey,
A desolate and time-worn pile :
With ivy-wreaths and wall-flowers gay,
In morning's cloudless sunbeams smile.

I saw a dark and gloomy cloud :
It drifted towards the glowing west ;
Tinged by the setting sunshine proud,
It seemed in more than beauty drest.

I could but think to age were given
Charms which might lapse of years defy ;
To darkest sorrow light from Heaven,
And hope of immortality.

ORIGINAL LETTERS OF DR. LARDNER'S.

To the Editor.

SIR,

Clapton, Nov. 19, 1828.

THE accompanying letters can scarcely fail to interest many of your readers. They are copies which I made, a few years since, from the originals in the British Museum, and I have no reason to suppose they were ever printed.

The first ten letters, including one reply from Dr. Ward, form part of a collection (No. 6210, among the additions to *Ayscough's MSS.*) in a folio volume, indorsed, "Letters of learned men to Professor Ward, ex-legato Joh. Ward." The letter to Dr. Birch is copied from one of the numerous volumes of his correspondence (*Ayscough*, 4312). To the whole I have annexed some explanatory notes.

No other letters of Dr. Lardner's appear among the MSS. in the Museum.

J. T. RUTT.

No. I.

DEAR SIR,

Horton, May 2, 1727.*

I return you many thanks for the use of Van Dale,† whom I have read over, though not with the care which such a variety of difficult matters requires.

I apprehend we agree pretty well in our notions about *στρατηγος*. I did not suppose the Captain of the Temple had any military power,‡ though, perhaps, I have not sufficiently guarded against that meaning; captain and officer being, generally, military terms in our language.

In one thing I differ from Van Dale at present. Speaking of the High Priests, Scribes, &c., he says, pp. 420, 421, "Unde et priorem ob causam appellabantur *κουρωδια*." I apprehend the *κουρωδια* was the Roman Cohort, out of which the Jewish priests and captains might take some for a particular purpose. See *Joseph. de Bel. B. ii. c. xv. § 6*.

I am, Sir,

Your unfeigned friend and humble servant,

N. LARDNER.

To Mr. Ward, in Gresham College.

* The first part of the *Credibility* had appeared in the preceding February, and the author's learned correspondent had probably communicated some remarks on the volume. In an "advertisement concerning the second edition," Dr. Lardner says, "the most important addition is a curious observation on Josephus concerning the Egyptian impostor, which I received from Mr. Ward." *Works* (1788), I. 5.

† "Dissertatio Quinta, Cap. iii. De Strategis ac de Scribis Græcorum," in "Antonii Van Dale Dissertationes, ix., Antiquitatibus quin et Marmoris, cum Romanis, tum potissimum Græcis, illustrandis inservientes. Amstel. 4to. Anno MDCCII."

This volume is in the British Museum from the Library of the late Dr. Burney, and in the catalogue of Dr. Williams.

Antony Van Dale was a literary associate of Le Clerc. From his brief *éloge*, written immediately on receiving the tidings of his friend's decease, we learn that Van Dale's passion for a studious life was early discovered. Yet, under the advice of prudent relations, he engaged in commerce till the age of 30, when, resuming his literary pursuits, he also applied to the study of Medicine, in the practice of which he appears to have been eminent.

He was, for some time, a preacher among the Mennonites, and died Nov. 28, 1708, aged 70, at Harlem, where he had, for many years, been Physician to the Hospital, "dont il prenoit beaucoup de soin, quoique d'ailleurs fort attaché à ses lectures." *Bibliothèque Choisie* (1709), XVII. 309—312.

‡ See Lardner's *Works*, I. 44, 105, 106.

No. 2.

DEAR SIR,

Hoxton Square, Feb. 22, 1730-1.

I hope you will excuse the trouble I am about to give you. 'Tis the opinion of the goodness of your judgment that brings it upon you.

I am desirous of knowing your opinion concerning the Epistles ascribed to St. Ignatius.

I will first inform you that I have read Daillé,* Pearson,† and lately Larroque,‡ who treat professedly of the genuineness of these epistles. I have also myself made a pretty exact comparison of the smaller and larger epistles: and upon that comparison am fully persuaded, that the larger epistles are an interpolation of the smaller, and not the smaller an abridgment of the larger. The only question, therefore, that remains with me, is about the genuineness of the smaller. About which I have only some doubts, but am not positive. I am in a wavering condition. But it is of importance in my design to come to a fixed determination,§ if possible, concerning such early Christian writers.

'Tis not the design of this request to put you on the trouble of a particular

* *De Usu Patrum*. 1646. "A Treatise concerning the right Use of the Fathers, written in French by John Daillé. 4to. MDCLXV."

John Daillé, born at Châtelleraut, in 1594, had travelled over Europe, in early life, as tutor to two grandsons of *Duplessis Mornay*. At Venice he became acquainted with Father Paul, who, in vain, endeavoured to detain him in that city. Returning to France, he became Minister of the Protestant Church at Saumur, and afterwards at Charenton. He died at Paris in 1670.

Daillé is described by a Catholic biographer as "illustre par son érudition autant que par sa probité. Les Protestants font beaucoup de cas de ses ouvrages, et les Catholiques avouent qu'ils sont dignes de l'attention des controvertistes." Yet, as to the treatise, "*De Usu Patrum*, très estimé dans sa communion," the biographer adds, "Il ne veut point qu'on termine les différens théologiques par l'autorité des Pères; mais c'est précisément cette autorité qui forme la chaîne de la tradition." Having noticed the various learned works of the author, the biographer thus agreeably portrays the man:

"Daillé étoit d'un caractère franc et ouvert. Son entretien étoit aisé et instructif. Les plus fortes méditations ne lui ôtoient rien de sa gaieté naturelle. En sortant de son cabinet, il laissoit toute son austerité parmi ses papiers et ses livres. Il se mettoit à la portée de tout le monde, et les personnes du commun se plaisoient avec lui comme les savans." *Nouv. Dict. Hist.* (1789), III. 199, 200.

† "S. Ignatii Epistolæ Genuinæ, juxta exemplar *Mediceum* denuo recensitæ, una cum veteri Latina versione: annotationibus D. Joannis Pearsoni, nuper Episcopi Cestriensis, et Thomæ Smithi, S. T. P., illustratæ. Oxon. 4to. Anno MDCCIX."

‡ Probably Matthew de Larroque, Protestant Minister at Charenton, and afterwards at Rouen, who died in 1684, aged 65. "C'étoit," says his Catholic biographer, "un grand et rigide observateur de la morale. Il ne se contentoit pas de la pratiquer; il tonnoit en chaire contre ceux qui s'en éloignoient. Tous les accidens de la vie le trouvèrent ferme et inébranlable."

After mentioning Larroque's History of the Eucharist, ("pleine de recherches curieuses," but, in his opinion, weak in argument,) the reply to Bossuet, and a treatise on the *Régale*, the biographer ascribes to him, "Deux savantes Dissertations latines sur *Phoebus et Libere*," and "Plusieurs autres *Ecrits de Controverse* estimés dans son parti." *Nouv. Dict. Hist.* (1789), V. 182.

In the Catalogue of Dr. Williams's Library are several works of Larroque's, but nothing, apparently, on Ignatius.

Daniel de Larroque, the son of Matthew, "aussi savant que son père, mais écrivain moins solide," on the Revocation of the Edict of Nantes, retired to London, &c. At length he returned to France, and became a Catholic. After an imprisonment of several years for writing a satire on Louis XIV., he obtained a post and a pension under the Regency. Daniel de Larroque died in 1731, aged 70, with the reputation of "un homme poli et un écrivain aussi médiocre." *Ibid.*

§ See *Credibility*, Pt. II. (first published in 1733). *Works*, II. 68—70.

inquiry about this matter; but only to intreat the favour of your thoughts about this question, provided you have already considered it.

Any one may be sensible, that as I am now defending Christianity, the more ancient authors there are who bear testimony to it, the greater is the advantage to me. So that if I have any prejudices in this question, they must lie in favour of the genuineness of these epistles. But I endeavour to preserve a perfect impartiality in my mind. And I am earnestly desirous, that every author I quote should possess only that authority which is justly due to him.

I am, Dear Sir,
Your affectionate friend, and obliged, humble servant,
N. LARDNER.

To Mr. John Ward, in Gresham College.

No. 3.

DEAR SIR,

I have sent you a translation of the Oration of Libanius *for the Temples* ;* and I ask the favour of you to peruse it, and correct it as you please. There are several places which have appeared difficult to me. For the lessening your trouble I have paged my papers at the bottom, at the inside. And the pages of the oration are put on the side of the margin, either in the inner or the outer part of it.

In several places are two different translations. I should be glad you would affix a note of preference to that word or phrase which you like best. And you may place your emendations in the margin, or between the lines, or in the opposite page, whichever is most for your ease.

P. 7 of the Oration, Libanius speaks of an honour conferred upon him by the Emperour. Gothofred† explains this, pp. 39 and 40, saying, *Libanius honorarios codicillos Præfecturæ Prætorianæ indeptus erat*,‡ but I don't very well understand what that honour was.§

I have not yet any explication of the word *Pagani*, or the original of it. Gothofred speaks of it, pp. 47 and 48. And perhaps this is as proper a place

* Not published till 1767, in *Testimonies*, Vol. IV., where is the following note :

"At first, I intended to translate the greatest part of the Oration, and give an abstract of the rest. But upon consulting my good friend Dr. Ward, the late learned Professor of Rhetoric, at Gresham College, London, he recommended a translation of the whole, and the publication of the original Greek with it, as the Oration is very scarce. Accordingly, I have followed his advice, so far as to translate the whole. Which translation was made by me, and then kindly revised and corrected by Dr. Ward, several years before his decease, which happened in the year 1758. For this work has been long in hand, I may say, almost half a century."

In the notes on two passages of the Oration, Dr. Lardner has given remarks "received from Dr. Ward;" and at the close of the Oration he says, "the translation has been made with the utmost care; and it has been a difficult task; and though I have had the assistance of a learned friend, I hardly dare be positive that it is right every where." *Works*, VIII. 441, 444, 453, 456.

† In "Libanii Antiocheni pro Templis Gentilium non excindendis, ad Theodosium, M. Imp. Oratio: nunc primum edita, a Jacobo Gothofredo, J. C., notisque illustrata. Geneva, 1634." *Lardner*.

Dr. Harwood says, "This Oration is the scarcest tract in the whole system of Greek literature." See "Greek and Roman Classics," (1778,) p. 85.

"Monsieur Jaques Godefroy," says *Spon*, "connu sous le nom de *Jacobus Gothofredus*, célèbre par son commentaire sur le Code Théodosien, avoit esté cinq fois Syndic, et mourut âgé 65 ans, en 1652, regretté de sa patrie et de toutes les gens de lettres." See "Histoire de la ville et de l'estat de Genève," (1685,) *Avis*, and pp. 385, 517—519.

‡ See *Lardner's Works*, VIII. 441, note.

§ "See Goth. p. 7." Dr. Ward, in margin of original.

for it as any, namely, in my account of this Oration. If, therefore, you please to give any hints for it, or to compose a note explaining that matter, 'twill be very kind.

I have not consulted the references of Gothofred to the Theodosian Code, nor to all his authors which I have put down in the notes. The reason is, because I have not leisure enough at present. But I intend to do it hereafter. I don't therefore desire you to give yourself any concern about that; I shall take sufficient care of it in due time.

I submit the whole to your censure and judgment, and shall be obliged to you for any corrections or additional observations. I only am afraid of giving you too much trouble. There is no haste at all in the affair, beside the care we should take perhaps not to keep Libanius too long. I may desire to see Libanius once more, after you have revised my translation. But then I will keep it but a day or two.

I am, Sir,

Your affectionate friend, and obliged, humble servant,

N. LARDNER

Heaton Square, Jan. 16, 1733-4.

In the margin; at several places, is put a Q for Quære, where I doubt about the justness of my translation.

To Mr. Ward.

No. 4.

DEAR SIR,

In one of the notes which you favoured me with, you say, that "Roman masters had the power of life and death over their slaves, till the time of Antoninus Pius, who by his Constitution in some measure restrained it." But Spartian* says, that Adrian took away that power over servants. "Servos a Dominis occidi vetuit, et jussit, damnari per judices, si digni essent." *Spart. Adrian Cæs.* Cap. 18, p. 169.† And in the margin is a note of Casaubon. *Caius Institution,* Tit. iii. "Si servus dignum morte crimen admisserit, iis judicibus, quibus publici officii potestas commissa est, tradendus est, ut pro suo crimine puniatur." But what affects me most is what Spartian says of Adrian, because he was before Antoninus Pius, and therefore seems to contradict what you say of that power subsisting till Antoninus.

I must therefore entreat the favour of some elucidation from you relating to this difficulty. A line or two by penny post will oblige

Your humble servant,

N. LARDNER.

April 2, 1750.‡

For Mr. J. Ward, at Gresham College.

No. 5.

REV. SIR,

I cannot at present exactly remember in what manner I expressed the note you had from me relating to the power which by the Roman laws was granted to masters over their slaves; as those notes were written in some haste, to comply with your time. But so far as I can recollect, I ascribed the time when the power of life and death was entirely taken out of their hands

* Aelius Spartianus, one of the "Six Writers of the Augustan History." See Lardner's *Works*, VIII. 248.

† Quoted, *Ibid.* IV. 338.

‡ The *Credibility*, Pt. II. Vol. VIII., (Lardner's *Works*, IV. 187,) in which the subject of this letter occurs, was first published in 1750.

to the reign of *Antoninus Pius*. For the proof of which I cited *Inst. L. 1, Tit. 8, § 2*, "*de his qui sui vel alieni juris sunt*;" * where you have the constitution of that Emperor relating to that affair, taken from *Ulpian*, and inserted *ff. l. 1. tit. 6, l. 2, eod.*

Several laws, indeed, had been made by some preceding emperors for restraining the cruelty of masters towards their servants; but I find none more early in the *Corpus*, which entirely deprives them of the power of life and death in all cases. Indeed, *Ulpian* adds in the place above referred to, "*Divus etiam Hadrianus Umbricium quandam matronam in quinquennium relegavit, quod ex levissimis causis ancillas atrocissimi tractasset.*" But that passage seems to respect that part of the constitution of *Antoninus* which immediately precedes, where it is said, "*Sed dominorum interest, ne auxilium contra sevitiā, vel famem, vel intolerabilem injuriā denegetur iis, qui jute deprecantur.*" Against each of which there had been particular laws made by other emperors.

As to the words you produce from *Casaubon's* notes upon *Spartian*, *in vit. Adrian, c. 18*, namely, "*Si servus dignum morte crimen admiserit, iis iudicibus, quibus publici officii potestas commissa est, tradendus est, ut pro crimine puniatur;*" they prove nothing of themselves, as they give no intimation of the time to which they refer. Besides, they are not *Caius's* own words, but those of his epitomizer. His own words are, in *l. 1, ff. de his qui sui, etc.*, cited above; from whence they are transcribed into the *Institutes*, and make part of the *section*, before referred to, which expressly ascribes that law to *Antoninus*, under whose reign *Cuius* lived. What is here said will appear plainer by consulting *Cuii Institut, L. 1, Tit. 3, § 1*, as published in *Schultingii Jurisprudentia vetus Ante-Justin.*

It is true, indeed, that *Spartian*, in his life of *Adrian*, speaking of him, says, "*Servos a dominis occidi vetuit, eosque jussit damnari per iudices, si digni essent,*" *Cap. 18*. But if *Adrian* had really made such a law, it seems very strange that neither *Cuius*, who lived so near the time, nor *Ulpian*, who flourished under *Severus*, should mention it, when they were professedly treating upon this subject: and that we should hear nothing of it, but from an historian who lived as late as the reign of *Dioclesian*, almost an hundred years after *Ulpian*. Nay, further, that *Justinian* should afterwards take no notice of it in his *Institutes*, and mention only that of *Antoninus*.

I cannot, therefore, but suspect that *Spartian* was mistaken, and ascribed that to *Adrian* which belonged to his successor. Though, to avoid any objection, you may, if you please, add something to this purpose: "However, if we may credit *Spartian*, the same thing had been before enjoined by his immediate predecessor *Adrian*." His words are these: "*Servos a dominis occidi vetuit, et jussit damnari per iudices, si digni essent.*" *In vit. Adrian, C. 18*. It may be worth while to consult *Vinnius*† upon the *section of the Institute* cited above; which I had done myself, but my copy has been, for some time, in the hands of a friend who is out of town.

I am, Dear Sir,

Your most obedient servant,

JOHN WARD.

G. C. Saturday, April 7, 1750.

Caius lived under *Antoninus Pius* and afterwards. *A. P.* died 161. *Ulpian* lived under *Septimius Severus*, who died at York, 211. *Spartian* lived under *Dioclesian*, who came to the Empire 284.

* See Lardner's *Works*, IV. 338.

† Arnold Vinnius, professor of Law at Leyden, who died in 1657, aged 70. His *Commentary on the ancient Jurisconsults*, to which, probably, Dr. Ward refers, was published in 1677. See *Nouv. Dict. Hist.* (1789), IX. 376.

No. 6.

SIR,

I am much obliged to you for your late letter, which is instructive and satisfactory. I think it incumbent on me to inform you, that I am about to remove, and shall return to Hoxton Square, where I lived formerly, though not to the same house. I hope, God willing, to get thither before the end of next week. When I am settled, I shall take the liberty to ask the favour of you to lend me Stephens's fine Gr. Testament.*

What I want to see is his *Testimonies* before the several parts of the N. T. I shall make some remarks upon those in Mill†. It will be proper for me to see how far Stephens led the way, that I may not be too severe upon Mill, if he has the authority of his predecessors on his side. And I shall be very glad to see you at Hoxton, when you have leisure. My day of being at home there will be Wednesday.

I am,

Your sincere friend, and obliged, humble servant,

N. LARDNER

*Ayliff Street, May 25, 1750.**For Mr. J. Ward, in Gresham College, Bishopsgate Street.*

No. 7.

DEAR SIR,

Hoxton Square, Jan. 9, 1753.

I entreat your favourable acceptance of another volume (Vol. IX. Pt. II.) of the *Credibility*. I fear there will appear to you many improprieties, if not also mistakes and greater faults. But there is one place particularly, concerning which I beg your opinion. It is at p. 77 and p. 78, beginning. I have translated, as if some ascribed that *work* of Apolinarius to Basil. But I suspect now, that it is only the *witty answer or letter* which was ascribed by some to Basil, by some to others.

If it be not too much trouble, and you can find leisure to look upon the place, I should be obliged to you for a better and more exact and correct version of that place of *Sozomen*. The sooner I have your answer (by penny post) the better. For then I would correct those copies which I send abroad,‡ and which cannot be kept long before they are sent away. For they will be expected, when they see the book published in any of the papers.

I remain,

Your sincere friend, and obliged, humble servant,

N. LARDNER.

P. S. If I am mistaken, it is the word *παίδευσις* which misled me. For what occasion is there for *learning* to write a letter with one witty line? But, perhaps, *παίδεως* may be understood as equivalent to *ingenuity*.

This is the first copie that has been delivered. The volume will not be published before next Monday. Therefore I entreat you not to speak of it.

For Dr. J. Ward, at Gresham College, in Bishopsgate Street.

No. 8.

DEAR SIR,

I am favored with your letter of yesterday, and heartily thank you for it.

* Probably his *Editio Tertia*, fol. Paris, 1550, which Dr. Harwood describes as "very magnificent." *Classics*, p 126.

† In the *Credibility*, Vol. III., first published in 1738, Dr. Lardner had said, "Mill, in his edition of the New Testament, a work of prodigious labour and extensive use, and above all my commendations, prefixes to each book of that sacred volume testimonies of ancient Christian writers." *Works*, II. 408.

‡ There now appears the following note: "Others understand Sozomen differently, after this manner: that some ascribed that saying or answer to Basil." *Works*, IV. 386.

I perceive I have hastened you too much, which I did not intend. You have given a fuller and more accurate version of Sozomen than I have done. But, as you do not differ from me, but confirm, in the main, the sense which I have given, I do not think it needful to make, at present, any alterations.

I am,

Your sincere friend, and obliged, humble servant,

NATH. LARDNER.

Hoxton Square, Jan. 12, 1753.

To Dr. J. Ward, at Gresham College, in Bishopsgate Street.

No. 9.

SIR,

Dr. Benson has twice spoke to me about a paper of yours. But it was only on a Lord's-day, in the afternoon, in the Vestry,* a short time before worship, when it was not convenient to have any discourse. Last Lord's-day, he put a question to me about it, which I did not understand. I therefore take the liberty to trouble you with this letter.

Without my saying it, you can be assured, that I do not desire to obstruct the publishing of any thing which you think fit to propose to the public. But if you have any thing to say to me, I would entreat you to be so good as to let me know your mind by a letter. For, perhaps, that may be of use to prevent mistakes.†

I thank you for the Grammar.‡ I made a present of it to Danny Lister, of Ware,§ believing that disposal would not be disagreeable to you.

Your obliged and humble servant,

NATH. LARDNER.

Hoxton Square, Nov. 5, 1754.

For Dr. Ward, at Gresham College, in Bishopsgate Street.

* Of the Meeting-House, Crouched Friars, (long since, I believe, pulled down,) in which Dr. Lardner had been assistant preacher from 1729 to 1751, first with Dr. William Harris, and afterwards with Dr. Benson. See Dr. Kippis's *Life of Lardner*, pp. xiii. xlii.

In "Memoirs of Dr. Benson," prefixed to his "History of the Life of Christ," Dr. Amory says, "The intimacy and friendship between these learned and worthy persons continued to the death of Dr. Benson [1762]; and the critical observations of Dr. Lardner contributed to render his works more perfect. The freedom and politeness also with which they debated several points wherein they differed, were the papers published, would prove a good specimen of the proper spirit and manner for conducting theological debates."

Dr. Towers adds, "From our own inspection of some of the correspondence between Dr. Benson and Dr. Lardner, we are enabled to declare our full conviction of the justice of Dr. Amory's observation. These learned men were both firm believers of revelation, and equally disclaimed all implicit reliance on human authority. When they differed in opinion, they contended not for victory but for truth; which they were alike ready to receive or communicate." *Biog. Brit.* (1780), II. 203.

It is uncertain whether this correspondence remained in the possession of Dr. Towers. The letters of Dr. Lardner to his intimate friend Dr. Fleming, it is highly probable, were among Dr. Towers's papers, at the time of his decease in 1799. Several years since I took occasion to express a wish for their publication. See *Mon. Repos.* III. 487, note.

† This paragraph probably refers to Dr. Ward's objections to some of Dr. Lardner's opinions, especially on demoniacs. These objections appeared in 1761, in Dr. Ward's posthumous *Dissertations*. See Dr. Lardner's "Remarks," *Works*, XI. 269—358.

‡ "In 1754, Dr. Ward gave an accurate edition of the 'Westminster Greek Grammar,' compiled by Camden, while Master of that School."

§ Mr. Daniel Lister, a gentleman with whom I had the pleasure of some acquaintance. He resided many years in Hackney, where he died in 1828.

No. 10.

SIR,

Last Wensday I received a letter from Mr. Noltenius, which is dated at Berlin, Aug. 8, 1755. I communicate to you this article.

"Aidez la bonté d'assurer Mr. le Dr. Ward, des mes respects, et de lui dire, que dans le controverse de Mr. Clift et de Mr. Funccius sur les fables de Phèdre, il n'ait rien paru de côté et d'autre, que ce qu'il peut avoir vu il y a long tems : mais que Mr. Clift prepare un nouveau livre qui sera imprimé dans peu. En fin, que Mr. Stoeber, dont il souhaite avoir des nouvelles, est à Strasbourg maître en arts."

Mr. Noltenius and Mr. Bamberg* send compliments to their friends, several of which are named, particularly Mr. Thomson. If you see him at the Coffee House or elsewhere, be pleased to let Mr. Thomson know this. My age and situation do not permit me to be in the city in the evening.

Your sincere and affectionate friend and humble servant,

NATH. LARDNER.

Hoxton Square, Oct. 18, 1755.

For Dr. Ward, at Gresham College, in Bishopsgate Street.

No. 11.

REV. SIR,

Hoxton Square, Dec. 10, 1765.

I am favoured with your letter of the 6th instant. I am glad you are undertaking Memoirs of the Life of Dr. Ward.† For they will be an honour to him.

My acquaintance with him began a short time before he laid down his school, which was in an alley or court in Little Moorfields without Moorgate. I know nothing of the former part of his life, nor of his parents, or the place of his nativity, or his education, nor of his family,‡ except that he had a sister, who died before him. If his and my good friend, Mr. Joseph Burrough, the Baptist Minister,§ were living, he could inform us concerning all these things.

* "Mons. Bamberger, a Protestant Divine at Berlin," who had translated Dr. Beusson's "Treatise upon the Resurrection of Jesus Christ," and his "Essay concerning the Belief of Things which are above Reason." Also, "Bishop Hoadley's Plain Account." See Mons. B.'s Letter to Dr. Benson, *Biog. Brit.* II. 204.

† These Dr. Birch did not live to publish, or probably to avail himself of this or any further communication from Dr. Lardner. "His health declining, he was ordered to ride for the recovery of it; but being a bad horseman, and going out, contrary to advice, on a frosty day, he was thrown from his horse and killed on the spot, Jan. 9, 1766, in his 61st year."

"His last performance was a short sketch of 'the Life of Dr. John Ward,' which appeared in 1766." *Brit. Biog.* X. 266, 270; *Biog. Brit.* II. 318.

‡ "John Ward, LL.D., was born in London about 1679; his father was a Dissenting minister. In the early part of his life, he was clerk in the Navy Office; but, at his leisure hours, he prosecuted his studies by the assistance of one Dr. Ker, a Scotsman, who kept an academy. In 1710, he resigned his employment in the Navy Office; became a tutor to a certain number of the children of his friends; and for this purpose opened a school in Tenter Alley in Moorfields, which he kept many years. In 1712, he became a member of a private society of gentlemen, who entertained each other with discourses on the civil law; and the society was existing till 1742. In 1720, Mr. Ward was become so eminent for his learning and knowledge of antiquity, that he was chosen Professor of Rhetoric in Gresham College. In 1723, during the Presidency of Sir Isaac Newton, he was elected Fellow of the Royal Society; and in 1752, one of its Vice-Presidents, in which office he was continued till his death, Oct. 17, 1758, in his 80th year, at Gresham College," the lives of whose Professors he had published in 1740, Dr. Birch in *Gen. Biog. Dict.* (1784), XII. 443, 444.

§ Dr. Ward was a Nonconformist of the Baptist persuasion, though probably not a preacher.

I recollect that Mr. Sandercock, who lives in Yorkshire, was, for a while, his assistant in the school. And by last Saturday's post I wrote to him, acquainting him with your design, and entreating an answer. He is a very slow correspondent. But if I get any intelligence from him, or any other, it shall be soon communicated to you.

Dr. Ward's papers were left with Mr. Ward, bookseller, in Cornhill, who is dead: and must now be in the hands of Mr. Johnson, bookseller, in Ludgate Street, with whom I have no acquaintance. But he might be applied to.

I am obliged to you for your good will to *the ancient testimonies*.^{*} And am,

Rev. Sir, with true esteem,

Your most humble and obedient servant,

N. LARDNER.

To Rev. Dr. Birch.

X. ON THE AGENCY OF FEELINGS IN THE FORMATION OF HABITS;
AND ON THE AGENCY OF HABITS IN THE REGENERATION OF
FEELINGS.

I. *On the Agency of Feelings in the Formation of Habits.*

THOSE who have been accustomed to observe with attention the processes of their own minds during the passage from childhood to youth, and from youth to mature age, will be readily disposed to sympathize with the complaints of the ingenuous minds which perceive with wonder and dismay that as their intellects become enlightened, their feelings grow cold, and that added years take from the depth and strength of their sensibility. The experience of this change of feeling is one of the severest trials to which the mind is exposed in the progress of life, and there are probably few who are wholly exempt from it. Happily, it is only temporary, easily explained, and (like most other processes of our moral being) satisfactorily justified. It may be useful to point out the purposes for which our feelings are bestowed, and the reasons why they are more vivid in childhood than in an after period, and by what means they are renovated and purified in the progress to old age.

When the age of enthusiasm and romance is passing away, when the realities of life press on our attention, we perceive, by degrees, that our sensibilities are less easily acted upon by circumstances, and that impressions from external objects are less deep and permanent than formerly; and are apt to imagine, with a kind of horror of ourselves, that the sources of feeling are dried up, that the world is gaining an undue dominion over us, that the forms and hues of the spiritual creation are gradually fading away, and that they will soon disappear for ever from our mental eye. We turn from the books which used to afford a full measure of excitement, lamenting that we can no longer find "thoughts that breathe, and words that burn:" the breezes of spring, though soft and sweet, no longer fill us with the intoxicating delight which formerly allied us with the carolling birds and sporting lambs: we no longer spring from our light slumbers, at an untimely hour, to welcome the rising sun, and worship him as a God. The tale of distress which formerly would engross every faculty, causing tears to flow from our

^{*} First published in 1764.

3) Harriet Martineau (see life by Mrs F. F. Miller (London, 1884)

eyes and sleep to fly from our pillows, now excites a more moderate sympathy, and leaves our attention at liberty for other cares and interests; and even our devotional feelings are less ardent, and the promises and threatenings of religion no longer produce emotions of ecstasy and despair. This change ought, undoubtedly, to stimulate us to inquiry into the state of our minds. If we find, on examination, that we have gained no equivalent for what we have lost, if we are convinced that feelings, innocent and virtuous in their nature and tendency, have passed away and left nothing to supply their place, it is, indeed, time to tremble; and we may well fear that there is a canker at the root of our affections. But if we can satisfy ourselves that evanescent feelings have given place to permanent principles, if we can acknowledge to ourselves that our employments are of a more useful nature than formerly, and that our piety, though less ardent, is more influential, our benevolence, though less warm, more active and equable, we may dismiss all fear, and, without apprehension, leave our feelings to take their course, while we exercise our cares on the preservation of the good habits which have sprung from them.

The chief value of good feelings arises from their being instruments in the formation of good principles and habits. Children begin life without a bias towards any course of action, but with a large capacity for pleasure and pain, and a lively sensibility to them. It is the work of a good education to engage these sensibilities on the side of virtue, and to make them act as a stimulus to virtuous actions. The misery which a kind-hearted child feels at the sight of a starving family, (and which is more acute than that which is experienced by the most benevolent person of maturer age,) supplies the place of that good principle which time has not allowed to grow up into strength, and prompts him to bestow all that he has in order to impart relief. His sensibility is no less wounded by the sight of a nest of unfledged birds, deprived of their parents' care, or of the writhings of the fish upon the hook; and this vivid emotion tends to confirm his newly-formed habits of humanity towards the brute creation. These feelings are, in themselves, evanescent, and if not connected with action, are worse than useless; as excitement causes a waste of energy which can only be repaired by increased vigour of action. But if they be made the immediate impulse to some effort of benevolence, they have answered the purpose for which they were bestowed, and in departing, have left behind something more than equivalent to themselves in their utmost intensity and depth. A frequent repetition of these feelings produces a series of actions, till, by the unfailing power of association, the emotion and consequent action become inseparably connected; and the feeling, rising in dignity and importance, becomes a principle.

How much more valuable, as a guide and stimulus, principle is than feeling, it is needless to shew; but principle itself, in its earlier operations, is wavering and uncertain, and still needs the aid and companionship of those vivid emotions which may long continue to impart strength, and to cherish its purity. This aid, this companionship, is granted for a while, and principle goes on from weakness to strength, till, by a constant succession of single efforts, a habit of action is formed, and the great end for which feelings were bestowed is attained. Now that they have done their work, they hold a subordinate place in our moral being; from being our masters, they descend to become our servants; and happy are we if we exact from them reasonable service, and know how to direct their agency for the promotion of our

own peace and the purification and strengthening of our virtue. They do not expire—they have immortalized themselves in the principles which are their own work ; but, having passed through one stage of their existence, they retire for a while into some recess of the soul, from whence they shall issue again in a more exalted and beautiful form, fitted for an intenser enjoyment of the light of heaven, and strengthened for a lofty flight above the objects of earth. Of this renovation we shall hereafter speak ; let us now consider how we are to console ourselves for their temporary retirement.

We are not responsible for our feelings, as we are for our principles and actions. They are not so directly in our own power, and are not the subjects of exhortation, approbation, or reproof, in the rule by which we are to govern our lives. Self-reproach is therefore misplaced in respect of our feelings, if our actions are right. Our emotions depend so much on circumstances wholly beyond our own control, on the variations of our bodily state, on the changes of external events, and the unavoidable predominance of one set of associations over others, that we should be severely tasked indeed if we were required to maintain them at any given degree of intensity, or to keep them in any particular state at any appointed time. As far as we can, by the aids afforded us, command our associations and govern the actions which are connected with certain feelings, it is in our power, and it is our duty, to cherish or repress those feelings ; but over the variety of accessory circumstances which may intervene to influence our feelings, we may have but little control. Our care, then, should be to look to our principles, and to avoid all anxiety about our emotions. Their nature can never be wrong where our course of action is right, and for their degree we are not responsible. If to this it be objected, that we make states of feeling the subject of praise and blame in our judgments of others—that we regard with love and approbation one whose devotion appears warm and his sympathies unbounded, while we shrink with dread and dislike from him who listens with apathy to the groans of the sick and the complaints of the sorrowful, and who looks with a dull eye on the most glorious works of nature—it is enough to reply, that we regard their sensibility as it affects their course of action ; or if we do not, our approbation and dislike are misplaced. If the piety of the one consists only in frames and feelings, and his benevolence exhausts itself in smiles and tears, his emotions are absolutely worthless : and the reason why we dislike the apathy of the other is, that his feelings are dead because he has neglected to cherish them by efforts of duty, and has defeated the purpose of his being. The one ought not to be the object of envy, nor the other of compassion, because they are possessed or destitute of warm emotions, but because those emotions have been rightly fostered or impiously annihilated.

If it can be proved that the vivid, undisciplined emotions of youth are not only useless when principles have once been formed, but are actually a hindrance to the purification and exaltation of these principles, no further consideration will be needed to reconcile us to the diminution of their vigour. If not made subservient to principles, they would overpower them : and of this truth we may see abundance of illustrations, if we look abroad into the world. There we behold beings once innocent, amiable, and well-disposed, happy in the full flow of youthful sensibility, and attractive from the simplicity of their minds and ingenuousness of their hearts ; but now, tainted by the contagion of vice, or corrupted to the heart's core ; some, victims to a morbid sensibility which makes their life one lingering sickness of the soul ; others, hardened to the most awful degree of indifference to the welfare of

their species, or to their own peril. At the critical period of life when principles should, if ever, be formed, they surrendered themselves to the mastery of their passions and sensibilities. Their passions being nourished by gratification, gained an unlimited ascendancy; their sensibility, amiable still, but undisciplined, misled them day by day, weakening their intellectual and moral powers, and reducing them through one stage of disease to another, till they stand on the brink of the grave of their best hopes and noblest endowments. The rake, the drunkard, the gamester, the brutal murderer himself, have all experienced in their day emotions, perhaps, as warm, as pure, as exquisite, as those whose temporary decay we mourn: and what have these emotions done for them? Had they been willing to submit to the natural and salutary process by which these feelings become converted into habits of piety, benevolence, and obedience to conscience, they might now have been as angels of light compared with their present state: but they disturbed the process, and their strength has become weakness, and the milk of human kindness, the appropriate nourishment of their spiritual frame, is changed into a corrosive poison.—Let us be careful, then, to yield our obedience where it is due, and to follow Principle wherever she leads, without casting a lingering look on the flowery paths in which we have hitherto trod. The blossoms must fall off before fruit can be produced; it is the part of folly to weep because they fade, and that of wisdom to tend the ripening fruit, without regretting the transient beauties of the spring, which, having afforded their due measure of delight, and fulfilled the purpose of their creation, have passed away.

In our religious services, we should be more careful to pay our tribute of reverent gratitude and praise regularly, calmly, and cheerfully, than to kindle flaming raptures, or excite thrilling fears. We should endeavour to have God in all our thoughts, to acknowledge his hand in the daily events of our lives, to study his word, and to glorify him by our actions; and not to wait for some particular emotion before we venture to approach him, or neglect prayer because we find our hearts too cold for so sacred a service. We may, we must, sometimes feel deep concern at the deadness of our devotional feelings; but the stream, though stagnant, is not frozen, and the way to restore its purity and hasten its course is to open its accustomed channels to light and warmth from heaven.—If we find our sympathies with our brethren less vivid than formerly, we must not sit down to ponder our troubles; for this is the sure way to concentrate our attention on ourselves, and to perpetuate the evil. We should not wait till some object of misery presents itself to our gaze, to awaken the sensibility which has hitherto been the spring of our actions; but, remembering that what our hand findeth to do we are to do with all our might, we should relinquish our inactive meditations, exclude selfish regrets, and hasten to the performance of some active duty. Some may ask, “Are we then to forego without a murmur the dearest privileges and most exalted enjoyments we have ever known—the sensibilities which have been the delight, the ornament, the very element of our being?” I answer, “No. Submit but for a time to the guidance of principle, and your feelings will revive with added vigour: the offspring of virtuous habits, they are endowed with immortality, and, if duly cherished, they will accompany you from strength to strength, and at length appear with you before God.”

How the regenerating process is performed, we will hereafter consider. In the meanwhile, it is right to bear in mind, under all discouragements, that

He who called us into being knows our frame, and has himself appointed its periods of weakness and of strength. It is our duty to acquiesce in these appointments, and, with respect to spiritual as well as temporal endowments, to bless His hand, whether he gives or takes away.

V.

[“ II. On the Agency of Habits in the Regeneration of Feelings,” in our next.]

CATHOLIC QUESTION.

MORE signs of the Times! and most curious ones too. The last few weeks have been prolific indeed in the singular anomalies which characterize the last expiring throes of the anti-catholic faction.

First comes forward the Quarterly Review with a nostrum to keep off the evil day. For a long course of years the hopes, fears, and prejudices, of the Irish aristocracy and landholders have been worked upon by the crafty sons of the Church, to induce them to join in perpetuating exclusions. The real moving cause of dread has always been an apprehension, that sooner or later, if things once began to mend, the standing monument of iniquity and injustice which the Church of Ireland presents, must have its abasement; its cunning adherents have, therefore, always managed to make the aristocracy support ecclesiastical monopolies by alarming them on the subject of their own interests. To preserve the Church monopoly, every other abuse has been cherished, and the bond of common interest has rendered the crime of all the pledge of mutual co-operation to prevent redress.

Rogues, however, do not always agree, and the ecclesiastical exclusionists, having found the whole too bad for defence, are most unceremoniously rewarding their lay friends for their support, and coolly telling them that they must be sacrificed to the preservation of Moloch. The aristocracy, the Quarterly Review now tells us, are the curse of Ireland; civil abuses, it urges, are the bane of her peace; even the poor, it admits, ought to be maintained. Any part of the cargo of rubbish may be thrown overboard, so that the old crazy ship may have a chance of floating a little longer.

Next appears, in the same strain, the natural organ of the Church, “The British Critic;” and first comes one of the most ludicrous pieces of solemn humbug which could be recommended as a specific to chase away melancholy at this gloomy season. It is an account of the second year of the Irish Reformation! *The second year of the Reformation*, in a country which has, for centuries, had a Reformed establishment, the most expensive in the world! We shall not detain our readers by detailing the miscarriages and reverses of the Reformation in the parish of Killnummery (or Mummery, we forget which); but the result, as far as we can gather it, appears to be, that against the grand credit side of the account of “the year one of the Reformation,” there is, in “the sixth month of the second year,” a very considerable debit of defaults, arising, first from relapses, and secondly, it is hinted, from an awkward trick which the converts were led into after being released from their former religious influences,—that of taking rather too much of what an Irishman calls “the dear cratur.” As to progress in new converts, we are told, that little show can be made; first, because the Catholics are on the alert to take care that their sheep do not stray; second, because *private* recantation of the errors of Popery has been found on seve-

ral accounts more convenient than public avowals, so that the apparent number of converts is small; and thirdly, because the present state of things supplies political motives for the adherence of the Irish to the Church of their fathers; a reason, one would think, for removing those disabilities which make a point of honour of religious perseverance. Not so, however, concludes the Historian of the Reformation, who, after assigning the disabilities of the Catholics as one cause of the impossibility of obtaining a favourable hearing for the tenets of the oppressors, gravely sets to work, in a following page, to assure his readers that the present state of excitement is by all means to be preserved, and looked at as one in which healing will arise from the very troubling of the waters.

In a subsequent article of the same number, our Critic has (like the Quarterly Reviewer) found out that all the abuses in Ireland, except those of the Church, can be defended no longer; nay, that their sacrifice may serve as a convenient propitiation to preserve the main evil from the pruning-hook. Can we desire a stronger symptom of the decayed state of the fabric when the very tools and jobs *by* which, and, one would once have thought, *for* which, the retainers of the Protestant ascendancy in Ireland were held and knit together, are coolly delivered over to reprobation and extinction?

But the British Critic has discovered another new light; he has found out that exclusion is persecution, and that persecution is an evil. He is not, it is true, prepared to give it up yet; but it is something to procure an admission that it is not absolutely pleasant to either the sufferers or the inflictors. So, when burning was in fashion, one might almost fancy, by the language held on the subject, that it was administered as a soothing medicine, dispensed by charity to troubled, wandering spirits; and it was something when the world had advanced so far as to have it admitted, that burning was at best a very disagreeable thing, and when punishments were adopted which better accorded with the habits and tastes of mankind.

Let us listen to the subdued tone in which our modern exclusionist now tells his tale:

"Great importance appears to have been attached to what was called the 'improved tone' of the last debate upon this question in the House of Lords. And the use made of such acknowledged improvement was not a little discouraging to those who were more especially complimented for having introduced it. The Emancipationists immediately asserted, that Protestants were about to yield; that fear had changed their language in 1828, and would succeed, in 1829, in effecting a similar change in their votes. The fact is, that one very decided improvement was manifested in that debate. The principal speakers, on the side of the majority, admitted that Emancipation was to be desired; that it was an object to be kept constantly in sight, and to be purchased at any price short of actual danger to the constitution. By overlooking this part of the question, a great advantage has been given to our opponents, and that advantage has been skilfully improved. The advocates for Emancipation had persuaded themselves and others, that the object of the Protestant champions was perpetual exclusion; that no good conduct on the part of the Roman Catholics, no moderation, no loyalty, no securities, would avail; that the spirit of persecution was still alive, and that Protestants did not attempt to extirpate Roman Catholics only because they knew that it was impossible.

"The late debate has shown that these assertions are incorrect. Hereafter, it will be idle to maintain that he who opposes an immediate concession of the Roman Catholic claims must therefore be an admirer of the penal laws. When the Roman Catholic complains of the difficulties under which he labours, the Protestant may re-echo the complaint, and show that the Ro-

manists are more sinning than sinned against. They, and they only, prevent the completion of their own enfranchisement. We confess that Emancipation must take place before the fabric of the British Constitution is finished; but, at the same time, we maintain that it must be postponed from day to day, and from year to year, and from age to age, rather than be effected in a manner which will endanger the very Constitution itself.

"This is the point of view from which the subject should be presented to those who hesitate respecting the part which they ought to take. Many mistakes have arisen from looking at it in other directions. By denying that exclusion is an evil, the plainest dictates of common sense have been rejected. The feelings of kind-hearted men, the principles of enlightened men, the experience of practical men, are arrayed against so monstrous a proposition. All that has been hitherto done for the Roman Catholics, all that has been formerly and recently done for Dissenters of every other denomination, rises up and condemns such as say that Emancipation is never to be granted. The best answer that can be given to the advocate of the Roman Catholics, is to admit the general truth of every proposition for which he contends. Exclusion is a crying evil. When the number of the excluded is considerable, the nation at large participates in their sufferings. It is natural that they should endeavour to remove that bar which confines them within narrower limits than the rest of their fellow-citizens. A feeling of inferiority, inseparable from their condition, must depress the timid and humble, and thus deprive the state of the advantage which it ought to receive from the unfettered exertions of the people. The same feeling will gall and irritate the haughty, the spirited, and the sensitive—men who are most able to benefit those they love, and to injure those they hate.

"Again, exclusion must always operate as an obstacle against inducing the Roman Catholics to reform their Church, or to join ours. Men of noble and generous spirits will stifle their convictions, will bow their neck to the Pope, will submit to be trampled upon by a priesthood whom they despise, and profess faith in doctrines which they disbelieve, rather than suffer themselves to be suspected of changing their colours for gain—of deserting a friend in the hour of distress, or of being bullied and beaten into truth.

"Let us hear no more, therefore, or, at all events, let us say no more of what has been said and heard too often and too long; namely, that to deprive a man of office is not to deprive him of any natural right; that Roman Catholics are tolerated, and ought not to ask for more; that millions of our fellow-countrymen are doomed to perpetual restriction upon their political privileges,—to an inferiority, a suspicion, and a jealousy, which must prevent their country from enjoying the full advantages of government, freedom, and religion. Let the case be put the other way:—let us ask what the Roman Catholics mean by persevering in conduct which requires the continuance of that great evil—their exclusion from offices of political power and trust? A serious evil we admit it to be; but it is an evil which must be endured as long as circumstances require such a sacrifice;—it is an evil which Roman Catholics can alone remedy or remove; the Protestant has nothing to do in this great crisis of his country's fate, but to bear whatever happens without flinching, to pity those from whose misconduct the calamity arises, and to assure them that he will persevere in an uncompromising resistance to their claims as long as they persevere in seditious encouragement of the demagogue, and in slavish submission to the priest."—Pp. 171—173.

We congratulate our readers on these concessions, and still further on the admission, that, if Ireland were out of the way, there is nothing to prevent the English Roman Catholic from being placed on the footing of the Protestant Dissenter; nay, further, that "if Ireland were at peace, the Roman Catholics might establish an undeniable right to every political privilege which other Dissenters now enjoy." Let no one, however, expect to reap much practi-

we have still greater and more perplexing signs, all evidencing, how-
he decline and impending fall of that cause which rests upon oppres-
the community.

have, for the few last years, seen the gradual progress of liberal
it and action among all our most distinguished statesmen. Mr. Can-
aw the course which the current of the times pointed out to him. He
rst led by it—he afterwards led it. All his talents, however, were
ary to keep down the strong opposition of prejudice and interest, and
unately he died before he had matured his work. Though, however,
der remained competent to keep the liberal party the dominant one,
posing interest, on the other hand, was irremediably crippled. An
atholic cabinet could not be formed, and it required the Duke of Wel-
l's name to combine one even on the principle of neutrality. And
e see what this strong man, after his short experience, finds,—namely,
ithout redress there is no peace for the present, and no hope for the
; that the emergency is so imminent as to force him, for his own re-
on's sake, to own it, though he confesses his own shame in pleading
apacity to do the work of prudence and justice.

at more could be expected from him? If he is any thing as a Mi-
if he has any adherents capable of supporting his power, it is because
the Church's ark in her days of trouble. He found it necessary to
session what she had always thought the cruellest enemy would hardly
upon her; and shall he, can he, give the finishing blow to her preju-
and pride? Even he is not strong enough for this. He has not as-
s for such a work. His position rests on totally different grounds.—
ieve such a work as he sees necessary, he must begin his ministerial
afresh, and court those whom he has flung aside.—But he can at any
all his sorrows. Out of the fulness of the heart the mouth speaketh;
hear, then, the doleful confession of the great Minister to his friend
artis, the Catholic Primate of Ireland.

long intimacy has subsisted between his Grace and the Catholic Arch-
The latter was Doctor of the University of Salamanca when the

men to consider it dispassionately. If we could bury it in oblivion for a short time, and employ that time diligently in the consideration of its difficulties on all sides, (for they are very great,) I should not despair of seeing a satisfactory remedy. Believe me, my dear Sir, ever your most faithful, humble servant,

“ ‘WELLINGTON.’ ”

“ ‘*London, Dec. 11th.*’ ”

His Grace's parliamentary explanations have never been very happy, and one might have imagined that a channel of the sort before us would have been selected with a view to greater precision and greater choice of expression, as well as to avoid all hazard of misconception. It can hardly be said, however, that any of these objects have been attained in the present case. The meaning of the few lines before us has been a fruitful source of discussion ; but the substance seems to be, that his Grace is greatly troubled with the noise on both sides, but more especially with that of his friends. He is too much a man of the world to believe that quiet is to be expected, or asked with any decency, from the one of two combatants who has the luck to be undermost, and to be feeling the weight not only of his opponent, but of his opponent's blows ; and we have therefore no doubt but that the real grievance which is felt by his Grace arises from the unmanageable zealots of his own party, without whom he would be nobody, and with whom he cannot do what it is perfectly clear he is aware he ought to do.

So much, however, for the state of opinion on this subject held by the great leader and hope of the Orange men. A delightful state of organization this party truly presents ! We see a leader openly avowing the folly and madness of his followers ; and those followers, there can be no doubt, are terribly distrustful of their organ, yet do not dare to withdraw their allegiance, because neither Newcastle, Winchelsea, nor Kenyon, have yet ventured to think themselves fit to take his place.

Next comes in due order the Primate's answer, famous for but little, we fear, except for its connexion with that which gave it birth, and with that of which it was subsequently the occasion. As his Reverence determined to send an answer, he might, we should think, have found a better scribe, for truly he has not preached so good a sermon as might have been looked for from such a text. Such as it is, however, we place it here to complete the chain of our history.

“ *Drogheda, Dec. 19, 1828.* ”

“ MY LORD DUKE, — I have never been more agreeably surprised in my life than by the unexpected honour of receiving your Grace's very kind and even friendly letter of the 11th instant, which, coming from so high a quarter, I should naturally wish to reserve, if possible ; but as it was franked by yourself, the news of its arrival was known all over this town (as might be expected from a provincial post-office) before the letter reached my hands : so that I was obliged, in your Grace's defence and my own, to communicate its contents to a few chosen friends, for the satisfaction of the multitude, who might otherwise fabricate in its stead some foolish, or perhaps mischievous, nonsense of their own. But, fortunately, your Grace's letter contained only such liberal and benevolent sentiments as all parties must eulogise, and none could possibly malign. Besides, it very sensibly strengthens the testimony that I, as a faithful witness, have on all occasions given of your generous, upright, and impartial disposition.

“ It would be somewhat worse than ridiculous in me to offer any thing in the shape of political advice to a consummate statesman, at the head of the first cabinet in or out of Europe ; but as your Grace has so humanely condescended to mention some of the difficulties tending to paralyze your efforts to

settle the Roman Catholic question, I beg leave to submit to your superior judgment a few reflections made to me by some well-informed and unbiassed friends, as well Protestants as Catholics, who certainly understand the subject much better than I can pretend to do. They have read with great pleasure and gratitude the noble declaration in which your Grace so strongly expresses your sincere anxiety to witness the settlement of the Roman Catholic question; which, you are convinced, would, by benefiting the state, confer a benefit on every individual of society; and you regret that you see no prospect of such a settlement, because violent party feelings are mixed up with that question, and pervade every discussion of it to such a degree, as to preclude the possibility of prevailing upon men to consider it dispassionately; but that if it could be buried in oblivion for a short time, and if that time were diligently employed in the consideration of the question, you would not despair of seeing a satisfactory remedy.

"These humane and statesman-like sentiments (as far as they go) do great honour to your Grace's head and heart, and might appear sufficient if you were a private nobleman, but not in your present exalted station, with power to wield, when necessary, all the resources of Government: for it would be a slur on the unrivalled and far-famed British constitution to assert, that, even when well administered, it does not possess or supply means for establishing any thing known to be essential for the peace, welfare, and tranquillity of the empire at large, and for pulling down or removing any intrigue or party spirit that might wantonly attempt to oppose so great a blessing.

"My friends allow that such momentous exertions may be sometimes unsuccessful when Government is conducted by weak or unsupported heads or hands, and that they require such a Prime Minister as the nation has now, and, I trust, will long have, the happiness to enjoy; who, after an uninterrupted series of the greatest victories, and a successful arrangement of the most important interests, that perhaps ever yet occurred, has been placed at the head of Government by the entire and well-earned confidence of our most gracious Sovereign, and with the universal applause of the whole empire, and, indeed, of all nations.

"Under such a chief, exerting his legitimate prerogative, they say that no party would dare to oppose the general good; and that if your Grace would intimate your serious resolution to settle the Roman Catholic question, its opponents would instantly fly and appear no more; and if the settlement were once carried, it would, in a few days, be no more spoken of or thought of than the concessions now are that were lately made to the Dissenters; for the enemies of such arrangement are not half so angry in reality as they now appear to be, in order, by that bugbear, to carry their point. But my friends have no hesitation in declaring, that the project mentioned by your Grace, of burying the Catholic question in oblivion, for the purpose of considering it more at leisure, is totally inadmissible, and would exasperate in the highest degree those who are already too much excited, and would only consider that measure as a repetition of the same old pretext so often employed to elude and disappoint their hopes of redress; but that if it even were adopted, it could only serve to augment the difficulties by allowing the contending parties, and particularly the enemies of all concession, the opportunities they seek for preparing their means of resistance and violence, which they have latterly carried to the most alarming lengths, which they have avowed and publicly announced in atrocious and sanguinary terms; to which, however, I should not here allude, for I never wish to be an accuser, but that I am certain your Grace must have read those horrible threats, often repeated in the *Brunswick* and *Orange* public prints; and to this latter subject at least I must beg leave to call your Grace's attention, and to implore your powerful protection, humbly praying that you will not suffer public peace and concord to be violated or disturbed under any pretext whatever. An effectual remedy would cost your Grace but one word. I do not, however, hereby mean to meddle in temporal affairs, but I consider it my bounden duty to labour incessantly, in

concurrence with all my venerable confrères, to impress upon the minds and hearts of all those committed to our spiritual care, sentiments of true Christian charity, moderation, and kind forbearance, towards all men without exception.

"I beg your Grace will excuse the length of this letter, and vouchsafe to consider it as a proof of my unfeigned regard, and of the sincere respect with which I have the honour to remain,

" My Lord Duke,

" Your Grace's most obedient and humble servant,

" R. CURTIS."

We have observed that the Primate's sermon is not a very good one. The public, however, was not long deprived of a suitable "improvement" of so promising a theme. We now allude to the excellent letter of the late Lord Lieutenant, the Marquis of Anglesea, who most adroitly seized the license given him by the unofficial acts of the Premier to say *his* say in the following letter to the same correspondent :

" *Phoenix Park, Dec. 23, 1828.*

" MOST REVEREND SIR,—I hasten to acknowledge the receipt of your letter of the 22d, covering that which you received from the Duke of Wellington of the 11th instant; together with a copy of your answer to it.

" I thank you for the confidence you have reposed in me.

" Your letter gives me information upon a subject of the highest interest. I did not know the precise sentiments of the Duke of Wellington upon the present state of the Catholic question. Knowing it, I shall venture to offer my opinion upon the course that it behoves the Catholics to pursue.

" Perfectly convinced that the final and cordial settlement of this great question can alone give peace, prosperity, and harmony, to all classes of subjects in this kingdom, I must acknowledge my disappointment on learning that there is no prospect of its being effected during the ensuing session of Parliament. I, however, derive some consolation from observing that his Grace is not wholly adverse to the measure; for if he can be induced to promote it, he, of all men, will have the greatest facility of carrying it into effect.

" If I am correct in this opinion, it is obviously most important that the Duke of Wellington should be propitiated; that no obstacle that can by possibility be avoided should be thrown in his way; that all personal and offensive insinuations should be suppressed; and that ample allowances should be made for the difficulties of his situation.

" Difficult it certainly is; for he has to overcome the very strong prejudices and the interested motives of many persons of the highest influence, as well as to allay the real alarms of many of the more ignorant Protestants.

" I differ from the opinion of the Duke, that an attempt should be made to 'bury in oblivion the question for a short time:' first, because the thing is utterly impossible; and next, because if the thing were possible, I fear that advantage might be taken of the pause, by representing it as a panic achieved by the late violent reaction, and by proclaiming, that if the Government at once and peremptorily decided against concession, the Catholics would cease to agitate—and then all the miseries of the last years of Ireland will be to be reacted.

" What I do recommend is, that the measure should not be for a moment lost sight of; that anxiety should continue to be manifested; that all constitutional (in contradistinction to merely legal) means should be resorted to, to forward the cause; but that, at the same time, the most patient forbearance, the most submissive obedience to the laws, should be inculcated, that no personal and offensive language should be held towards those who oppose the claims.

" Personality offers no advantage, it effects no good; on the contrary, it offends, and confirms predisposed aversion. Let the Catholic trust to the

justice of his cause—to the growing liberality of mankind. Unfortunately, he has lost some friends and fortified his enemies, within the last six months, by unmeasured and unnecessary violence. He will soonest recover from the present stagnation of his fortunes, by shewing more temper, and by trusting to the Legislature for redress.

“Brute force, he should be assured, can effect nothing. It is the Legislature that must decide this great question, and my greatest anxiety is, that it should be met by the Parliament under the most favourable circumstances, and that the opposers of Catholic Emancipation shall be disarmed by the patient forbearance, as well as by the unwearied perseverance, of its advocates.

“My marked anxiety to promote the general interest of this country is the motive that has induced me to give an opinion and to offer advice.

“I have the honour, &c.,

(Signed) “ANGLESEA.

“To the Most Rev. Dr. Curtis, &c.”

Seldom has the truth been more plainly told to the shuffling, equivocating politician who sees and owns his duty, but puts off its discharge from motives of conveniency. The whole of the letter is most excellent, and it may in its turn be “improved” to our edification by a few obvious reflections.

In the first place, what sort of a Government must that be in which a distinguished nobleman, sent to govern a country torn to pieces by faction in the agitation of a question admitted by all to be of the most vital importance, does not even know what are the feelings on that question of the head of the administration;—in which such a nobleman only hears the views of those to whom he is responsible, in a casual letter to one of the governed;—in which so little confidence, so little cordiality exist, as that those who sit at the same council-board never even hint to each other their thoughts on the only momentous question which distracts all minds?

In the second place, taking Lord Anglesea as in any degree an interpreter of Lord Wellington’s meaning, we find who are the parties and what the motives which embarrass these rulers in that path of rectitude which all can see. Lord Anglesea points to “the interested motives of many persons of the highest influence”—influence such as the Duke of Wellington either dares not or cannot control. What, then, shall we say of the Minister who, knowing all this, recalls an honest man from the office of soothing a nation’s injuries, and asks the oppressed to be *quiet* under their wrongs? Lord Anglesea has given them counsel of a sort more consonant to the feelings of the heart as well as to the understanding; and if his leader be in earnest, he too will in his heart thank them for furnishing him with the argument of necessity for routing the crew who force him now to publish his impotence and shame.

Is it possible, we may well ask, that this state of things can last? When the confederates who used to league together to support a common monopoly, are openly seeking to purchase temporary safety by sacrificing their comrades in iniquity;—when the great and solemn spectacle is exhibited to the world, on the one hand, of the Minister raised to power by their confidence, now flinging upon them what he feels to be a load of infamy; and, on the other hand, a just Governor sent with all the prejudices of his caste to take a part in the misrule, but speedily becoming a convert to wise and liberal policy, and recalled merely because he not only saw but wished to do his duty?

Lastly, the parting advice of their late Lord Lieutenant has, we trust, come

at a timely moment to check many symptoms of folly among the Irish leaders, by which their enemies would well know how to profit. We hope we shall hear no more of the suicidal policy of insulting their English brethren, because, being less under the immediate lash of oppression, they are less skilled in the arts of bullying;—because they have neither gone so far at one time in sacrificing principle to the attainment of an object as Mr. O'Connell shewed himself disposed to go three years since, nor are prepared at present to run into the other extreme of rejecting every thing without giving themselves even the trouble of hearing what is.

A SMALL RELIC OF MELANCTHON.

[Translated from the *Theologische Studien*, &c. See last No., p. 50.]

EVERY theological fragment, however small, is interesting, of a man like Melancthon. A great mind is visible even in trifles, and in any case affection knows how to appreciate what comes from such a being. The few and, as far as my knowledge goes, unpublished lines of Melancthon which I shall communicate, are a token of affection; he wrote them in the beginning of the Bible of a friend (at least of one whom he had befriended) in order to record in his memory, by a short thesis, the sum of the Christian belief. They are in an edition of the Bible of the year 1534, in fol., illuminated with very beautiful wood-cuts, which is now in the public library at Hamburg. From the date, 1552, affixed to this short confession and word of consolation, it follows that it was penned by Melancthon at an important period. About that time the Augsburg and Leipzig Interim had only just begun to exhibit their injurious results. Melancthon was violently attacked by Flacius and suspected by the stern Lutherans; the council of Trent was again opened, and was to be set in order by the Protestants. With this view, Melancthon had composed the *Confessio Saxonica*, (*Repetitio Conf. Aug.*) and set out with two Saxon theologians towards Trent. On the 22nd of Jan., 1552, they arrived at Nuremberg, where they remained openly, in obedience to the command of Maurice. All negotiations were now broken off by the daring enterprise of the youthful hero of Protestantism against the Emperor in the spring of 1552. In the succeeding August, the treaty of Passau followed. At the period of these great occurrences, the following was written by Melancthon: the exact point of time is not decidedly given. The little piece has a particular interest, inasmuch as it is written in German, though not in the powerful language of a Luther. On this account I give it exactly in its antique form.

“Jesus Christ, the Son of God, says, in the 14th chapter of John,

“‘If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.’

“This saying should be well known unto all men, and often examined, since therein are contained pure doctrine and the highest consolation.

“First, as to doctrine—we are taught *which* is the true church of God, and *where* it is; for it testifieth that the true church of God is that visible assembling which preaches the true doctrines of the gospel—learns, receives, and, receiving, acknowledges them.* In this visible assembling thou shalt be incorporated, and know that thyself art also a member of the true church, if

* Treaty of Augsburg. Conf., Art. 7.

thou hear the pure doctrine of the gospel, learn, receive with belief, and have commenced obedience, and shalt know that the command of God is, that thou shouldest seek this right church, and hold to the preaching of it, with right belief, invocation, knowledge, and love, as the 26th Psalm says, 'One thing have I desired of the Lord, that will I seek after: that I may dwell in the house of the Lord all the days of my life.'

"Thou mayest remark here, too, the loftiest promises and the most gracious consolation, and believingly confess, the Father loveth thee on account of the Son, forgiveth thee thy sins, receiveth thee into his grace in this life, albeit we are yet weak and unclean; and if thou believe this, and trust in Jesus Christ, the Mediator between God and man, so art thou the habitation of God, and the everlasting Father and the Son work in thee through the gospel and holy spirit of new light and of new obedience; and may God hear and protect thee in this life, and soften to thee its great misery; and then, when God becomes all in all, thou wilt clearly know him; so will he give thee, in the heavenly church of eternal life, his light, wisdom, and justice, and joy. Observe how great a good it is to be the habitation of God, and that he will obtain such things, through this belief, who trusts in Jesus Christ, the Mediator between God and man. 1552.

"PHILIPPUS MELANCTHON."

CRITICAL NOTICES.

ART. I.—*La Femme et la Religion : Discours prononcé à Nîmes, pour une Réception de Catéchumènes filles, &c. (Woman und Religion : a Sermon, delivered in the Great Church at Nîmes, on Occasion of the Reception of some Young Catechumens, June 6, 1828.)* By — Vincent, Pastor, Nîmes.

THIS is a truly beautiful address. It may have more faults than the discourse of Buckminster on the same subject, but it is incomparably more eloquent and powerful. We have no objection to the doctrine that "Religion is a matter of feeling and affection, that its seat is in the heart, and when its reign is established there, its task is fulfilled and the gospel has triumphed." We agree with the preacher, that, "of all errors, the greatest is to suppose it a mere work of the understanding, which may be decided upon by strength of reasoning, and, we are persuaded, that if there is any occasion for us to know and understand more, it is that we may love the Creator more."

The only objection to M. Vincent's train of thought, is, that he presupposes a degree of subjection to merely social influences, in women, which, though found-

ed in fact, is not one of the most creditable facts to either sex. We cannot praise much that virtue which is the mere growth, as we fear it often is, of accident; nor does it follow, because social restraints are often beneficial, that there is nothing in the condition of women to be improved. We know not that it is a part of Christianity, for instance, to exclude all, without exception, from virtuous society, who have ever strayed from the paths of virtue. We see much reason to fear that there may be many Pharisees among the virtuous. At any rate, Christian society has an account to render for the numbers whom her stern condemnations have compelled to plunge yet deeper into vice.

The Sermon opens like Buckminster's, with a review of the peculiar honours which Christianity conferred upon women at its first promulgation.

"From the contemplative piety of Mary, who loved and revered in silence, to the activity of Martha, who loved and wished to wait upon him; from the celestial purity of the Virgin, to the fervent and lively repentance of Magdalen at Jesus' feet; from the sisters of Lazarus, resigned, while misapprehending him, to the unmoveable faith of that obscure woman who, lost in the crowd, said, 'If I do but touch the hem of his

garment, I shall be made whole,'—every form that religion *can* take in a devoted heart, in an active soul, is found in those women, who, during his appearance on earth, seem to have been nearly alone in the complete knowledge, and love, and apprehension of the Saviour. The storm did not surprise their affection, nor shake their constancy. They came to weep beneath the cross, in the presence of his murderers. They gathered up his remains to pay them their last honours. They watched over the sacred tomb in which his body was laid, while the disciples were dispersed by the tempest and chilled with fear at the voice of a servant. And quickly did they receive the reward of their devotion and love, the inexpressible delight of being the first to see, to recognize, to hear, their risen friend."

From hence the preacher proceeds, in a very eloquent style, to press upon his young female hearers the importance of a yet further cultivation of religious knowledge, and faith, and love, appealing to their own consciousness—an appeal which was wisely made, because sure of success—in proof of the harmony between their best and purest feelings and the religion of Christ. We have but room for the concluding passages:

"To attain such an end, to realize such hopes, be not afraid of fulfilling those duties which will soon become necessary and delightful. Shrink not from sacrifices, somewhat rigorous at first, but lighter as you advance. The vanity, the pleasures of the world may seduce you; you can say that your heart wants something far better; you will find, in that sanctuary of peace, content, a better portion than pleasures and vanity. The surrounding world is corrupt: create in your own hearts, whither you have learnt to turn with delight—create around you, by the employment of your days, a world, more confined, but more happy, virtuous, safe. Even your own spirits will conspire with outward temptations: take refuge in the bosom of your God: come to speak with him and hear him in his temple, pray at his altars, and borrow all his strength in offering all your love: and make yourselves invulnerable, by surrounding yourselves with those dear and holy duties which are laid upon woman, as her noblest employments and sweetest pleasures. That you may resist evil, be more completely daughters, wives, mothers—be religious and Christian women, and let your eyes, which are distressed by the view of worldly temptations, or

moistened by the tears of sorrow, be turned towards the future.

"Oh! if we could be certain that you would lean for ever on religion, on your Saviour, and your duties, in the thorny way into which we usher you, how far more perfect, more pure, would now be our joy! How many fears would be calmed! How many sad forebodings dispelled! Come adversity or prosperity, come pleasure or pain, come good or evil examples, come seduction without and temptation within, come the whole world conspiring against you, and evil disguising itself in a thousand forms to pollute and ruin you, we should be secure of your future lot. Your faith, founded on the rock of ages, might brave all these tempests; and, provided it remained entire, might bear your life towards Heaven and keep it sheltered from the storms which are always destroying those who centre in earthly joys and attachments.

"But is it in yourselves that we can place this reliance? In you, so young, so ignorant, so weak in the faith and frail in the flesh? If we had no other hope, dare we admit you to this holy communion? Exact from you promises which we should soon expect to be violated? O infinite Spirit! whose mighty power penetrates all things, whose secret influence is given to souls, to lead them by hidden ways towards that spiritual world where they find the end and the key of all their existence; spirit of my God and Saviour! thou alone supportest me in this solemn and decisive moment. Hear my voice! O hear the prayer of these yet pure spirits who with me would address thee! Be thou their strength; be thou their supporter, their comforter, their master. And in the moment of danger or of suffering, may thy light dissipate the vain errors of the mind, the deceitful passions of the heart, and the traitorous delights of a voluptuous imagination; that under thy benign direction, trial may bring alacrity and strength, and never weakness and ruin!"—Pp. 30—32.

ART. II.—*The Mediator; or, an Attempt to remove the Anxiety of Mind produced by the Controversy on Baptism. A Letter, &c.* 12mo. Pp. 75.

WHOEVER considers that the question respecting the perpetuity and obligation of the rite of Baptism has not been settled by the late publications on the sub-

ject, or is interested in the controversy, will find this Letter worthy of serious attention. The writer, who calls himself Herman, often displays great acuteness and originality in his arguments, and we have satisfaction in observing that his Letter is characterized by an evident sincerity and seriousness in his convictions, as well as candour and temperance in discussion. We owe it to our readers to give a brief analysis of his train of argument, leaving it to them to form their own conclusions. His object is to shew that water-baptism is in no form a rite or duty binding upon Christians.

The leading points he endeavours to illustrate are contained in the following sections :

Sect. I. That the term baptize, with its derivatives, when applied to moral, mental, and religious subjects, is always used in a figurative sense. He quotes and adopts Robert Robinson's explanation of the term, who says, "that it is a dyer's word, and signifies to dip, so as to colour. Such as render the word *dip*, give one true idea, but the word stood for two, and one is wanting in this rendering. The word, then, conveys two ideas, the one, literal, *dipping*; the other, figurative, colouring." Herman draws from the above definition the conclusion, that a literal baptism is not merely dipping into water. He observes, that if to baptize means to dip into water, it will be difficult to define what is meant by the phrase, "to baptize with, or in water;" that the term does not of itself indicate the element or means in or by which the baptism is performed; that the accompanying nouns must determine the nature of the baptism. He considers that the essential meaning of the term is to impart a new hue, appearance, and character; that it denotes an effect, and not the means by which an effect is produced; and that to assume, that the baptism must be a ceremony in which water is used, is to take for granted what yet remains to be proved.*

In Sect. 2, he points out the difference between John's baptism and the baptism of Jesus, and endeavours to shew from various passages of Scripture, that the baptism or figurative dye to be produced by John's mission was a change of character, and not a ritual act which he administered; and that this effect was produced, not by dipping them in water, but by the exhortation he preached unto the people. He admits, nevertheless, what it would be strange to deny, that this baptism of John was accompanied with an external and ritual act, but contends that it was temporary in its nature and design. "To me, it appears," says the author, "that the primary design of the Deity in appointing the use of water as an accompaniment to John's baptism, was to furnish at once a simple and sublime mode of signaling or pointing out to the people of Israel, in the most public manner, the individual who was to be the head of the next dispensation, and whose coming would be attended with the destruction of their temple and polity." John i. 31—33. He then goes on to observe that the baptism of the Messiah, "with the Holy Spirit and with fire," Matt. iii. 11, was a chastisement of heaven, and local in its application, and is to be applied solely to the Jewish people; that baptism "unto the name of Jesus, and unto the name of the Father, and of the Son, and of the Holy Spirit," is an union with the church of God, and a willing obedience to his authority. As much stress is laid upon the apostolic commission, the author dwells upon it at some length, endeavouring to shew that the baptism spoken of is rather the moral effect of the preaching of the apostles upon their hearers, than any literal rite, such as dipping into water, and subsequent to conversion, and symbolical of obedience to Christ.

Then follow some strictures upon Mr. Marsom and Mr. Gilchrist, chiefly intended to prove that various commands given to the apostles had reference to

* Robert Robinson's definition of the term, upon which this writer grounds so much, appears to be indefensible, and indeed groundless. There is no instance of its use as a dyer's word, or in the sense of *to colour*, in the New Testament. It answers to the Hebrew word טָבַל 2 Kings v. 14, which is simply to *dip*, and is so translated in various passages. It then comes to signify to wash, or

cleanse, and in this sense βαπτίζομαι, to be baptized, or to baptize one's self, occurs several times in the New Testament. Mark vii. 4, Luke xi. 38: "He marvelled that he had not first washed before dinner." The primary idea, therefore, of the word baptism, as a Christian rite, is rather that of washing off impurities than of imparting a new hue or colour. See Schleusner.

them, and to them only; that the phrase, "he that believeth and is baptized, shall be saved," has especial reference to their character and situation; and in reply to the question, What is this baptism? he answers, "I believe, a change of character; doubt dyed into certainty, and fear into courage; a mind thoroughly imbued with a conviction of the resurrection of their Lord; the answer of a good conscience toward God, and such a submission to the authority of Jesus as would lead them to say, in the very face of death, 'We will obey God rather than men.'"

In Sect. 3, the author puts the question, Why did the disciples and apostles use water-baptism, if it formed no part of their commission or of the gospel dispensation? And replies, that he believes "it arose from a desire to rival John's disciples; and that it was contrary to the will of Jesus for them so to act." At any rate, he concludes that their having baptized with water is no proof of having a command to do so. He then proceeds to consider the various cases of baptism mentioned in the Acts.—We shall only repeat his observation, that we may arise from these cursory remarks with very different impressions; or if we venture an additional observation, it would be, that his attempts to separate the use of water from the term baptize are sometimes overstrained, arising from his notion of the term baptize, which, as our note will shew, is at least a doubtful, if not a false guide.

In Sect. 4, the author is more successful in shewing that in the apostolic writings the terms baptism and to baptize, have a sense distinct from the use of water. There are remarks upon some passages of Scripture, which, independently of the controversy, are useful as laying open to the general reader of the Bible their meaning and force, particularly upon 1 Pet. iii. 2, and Heb. vi. 2.

Sect. 5, is occupied with some miscellaneous passages of Scripture and conclusion, to which we refer our readers. The aim of the conclusion seems to be to shew, if we understand it, that there is a particular body of believers in Christ, with whom a man must connect himself in order to be capable of true Christian obedience, and in order to be truly baptized unto the name of the Lord Jesus. Whether there is such a body, and where that body is to be found, except in the pious, sincere, and faithful, of all Christian sects, are great questions. The author is here certainly upon very slippery

ground, and here we leave him with our good wishes, and the committal of him to that Master "to whom every man standeth or falleth."

ART. III.—*Miss Macauley's Address to the King, Legislature, and Population, of the United Kingdom, on the Subject of an Improved System of Mental Cultivation.* J. Mardon, 105, Finsbury.

MISS MACAULEY is one of those beings who have the discernment to see that "there's something rotten in the state of Denmark," something amiss among a people incessantly forming new plans (each better than the former) for the public good, yet abounding more in crime and punishment every year than the last; but, we fear, she has not found out the remedy. It is really almost comic, if it were not a distressing proof of inconsistency, to find, after she has informed us that her plan is one of "self-examination and self-correction, of turning the expanding mind upon its own resources," and of "exciting the active powers of the mind," to read the beginning of the following first mental exercise, "intended for the use of children from five to eleven years of age."

"What is your name? Answer. M. or N.

Who made you? A. God.

Who is God? A. A Supreme Being, the Creator and Governor of the universe, and the benevolent Parent of all human kind.

Have you any other parent besides God?

A. Yes! I am the offspring of earthly parents. From my father and mother I derive my birth, under the ordinance of Almighty God: and I am fearfully and wonderfully made," &c.

And this is to develop the mind, to excite its active powers, to turn it upon its own resources! Spirit of Pestalozzi, hear and marvel! Again,

"You say that God is a Supreme Being; what do you mean by a Supreme Being?

A. Supreme means" (mind, reader, words must be explained by words; there is no other way) "almighty, all-wise, all-good, all-powerful, the Creator of all things, the Preserver of all things, and superior to all things."

We are compelled to separate from Miss Macauley on the very threshold of the school-room door, because we think

that she is beginning precisely upon the plan by which every desirable result will be prevented. There is no exercise for the heart or mind in questions like these. It is a mere explaining of terms by other terms, not one of which, probably, would present a clear image to the mind of a child.

Let Miss Macauley take her catechumens and by private conversation find out what is already passing in its mind. It is no easy task; but affection, and desire to be right, will do much; then may she proceed to call forth what needs assistance, and help the little thinker to clear up its own ideas. Hitherto she has mistaken her own mental activity for that of the child—the old, the original sin of educators. We are always disposed to sympathize with those who wish to serve their fellow-creatures, and it is mortifying to see them thus defeating their own plans.

ART. IV.—*Prayers for the Use of Sunday-Schools.* By the Rev. S. Wood.

Mr. Wood's little volume will be of great value to Sunday-School Teachers, and eventually, it may be hoped, to Sunday Scholars also. The Prayers are more simple, and every way better adapted to the purpose, than those in any similar collection which we have seen. The concluding Hints to Teachers respecting books, may also prove useful. The greatest objection to them is, that they are nearly all expensive; and not only is this undesirable as far as respects the probable pecuniary means of a school, but also as respects the effect upon the children. Even among the little people whose rank in life may entitle them to luxuries of this kind, it is much to be regretted that the taste for literary extravagancies has been allowed to reach such a height. A value for mere ornament is thus early fostered, and the more homely volume is despised. We entirely differ with Mr. Wood as to the idea of the books he has mentioned not being "extravagant in price." Let him compare them, as to the quantity of matter, with any published by Houlston, 65, Paternoster Row, or Oliphant, at Edinburgh, or still more by Westley and Davis, and he will be convinced of this. It is possible, indeed, that the binding and printing of the books in Mr. W.'s list may render it impossible to afford

them cheaper; but we object to the idea of leading a child to value the book for its outward advantages. In a library, indeed, more expensive books must necessarily be purchased, and the *teachers* ought not to be fettered in the choice of those which will best enable them to perform their duty to the children; but for the use of the pupils in school, and for prizes, (if prizes are given,) we could wish the scale of expense, on every account, to be lower. In Mr. Wood's list, we do not observe that that admirable American Tale, James Talbot, reprinted by the Christian Tract Society, has met with particular notice. "The Suspected Boy," price 4d., by the same author, is to be had at Mr. Houlston's. "Christmas Day, or the Friends," in two parts, (6d. each, by the author of *Devotional Exercises*,) may also be recommended. And for the library, we are rather surprised not to meet with "Principle and Practice," by the same author.

We now come to the subject of Rewards. Mr. Wood approves of them, but objects to the system of giving marks or tickets for what is done every Sunday. Yet he perceives the difficulty of ensuring punctual attendance, and thinks, if any exception be made to his censure of the marking or ticketing system, it ought to be in favour of marks for regularity in coming to school. It may not be amiss to mention a plan which has been adopted in several large Sunday-Schools, to meet the difficulty here adverted to, and with complete success. The object has been totally separated from the consideration of *conduct* in every respect, and has been effected simply by the establishment of a little Savings' Bank among the children. Every child pays a halfpenny on the Sunday, to which every five Sundays the teacher adds a halfpenny more. The money is of course the property of the child, who has the liberty of drawing it out once a quarter (perhaps once in half a year would be better); but if, except for some very satisfactory reason, the scholar fails in bringing the halfpenny two successive Sundays, his place and money for that quarter are forfeited, and he cannot be re-admitted except by a written order from the minister or superintendent of the school.

This leaves the question of other rewards perfectly open, and upon this we will not now enter.

MISCELLANEOUS CORRESPONDENCE.

On the Logos.

To the Editor.

SIR,

THE respectful letter of your correspondent Φ, in the Number for November last, on the Introduction to St. John's Gospel, demands from me an attentive reply. Since his letter appeared, I have carefully reviewed the interpretation, which appears to me generally correct; and I now submit the following paper in the full belief that it will be received candidly by your correspondent, having no higher wish, than that whether by the adoption or rejection of this interpretation, the proposal of it may serve to promote the interests of truth.

THE REVIEWER OF UPHAM
ON THE LOGOS.

The introduction to the Gospel of John appears to me one of those portions of Holy Scripture in which we have escaped the truth by attempting to dive too deep. I apprehend that the principal word, about which so much difficulty has been felt, or so much mystery been imagined, is one which, from the frequency of its occurrence in the New Testament, and our consequent familiarity with its usage, might have been expected to be plain and obvious. Many attempts have been made to explain this remarkable passage of Scripture from foreign sources. We cannot have forgotten the admission of Austin, and of Horsley in modern times, that an acquaintance with the philosophy of Plato is necessary to the right understanding of this part of St. John's Gospel: "I never understood the Proem till I read Plato." Others, among whom is Michaëlis,* have conceived that certain erroneous notions of contemporaries were referred to by the Evangelist with a view to refutation; on which I repeat the sentiment of Lardner, that it would have been beneath our Evangelist to have incorporated a refutation of such

opinions in a life of his Master; and I think there is much greater probability in the idea expressed by Dr. Carpenter, (Unitarianism, &c., 3d ed., p. 58, note,) that the Gnostics, whose opinions are referred to, "derived some of their peculiar terms from the apostle himself;" and according to the interpretation prevalent among Trinitarians, we are obliged, at the outset, to assign to the most important term in the passage, (upon which the sense of the whole depends,) a meaning for which, I believe, there is no sufficient authority, and of which usage no good example can be found throughout the Bible. Now this is obviously a forcible objection to any theory of interpretation. That which I am about to propose has this great advantage, I believe peculiar to itself, that it adopts that sense of the word *Λόγος* which is the sense that it commonly bears in the scriptural writers. If we can make good sense, then, of the whole passage by this analogical use of the principal term, we seem to be restrained by every rule of common sense and just interpretation from travelling beyond the records of divine revelation to borrow aid and illustration from other quarters.

Now, upon an examination of the term *Λόγος*, in a Lexicon to the N. T., we find the word explained by several terms, such as the following: word, speech, narrative, report, precept, testimony, oracle, promise, threatening, doctrine, &c., in which variety of expression, however, it is observable, that one general idea pervades the whole; and that that one idea comes as near as may be to the idea conveyed by our term *word*; an indication of which may be found in the fact, that whereas Schleusner gives all these senses to *Λόγος*, and more than these, our English Version attempts to express the whole by the one term *word*. This may shew the propriety of retaining a term in the English translation, the extensive signification of which seems well to correspond with the original.

But it is obvious that the circumstances in which this term *Λόγος* is very frequently employed, will greatly limit its signification: e. g. when our Saviour says, in his parable of the Sower, Matt. xiii., "When tribulation or persecution ariseth because of the *word*, by and by

* Introduction to the N. T., Vol. III. 286. "As soon as this dissertation was published (viz. a Dissertation on the Opinions of the Sect which took its name from John the Baptist) the obscurity in which St. John's Gospel had been involved, was at once dissipated!"

he is offended; he also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful;" we never experience the least difficulty in understanding his meaning. Our attention is not directed to a word in the abstract, or one of the constituent parts of a sentence, which is, however, its primitive sense; but we understand some one of the derivative senses following easily from the primary sense, suggested by the circumstances in which the speaker stood, and finding its explanation in other parts of the New Testament. What is the Christian Volume itself, but a record of the word? And who that reads this inestimable volume, but must be familiar with such phrases as the word of truth, the word of Christ, the word of life, the word of God, the word of his grace?—these being only fuller expressions for that quoted from Matt. xiii., the word simply; that instruction which was communicated by God through Jesus Christ; grace, truth, life, and some other words expressing a leading feature of that instruction, and by a common figure in language being placed for the whole. This may be admitted to be a common, perhaps the prevailing sense of the expression in the N. T. But the term *Λόγος*, or Word, may be less restricted. Before the truths of Christianity were proclaimed, "God had spoken to the fathers by the prophets;"* consequently, "the word of God came" to these, in agreement with the frequent expression at the opening of the prophecies, e. g. Jer. i. 2, 4; Ezek. i. 3; Hos. i. 1; Joel i. 1, &c., &c. But, even prior to the dispensation of Moses, or the communications to the patriarchs, God uttered his word in the creation: "God said, Let there be light; and there was light."† "By the word (*λόγος*) of the Lord were the heavens made, and all the hosts of them by the breath of his mouth."‡

We seem to be travelling a pretty safe road when we take the writings of any author to explain himself. Now, there seems strong internal evidence to shew that the beginning of the First Epistle of John contains a similar train of thought to that which we find in the exordium of his Gospel. These two productions of one author were, at any rate, written at

no great distance of time from each other, and not improbably were written very near each other. Remarkable similarity of expression may be found in them; and this is particularly true of the first paragraphs. They have in common the words *αρχη*, beginning, *λογος*, word, *ζωη*, life; and the phrase *προς τον Θεον*, with the Deity, bears too close a resemblance to *προς τον Πατερα*, with the Father, to be overlooked.

Let us then consider the translation and interpretation of the introductory verses of the First Epistle of John, which appear to furnish some peculiar clue to the meaning: "That which was from the beginning, that which we have heard, that which we have seen with our eyes, that which we have looked upon, and our hands have handled, [not of, but] in relation to the word of life, (for the life has been manifested, and we have seen and bear witness, and shew to you that eternal life which was with the Father, and has been manifested to us; that which we have seen and heard,) we declare unto you." This passage would, I think, other considerations apart, appear particularly easy; and the following remarks occur in connexion with it.

1. The Apostle does not say, "We have seen, we have handled the word of life," as our version, from the unfortunate rendering of *περι*, has seemed to countenance, but "that which we have seen," &c., in relation to, concerning, the word of life; and it is singular that this error was not observed by so accurate a reasoner as the late Rev. T. Kenrick, in whose Exposition, Vol. II. p. 209, 1st ed., will be found an argument derived from this misinterpretation, in favour of the opinion that *δ Λόγος*, the Word, denotes the person of Jesus Christ. But other translators and expositors have fallen into the same mistake.

2. The expression *eternal life* which occurs in this passage, is one which occurs often in this Apostle's writings, and invariably signifies, so far as I am aware, not a person, but the distinguishing principle of the Christian religion, or that promised gift which the Father authorized the Son to bestow on those who obey him: e. g. John vi. 68; 1 John ii. 25.

3. As to the word *αρχη*, that is of so indefinite a nature in itself, that its sense must evidently be taken from the connexion in which it is used. I apprehend that in this Epistle itself it is used in opposite senses: thus, while ch. ii. 7, 24, iii. 11, and 2 John ver. 6, seem clearly

* Heb. i. 1.

† Gen. i. 3, compare with which the striking and beautiful sentiment of the Apostle Paul, 2 Cor. iv. 6.

‡ Ps. xxxiii. 6.

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to shew that the first preaching, or early reception, of the gospel is intended, with which may be compared John xv. 27, xvi. 4;—another passage, 1 John iii. 8, (with which may be compared John viii. 44,) clearly refers to an early part of the world's existence, a sense which is corroborated by Paul's use of the word, 2 Thess. ii. 13. Perhaps 2 Pet. iii. 4 renders the remoter sense probable. These instances, combined with Gen. i. 1, make, I think, the balance of probability go down in favour of ἀρχῇ in the sense of the beginning of the world.

4. The phrase, *was with the Father*, is, I apprehend, sufficiently obvious, from a comparison of it with those passages of St. Paul which speak of the mystery of, or doctrine according to, godliness, which was hidden from ages, and generations, *laid up with God*, but subsequently manifested. Having proceeded thus far, we can scarcely doubt that we are in possession of the true meaning of the Apostle. He and his fellow-labourers announced to the believers the fulfilment of that gracious intention which had been formed by the Divine Being at the beginning of time, which had been promised by him, speaking through the prophets, but which was bestowed through Jesus Christ. This promise is *eternal life*, the assurance of a state of eternal happiness to all the obedient, and the most distinct information concerning the mode of obtaining it. Of the fulfilment of this promise they, the apostles, had received the most palpable evidence; for they had heard the Father's testimony at the baptism and the transfiguration; they had seen the miracles which declared him to be the Son of God; they had beheld with their eyes, and their hands had handled, the risen Jesus—all these being evidences *in relation* to the doctrine of *eternal life* which "God, that cannot lie, had promised."

What can be more reasonable, then, than that, with this interpretation impressed on the mind, I should proceed to explain a passage, written by the same author, bearing so many marks of similarity, assigning to the words and phrases occurring there also the ideas which we have gleaned from the first paragraph of the Epistle, viz.

1. *Eternal life*, (which is the distinguishing part of that word which was communicated to the world by Jesus Christ,) existed in the beginning.

2. It had been laid up with the Father.

3. It was at length manifested to the world by a human being, Jesus, the Christ.

Now, these will be found prominent

ideas in the proem to St. John's Gospel, agreeably to the following succinct exposition.

Ver. 1—5, "*In the beginning*," i. e. from the foundation of the world, (Gen. i. 1, Prov. viii. 23,) *existed the Word*, or scheme of *religious truth*, in agreement with the scriptural expression, (Eph. i. 4,) "God chose us in Christ before the foundation of the world," and *this Word was laid up with God*, intended to be made known, but as yet uncommunicated. And *this Word was divine*,* divine in its nature, divine in its origin. *All things were*, or came to pass, *through it*. All the succeeding dispensations of religion proceeded from this source, and were formed after that prototype existing in the Divine mind. *In it was contained the principle of life, eternal life*, (1 John i. 2,) the sum and substance of Divine Revelation, and *this life was designed to be the spiritual illumination of mankind*. *The light shone amid the darkness* of surrounding idolatry and heathen superstition, and *the darkness did not wholly eclipse it*. Several of the holy men of old discerned the promises afar off, and discovered their hope of the glory which should be revealed.

Ver. 6—9. A man received a commission from the Supreme Being, whose name was John. The design of his mission was to bear testimony to the approach of that light which should enlighten the Gentiles, as well as constitute the glory of Israel. He was not himself the medium of diffusing that light, but was to act only as the morning star which ushers in the bright luminary of day. The true light was that which, when introduced, irradiated with its rays the whole world of mankind, consisting of Gentiles and Jews, and not one nation only.

Ver. 10—14. (God)† *was in the world*, *the world was made by his almighty power*, all nations of men on the face of the earth were by him constituted, *yet the world, generally, knew him not*. *He came to his own*, to that portion of the world

* I do not conjecture any other reading here, but I suppose *θεός* without the article to be here used adjectively, and to be equivalent to *θεός*.

† The Greek scholar knows that no nominative is expressed in the Original. It cannot be the last-mentioned, viz. the light, because *φως* is neuter. Dr. Priestley (Harm.) inserts God at the beginning of the 11th verse. It is better, I think, to do this at the beginning of the 10th.

on which he bestowed his peculiar favour, yet *they who were his own received him not. But as many as received him, these he authorized to be sons of God, to them that practically believe on his name: who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word (viz. of Divine Truth) was made flesh, or became flesh, and tabernacled among us, and we beheld the glory thereof, the glory truly of the only-begotten (i. e. best-beloved) of the Father, full of grace and truth. John bare witness concerning him, &c., i. e. the only-begotten. Ver. 17. The law was given by Moses, but grace and truth, came by Jesus Christ. This term is almost interchangeable with the term *λογος*, Word, of which many passages might be urged in proof; take our Lord's words in the prayer, John xvii. 17: "Sanctify them by thy truth, *ὁ λόγος ὁ σὺς ἀληθὺς ἐστὶ*" thy word is truth." Also, Acts xiv. 3, xx. 32.*

With regard to the 14th verse, I am scarcely sensible myself of the feeling of harshness which belongs to every other interpretation, whether, with the Athanasian, we interpret it of the actual incarnation of one of the persons of the God-head in the man Jesus, or with some Unitarians, of Wisdom becoming flesh, or with Mr. Cappe, translate, Nevertheless the word was a mortal man. Nothing is more common in the New Testament than such phrases as, the word is in you; let the word of Christ dwell in you richly; Christians are the temples of the Holy Spirit; the Father is said to be in Christ; the spirit of truth was to dwell with the disciples, and to be in them. "If any one love me," saith Christ,* "he will observe my word, (*τὸν λόγον μου*,) and the Father will love him, and we will come to him, and make our abode with him. He that loveth me not, keepeth not my sayings; yet the word (*ὁ λόγος*) which ye hear, is not mine, but it is (the word) of the Father who sent me." Thus,† "the word of God abideth in believers." These instances seem to me very little to fall short of the phrase, the Word (of Divine truth) became flesh, or was embodied in human form.‡ Sir Isaac Newton, that sagacious Christian, wondered at "the

incarnation, as it is commonly understood," implying his belief that it was true in an important sense, though not in the common gross one.

The time when the Word was made flesh, I have no doubt, was the period when our Saviour was invested with a divine commission, and the gospel message was intrusted to him. This was not till the period of his baptism by John. Then he was announced as the Son of God; and Christ, in all probability, alludes to that event (John v. 37): "The Father who hath sent me, hath himself borne witness of me. Have you never heard his voice, nor seen his (*εἶδος*) visible manifestation; and have you not his word (*λογος*) remaining among you, that whom he hath sent ye believe not?" See a note on this passage by Mr. Turner, of Wakefield, in Priestley's Harmony, quoted by Principal Campbell.

Co-operation.

LETTER I.

To the Editor.

SIR,

I PROPOSE to address to you three letters on the subject of Practical Co-operation. In the first, I shall explain the meaning of the term. In the second, I shall point out how the principles might be acted upon by Unitarian societies. In the third, I shall endeavour to shew why Unitarianism, to be consistent, should be more favourable to the success of co-operation, than any other religious persuasion.

The merits of the subject depend upon the success of a Co-operative Society established in West Street, Brighton, about the month of July, 1827. It consists almost entirely of workmen, whose object is to accumulate a common capital, upon which they may employ their members to work for the Society as they would work for an ordinary master. The Society will thus get the profit upon their work. The capital of the Society is formed, at first, by a weekly subscription, which is not invested in a Savings' Bank, as in the case of Benefit Societies, but, first, in trade, in purchasing and retailing to the members, or to others, the common necessities of life. Thus the capital has two sources of increase, the weekly subscription and the profit on the business. The business is managed by an agent, a member of the Society, under the superintendence of a

* John xiv. 23. † 1 John ii. 4.

‡ "The word of God was communicated by human organs." R. Wright on the Humanity of Christ, p. 15 (ed. 1815).

Committee. The agent lives in the house, and the largest apartment is used for the meetings of the members. When the capital has increased so as to be larger than the shop requires, it is employed in giving work to some of the members, the profit of which goes to the Society. This Society was induced, from particular circumstances, to take a lease of about twenty-eight acres of land, about nine miles from Brighton. Upon this land, their capital now enables them to employ four of their members. The land is cultivated partly as a garden and nursery. The men employed upon it are paid fourteen shillings a week, and are allowed rent and vegetables; while the average wages of the surrounding country are nine shillings, and of parish labourers, six shillings. Should the capital of the Society continue to increase while they pay their men these wages, they will be able to increase the number of members employed, till the land is brought to the highest pitch of cultivation, or till it becomes more profitable to take up other trades. Should this be the case, it is evident that these people have very greatly and permanently improved their condition. The principles upon which this Society rests are, that labour is the only source of wealth: that the labourer easily produces more than he consumes: that in the present constitution of society, the surplus produce above the labourer's consumption goes to the capitalist: that if the labourer could contrive to be his own capitalist, he would get the whole produce of his labour to himself: that, as an individual, he can never become a capitalist, on account of the chances and accidents of life: but that a certain number of labourers, united together, may become joint capitalists, may be supported by their own labour out of their capital till they have reproduced it, and may therefore mutually insure each other against the contingencies of life.

The first object of this Society is, to insure the common comforts of life to all its members. This security is not to be confined to a state of health, but is to extend to sickness and old age. At present, on the death of a member, or a member's wife, a subscription is made by the other members for the relief of the family. When a member is too ill to work, or unable to find employment, some relief is afforded him in the same way. But when the capital is sufficiently increased, they hope to be able to find constant employment for all their mem-

bers, and to support them entirely in sickness: and by the time any of the members are too old to work, they hope to be able to maintain them comfortably at the common expense. Should the principles of the Society prove sound, so as to produce a capital continually accumulating, they propose to purchase land of their own, upon which they may carry improvements to the highest pitch their capital admits of, and may engage in any manufacture which may be found most lucrative.

The idea of such a Society was suggested originally to one or two persons of the working class, whose minds were superior to their condition, who had had great experience of men and things, and who were deeply sensible of the degraded condition of the working classes. It is evident that the formation and conduct of such a Society involve in them a great deal of mind and reflection. The members necessarily acquire useful and practical knowledge as they proceed. They acquire a knowledge of business and of the markets, and the discussions at the weekly meetings are all of a practical, improving character. They become daily more sensible of the value of knowledge, and of the absolute necessity of it to the prosperity of their Society. Hence they are all desirous of improving their minds. They employ their leisure hours in reading and mutual instruction, and some of them are far advanced beyond the common acquirements of mechanics. The improvements which have been introduced of late years into the methods of teaching, facilitate their progress, and they have proved to the satisfaction of any reasonable mind, that learning and labour are not incompatible. They have published a monthly paper, called the "Co-operator," price one penny, in which their principles and their hopes of success are stated and explained, and the paper is by no means devoid of merit.

The principles of this Society, supported by the success it has hitherto met with, seem to offer the fairest chance of improving the condition of the working classes of, perhaps, any plan which has hitherto been proposed. They go no farther than these classes themselves for all the elements and materials they make use of. They do not apply to the rich or the government, but to the labourer himself: they point out to him that he possesses the means of his own independence, and they shew him the method of applying them successfully. Another year will afford us a wider field of

experience. Several other societies have been established upon similar principles, and whether they succeed or fail, they will afford an interesting and instructive experiment for the consideration of the friends of human nature and of human happiness.

ADELPHOS.

Experiment in Monmouthshire for bettering the Condition of the Poor.

(Continued from p. 58.)

To the Editor.

SIR, Woodfield, Jan. 17, 1829.

SUCH a practical experience and visible manifestation of some of the beneficial effects of my village system upon the condition of the first adventurers, as were exhibited during the third year of the experiment, proved nearly decisive of its success, or at any rate insured it a fair trial. What appeared to most persons at first visionary, had begun to be considered possible; an opinion of uncertainty was exchanged for a conviction of probability; and incredulity itself was silenced, even where not absolutely convinced. This salutary change of opinion, however, extended only, or at least chiefly, to those who were to be immediately benefited. The practical proof that a man who had been accustomed to pay 6*l.* or 7*l.* a year rent for very insufficient accommodation in his house, and little or no garden, might, with but little exertion of hand and head, acquire a comfortable dwelling and sufficiency of garden on such easy and advantageous terms, was irresistible; but the idea of rescuing any considerable number of the labouring poor from the moral, personal and political degradation into which they had fallen, continued to be treated as visionary, even by many who ought to have known better. The necessary impulse had, however, been given—the trial was certain—and though difficulties and discouragements were, to say the least, unnecessarily and unworthily thrown in the way, many life-leases were taken, and so considerable a number of houses built or begun, that before the end of the fourth year I determined to erect a market house, with a large room over it, for the establishment of a school, and for the occasional use of the Village Provident Society. This room, also, I had registered at the Quarter Sessions as a chapel, and its use was offered to and accepted by several different congregations of professing

Christians, on the sole conditions of producing unquestionable testimony of the good moral character of the officiating minister, and not obstructing or abusing each other. At this period, an inn was built for the accommodation of travellers, as well as for more local purposes; and since then various shops have been opened, including a smith's shop, and a medical man established in the village. In the year 1824, finding that even more of success than I had anticipated promised to attend my experiment, I founded a second Village on another part of my property, in the same valley as the first, three miles distant, and, in 1826, a third, in the Rumney Valley, on the confines of this county, bordering on Glamorganshire. Both these last-named are in some respects on different modifications of the self-same principle; they differ also a little from each other, both embodying improvements on the first, as suggested by experience; but of these, together with the moral and personal effects already resulting from the attempt practically to demonstrate that the moral degradation and wretched poverty so common to the British labourer of the present day, are neither necessary in themselves, nor attributable to his own fault chiefly, I must defer writing at present, having barely time at command to add, that the three experimental villages contain already upwards of two thousand inhabitants; that they are all steadily and regularly increasing, though in different degrees, both in size and prosperity; and that of this amount of population, Blackwood, the first attempted, contains about fourteen hundred souls.

JOHN H. MOGGRIDGE.

The True Worshipers.

To the Editor.

SIR,

IF a second appearance in your valuable Repository should not be deemed unreasonable, as confined to a single though very important subject, will you permit me to thank your correspondents for the liberal spirit in which they have met the remarks I ventured to make on the subject of "True Worshipers"?

To E. K. I feel indebted for the detail he has given us of the revival of our own peaceful and heart-consoling worship at Wareham, and glory in an event, which all who value our opinions must rejoice at.

With respect to our difference of sentiment regarding the use of the term "True Worshipers," we are, perhaps, not so widely separated as he may imagine; my chief objection being to the outward parade of the title, not to the inward conviction of its right application in the minds of those who assume it. He who does not value, and with proper confidence appreciate, the justice of his own opinions, can scarcely be said to deserve the fruits which await their cultivation in sincerity. Neither could I respect the character of any Christian who did not consider that he followed, to the best of his belief, the worship of his God in truth.

Believing, as I firmly do, that our worship is due to Almighty God alone, I of course embrace a similar persuasion with E. K., and after many years of patient inquiry and attentive perusal of the Scriptures, am more and more convinced the longer I live, that the religion of the Unitarian approaches nearer to the "truth," as promulgated by our blessed Lord and Saviour Jesus Christ, than any other in existence. It is equally my conviction, that the religion of the Unitarians is gaining ground—if not rapidly, yet by a sure and steady progress. That the offender our tenets are examined, and the more narrowly compared with the writings of the New Testament, the nearer they will be found to approach the religion of our Saviour and his immediate followers, and the better entitled to the designation of "true worship." But though steadfastly, and to my own inexpressible comfort, impressed with these solemn convictions, I cannot bring myself to the conclusion that we are ourselves authorized to assume the title outwardly or publicly; but that it will better become us, as humble followers of Christ, to wait patiently for the coming of that day when it will be awarded to them who have deserved it. Neither can I think that we have any right to doubt of *their* worship being true and equally accepted with our own, who, reared in different sentiments of the Deity, yet have His image in their hearts, and the pure lessons of his Son conspicuously impressed upon their actions: or that it is consistent with the character of our body, to imitate, even remotely, the tendency of almost all other creeds and sects, to pronounce their own opinions "infallible." I should say, rather let us prove a liberal and happy exception to a practice which has so often dimmed the light of the

gospel, and, while asserting our own opinions with courage, abstain from every expression which shall give umbrage to our other Christian brethren. If we are, indeed, the "true worshipers," let us strive to deserve the title by the purity of our lives and conversations, not by taking to ourselves an appellation which, in the great courts above, may be adjudged to others as their equal property.

What title that class of individuals may possess to it, in whose favour E. K. would make his *only* exception, men, "who, although their creed may be nominally Trinitarian, yet practically sink the adoration of *two* of the persons of the Trinity," it is not for me to determine. But with respect to "Pagan idolaters," he will not find in my letter any allusion to them; for although I may have thoughts of my own upon the subject, and many lively hopes that the illustrious philosophers and great and good men of the ancients, may, with the living philosophers of the desert likewise, meet the great and good of the Christian world in heaven, there is a line of distinction between true and false worship, which I should be as little disposed to break through as E. K. himself.

Yet is there a something to my mind of awful hazard, if not presumption, in the thought, that a very diminutive band, a speck of people, hardly perceptible amidst the countless multitudes which, in their various turns, have inhabited this world in their progress to eternity—cyphers, amidst the millions who now inhale the breath of Heaven, partake of the bounty and solicitude of their God, and adore in their various ways the great Creator and Lord of the universe,—I must repeat it, there is something awful in the attempt of any of our small sect to affirm with open voice, that we only are "the true worshipers."

Let us rather use our earnest endeavours to cement a sweet union with others; to point to a resting-place which shall inclose the whole family of Christ; and live in the blessed hope, that our Great Shepherd will seek even those that may have strayed upon the journey, and carry in his bosom such as have had the will, but failed in their strength, to reach the goal!

To my nameless friend who has so happily supplied the beautiful illustrations you have inserted, I beg to return my acknowledgments, and think I cannot better repay his kindness than by calling to his remembrance the following lines:

Children we are
Of one great Father, in whatever clime
Nature or chance hath cast the seeds of
life.

All tongues—all colours: neither after
death

Shall we be sorted into languages
And tints—white, black, and tawny,
Greek and Goth,

Northern, and offspring of hot Africa.
The All-Father, he in whom we live and
move,

He, the indifferent Judge of all, regards
Nations and hues and dialects alike.
According to their works, shall they be
judged,

When even-handed justice in the scale
Their good and evil weighs. All creeds,
I ween,

Agree in this, and hold it orthodox.

P. S. R.

The True Worshipers.

To the Editor.

SIR,

WE live, 'tis said, in an age of liberality, and many laudatory eucumiums are lavished on the comely virtue. Without wishing in the least to disparage the culture of truly candid and liberal sentiments, or to circumscribe their influence in society, yet I believe, that as extremes are generally injurious, so extreme liberality, though viewed with indulgence, may be pushed so far as to be productive of very pernicious effects, especially when connected with religion. Thus it appears evident to me that much of the *professed* liberality of the present day is of very mischievous tendency, inasmuch as it undermines the foundation of all motives to a sincere pursuit of truth; because, whatever be the result of anxious inquiry and painful research, the opinions consequently formed are of comparatively little importance; its influence tends to the removal of all distinction between right and wrong, and, by destroying the boundaries, to the confounding of truth with error.

Nor do there appear to exist more ardent votaries of this fashionable idol than are to be found amongst the Unitarians. Whilst other sects manifest their sense of the value of religious truth by their strenuous and reiterated exertions and unremitting zeal in support of what they deem the cause of Christ, the cold and formal Unitarian is too courteous to impugn, and too liberal to object, to the faith professed by others, however widely it may differ from his own. From its

effects, his liberality seems to have converted Christianity into a system of abstract truths, requiring merely a cold acquiescence of the judgment, rather than as a divine revelation to be received with a soul-pervading conviction of its unspeakably deep importance.

It is, indeed, suspected, that beneath this plausible liberality exists much of the old spirit of time-serving and truckling to expediency; that it is too often used as a cloak for indifference, a defence for the timid, and a convenient evasion for the irresolute, the latitudinarian, and the sceptic. Had Nathan, in our day and generation, denounced in plain and unvarnished language the royal adulterer to his face, or had indignant virtue characterized the sanctimonious pharisees as hypocrites and whited sepulchres, it is more than probable that such ungenerous, uncharitable conduct would have offended "ears polite," and the praises of gentlemanly courtesy and liberality been chaunted in full chorus to the skies. Had our Puritan forefathers been educated in such a puerile and mincing school, the cause of Nonconformity would never have existed. That it does exist is perhaps to be lamented; it is so painful to polished and delicate minds virtually to coudemn so many "true worshipers," by presuming to assemble for the worship of God other than under the patronage of an established hierarchy, or, at any rate, beneath the auspicious sanction of some venerable creed, a monument of ancestral wisdom.

I, for one, protest against that spurious liberality which destroys the importance of religious truth, as founded on private judgment; which forces that judgment to subserve to the dictum of others, and hides in obscurity principles which may peradventure be obnoxious to the venal attendants on courts and palaces.

If I conceive aright, true liberality has nothing to do with opinions, but simply with those who hold them. Its legitimate direction is to men's motives, not their conclusions. A Christian may, nay ought, to witness a good profession, and manfully combat in defence of what he believes to be the truth of God and of his Christ. Believing that the pure and holy system of Jesus is debased by worldly corruptions, he ought to denounce them; to doctrines by him deemed wrong or fallacious, he is bound to allow no quarter; with error he dare not effect a compromise; and this without sacrificing his charity as a Christian, or

his liberality as a man. He may extend the right-hand of fellowship to his brethren whilst he endeavours to rectify their mistakes, and he may lament the existence of false opinions, and vindicate the truth, whilst he continues to be guided by the purest principles of philanthropy and benevolence; and he may duly appreciate the unaffected piety and deep religious feelings and exemplary conduct of many who differ from him, at the same time that he is the determined adversary of tenets which he deems to be deviations from truth.

Individually, I conscientiously believe Trinitarianism to be a grievous corruption of Christianity; much, therefore, as I esteem and admire many Trinitarians, I cannot consistently concede to them the title of "true worshipers," because Jesus teaches that such must worship the Father. The believer in the Divine Unity, and the believer in a Triune Deity, cannot both possess the truth, because it is impossible for opposing propositions to be true. Did I believe a Trinitarian to be a true worshiper, I must renounce my belief and embrace his; for he who can affirm that Trinitarians are true worshipers, must be far indeed removed from the faith of the Unitarian Christian. To the query of P. S. R.,—"True worshipers—Who are true worshipers?" I reply, without "any undue assumption in matters of faith," by reference to the words of Jesus Christ, "The true worshipers shall worship the Father;" and as the authority of Jesus is not yet abrogated, it may, perhaps, be deemed sufficient. Now, Trinitarians do not worship the Father with all the heart and soul, &c. They certainly address an occasional prayer to him; but the aspirations of the heart, the devotions of the soul, are poured out to the Son, not the Father. To avoid misconception, however, allow me to say, that I cheerfully allow to those whom I conceive to be in error, the meed of sincerity and of acceptable worship; but if there is false as well as true worship, a conscientious and sincere belief in false doctrines does not, therefore, make truth and error convertible terms. He who governs himself by the light vouchsafed to him, whatever that may be, I have no doubt will be accepted by an omniscient Creator, on the ground that sincerity of motive will be approved by him, be the act of worship resulting therefrom true or false.

I beg to direct the attention of P. S. R., and of those of your readers who may feel an interest in the subject, to a small

Tract,* lately published, being an affectionate appeal to Trinitarians, but demonstrating, I conceive, that they are not entitled to the appellation "true worshipers." The author commences in a truly Christian spirit.—"My Christian Brethren,—I thus address you, believing you to be, generally, as a body, conscientious in your profession. I have no doubt that you love the Lord Jesus Christ in sincerity—that you venerate his character—that you acknowledge his authority, and would obey his commandments; but on one very important point, to which I would direct your attention, you do not properly understand his words—you do not worship according to his directions—you are not those whom he denominates '*the true worshipers*.'

"This, doubtless, is a serious charge to bring against you: but hear this declaration, and let it sink deep into your hearts: John iv. 23, '*The true worshipers shall worship the Father*.' Remember, he is here speaking, not merely of the *worshipers* of God, but the *true worshipers*. And who does he say they are? Does he say they are such as *you*?—worshipers of a triune God, three persons in one God, trinity in unity, and unity in trinity—God the Father, God the Son, and God the Holy Ghost? Not a word of all this; not the most distant allusion to any such ideas. On the contrary, he says, that '*the true worshipers shall worship the Father*.' Does he say, '*true worshipers*?' Why do you not believe him? Does he say, '*shall worship the Father*?' Why do you not obey him?

"But he tells us, moreover, that '*the Father seeketh such to worship him*.' Do you regard the Father's authority—the Father's approbation? Why, then, do you not obey the Father's will and worship *him only*?"

I cannot better conclude than with another short extract. After citing many passages to prove that Jesus taught his disciples to pray to the Father, and that he enforced his precepts by his example, the author argues, "Such was the example of Jesus Christ, such the worship which he *himself* invariably offered up. Do you believe that he worshiped God aright?—that he was a *true worshiper*? Then you stand self-condemned; you admit that you are *not* '*the true wor-*

* "The True Worshipers, not those who worship a Trinity; a Serious Address to Trinitarians. By a Dissenter from Trinitarianism." Teulon and Fox, and D. Eaton.

shippers.' For while he worshiped only the *Father*, you worship a *Trinity*. There is a complete opposition between his example and your practice; and as he was doubtless a *true* worshiper, it must inevitably follow that you are *not* true worshipers."

S.

True Worshipers.

To the Editor.

Wareham,
Jan. 22, 1829.

SIR,
As I have no doubt of your anxiety for the truth and respectability of your monthly publication, you will readily insert a few lines in your Number for the next month, in contradiction of a statement which appears at p. 62 of your last, under the signature of E. K.

If that article was written by a resident in Wareham, its author must have known that the statement it contains is incorrect; if by a person residing in any other place, he has been grossly deceived, or is labouring under some strange misconception.

It is not true, Sir, that any persons have been *expelled*, in any just sense of the term, from the Old Meeting at Wareham, within the last two years, during which I have had the honour to be the Pastor of the Christian church meeting for public worship in that place. It is not true that any persons have been "denied the Christian name because they refuse to worship Jesus Christ and the Holy Spirit;" at least, during the last two years, the period for which I can only take upon myself to speak. The fact of the case is simply this. Some highly respectable individuals, about a year ago, thought proper to absent themselves from the public services of the Old Meeting, with the avowed intention of worshipping God more consistently with the dictates of their own consciences. For this proceeding, I do not myself see that they are entitled to any blame; and I hope they now enjoy all the advantage they expected to derive from a withdrawal from the place in which they had long been accustomed to worship. It should, however, be known, that for some time previously to their withdrawal they had, with one highly honourable exception, ceased to be subscribers to the interest in the same amount as they had formerly been, and in a sum at all consistent with the respectability of their station in society. It will not, therefore, be thought surprising that they should at length have found themselves placed in

circumstances which rendered it advisable, in their estimation, to withdraw themselves wholly from the meeting-house, and engage in divine worship in a separate place.

There is also an assertion in the paper of E. K., about "the silent admission and gradual ascendancy of a party of Calvinists," just as true as the former, and entitled to just as much consideration.

By inserting this letter in your publication for the next month, you will serve the cause of truth, and oblige

JAMES BROWN.

King's College and the London University.

To the Editor.

Sir, *January 10, 1829.*

IN the last Number of the Edinburgh Review there is an article on the new seminaries of education in London, in which it is observed, that, in regard to students living without the walls of the King's College, *that* institution must be nearly assimilated to the London University; for that it could not be expected that young men living at any distance could or would attend morning prayers in the College chapel.

It appears, however, by the late resolutions of the Committee of the King's College, that the writer in the Review was mistaken, and that attendance at morning prayers will be actually required from all students, whether resident or not. Also, that attendance upon divine service at the College Chapel on Sundays (whether twice in the day or only once does not appear) will be required from all, except such as have the special leave of the Principal to attend church on Sundays elsewhere; and that proof will be expected that the students who have obtained such leave, attend public worship regularly at some church of the Establishment. It is added, however, that other persons may attend the lectures, but that they will not be considered as students, nor allowed to contend for any prizes, nor be entitled to any certificates of merit.

The Globe paper of the 7th instant, in noticing these regulations, justly observes, that they are a virtual exclusion of all Dissenters—which is certainly true. For why should Dissenters subject themselves to these impositions and inconveniences, when there is another place open where they may obtain equal advantages free from such incumbrances and objections?

But there is a further view of the sub-

ject which it may be well to consider. Will not the proposed regulations tend to exclude also many of the sons of Churchmen? Can any one suppose, that the having to go out in a cold winter's morning, and walk a mile, perhaps, to prayers, and then return home to breakfast, will not be felt as a grievous task? And why should a young man submit to it, or why should his friends urge him to do so, when equal, possibly greater, advantages, as to learning and science, may be obtained in another place, without so burthensome a condition? Then, is it likely to promote his spiritual welfare? Far from it, in my opinion: it seems more likely to produce a distaste for religion altogether.

The Churchmen who have framed these regulations, so much in accordance with the practices observed at Oxford and Cambridge, appear not to have considered sufficiently the difference of circumstances. The rules established at those ancient Universities were never intended for non-resident students. Moreover, the King's College has not, like them, scholarships, degrees, fellowships, and church livings to bestow. It has nothing to hold out to students but learning and science, and these, as I have before observed, may be had more conveniently at a neighbouring institution. In fact, the regulations in question hold out a premium in favour of the London University.

Upon the whole, I am of opinion with the Reviewer before mentioned, that if this plan be adhered to, the instructions of the King's College will be chiefly confined to those resident within its walls. There will, I think, be few non-resident students. Some auditors of the lectures there may be among men of leisure, having a taste for literature or science, who may attend them by way of amusement, or with a view to improvement. But much cannot be expected from this source when the novelty of the thing is gone by.

If these anticipations be just, it may be questioned whether the number of students will be sufficient to remunerate able Professors in the various branches of learning and science which are essential to a complete education. The funds of the College can do little; the instructors must depend for adequate remuneration

principally on the fees of their pupils. And is it not likely that the London University will have a decided advantage in this respect, and that the best instruction will be found where it is the best paid?

An interesting experiment is going to be tried. Here are two Institutions, one evidently intended to support a system, the other having no object in view but the furtherance of learning and science in general; one, upon the old exclusive plan; the other, open to all without distinction. In a few years, perhaps, it will be seen which is the best adapted to promote the improvement and welfare of mankind.

F.

Catholic Question.

To the Editor.

SIR,

ALLOW me to suggest to Dissenters in cities and populous towns a mode of assisting the great cause of religious liberty, as now identified with the Catholic Question, which appears to me to be much more efficient than that of forwarding small congregational petitions.

In all such places, let a few active persons endeavour to form a union with leading Dissenters of different denominations agreeing on this point, and let one petition be prepared purporting to be that of "the undersigned, being Protestant Dissenters, residing in the city [or town, or even county] of B——." Let it place the question on its broadest basis, in short but comprehensive terms, and there can be no doubt that in almost every case such petitions would, with a little activity, be signed by many hundreds, I hope sometimes thousands, of Dissenters of all denominations.

I am satisfied that the way I have pointed out is a most effectual and feasible plan; and that Unitarian Dissenters, by actively organizing such demonstrations of united opinion, will do a great deal of good, and will direct in support of their object a hundred-fold more power than they could accomplish by merely sending up petitions from their individual societies.

AN UNITARIAN.

OBITUARY.

Mr. JOSEPH MAJOR.

Dec. 29, aged 56, Mr. JOSEPH MAJOR, formerly Organist at Monkwell-appe, and during the last four years at Finsbury Chapel. We are indebted to Mr. M. for an excellent "Col-lected Sacred Music for Churches and Chapels," recently published; and also original psalm and hymn tunes, few years since, for the benefit of the Charity Schools of the New Grange, Hackney. The following obituary appeared in the Morning Post of Friday, Jan. 2:

late Mr. Joseph Major, whose talents as a performer on the piano-forte were not univalued, enjoyed the intimate acquaintance of the most respectable characters of his time. Had it not been for his illness, his talents would have been more extensively known. It is a curious fact, that he was acquainted with his old friend, Mr. John Field, for thirty-seven successive days, and the veteran called within a week of his death to attend at his severe illness prevented the family party for the 38th day. He has left many original compositions of a light nature, and some of serious and scientific character. His delight, as they appeared, to impart them to his pupils and friends. His playing was all very creditable to his genius as a composer, but his marked and distinguished excellence was extraordinary on the instrument. His skill in accompanying, and his power to inspire were very advantageously felt by our vocalists, especially by Incledon, a master, few were ever more or more anxious for the improvement of their scholars; as a friend, he varied in act and word; and as sympathizing, kind, and generous to a fault—a fault more to be than many people's virtues."

Miss SARAH LAKIN.

last day of the last year, SARAH, surviving daughter of the late LAKIN, Esq., of Birmingham. She was of great kindness of disposition, and characterized by a warmth of affection which rendered her peculiarly the endearments which spring from the connexions of social life, she in a high degree the esteem of a wide circle of friends, by whom she will be deeply lamented. Those who were bound to her by the clo-

sest ties of kindred and affection, could duly appreciate that complete forgetfulness of self which led her to sacrifice her own happiness when she thought it likely to interfere with the comfort of others, or that constant principle of active kindness which marked her whole life. Her last illness, though not protracted, was of a nature peculiarly distressing. The only consolation to her afflicted family under the severe bereavement which they have sustained is a firm trust in the rectitude of the Divine administration, and in the assurance derived from the gospel of Jesus, that her life of virtue and holiness on earth will be succeeded by a life of eternal happiness in heaven.

Chatterfield, Jan. 13, 1829.

PHILIP MEADOWS MARTINEAU, Esq.

1829. Jan. 1, aged 76, PHILIP MEADOWS MARTINEAU, Esq., of Bracondale Lodge, near Norwich.

The subject of this memoir was the eldest son of Mr. Daniel Martineau, an eminent surgeon in the city of Norwich, who, dying at an early age, bequeathed his duties and his reputation to his son; who, having received an excellent professional education, settled in his native city, in 1776. The skill which was the natural consequence of his ardent love of his profession, soon secured him extensive practice. He rose to greater eminence than any of his predecessors of the name, and pursued a bright career of usefulness, honour, and prosperity, which was terminated only by his last illness. His name is well known and highly respected in the medical world. But on his professional eminence this is not the place to enlarge. A detail of his splendid services to the public will doubtless be found in journals to which the subject is more appropriate. As Senior Surgeon to the Norfolk and Norwich Hospital, he conferred obligations on that institution which cannot be estimated, and will never be forgotten. In his private practice he was no less valued than in his public office.

His pride and delight were in his profession. But though to this object he devoted his energies to the utmost, his mind was not absorbed by it. His recreations were various and refined. He had a great love for the fine arts, and exercised his taste in the formation and embellishment of his beautiful estate at Bracondale, near Norwich. There, during the latter years of his life, he fixed

his summer residence, and there it is that his friends best love to think of him, happy in the exercise of domestic affections, of liberal hospitality, and of pure tastes. There, were words let fall, now remembered and treasured, which shewed that gentle, refined emotions were stirring within; that the progress of the seasons, the analogies between the course of nature and of human life, were not lost upon him; and while he watched the changes of the autumnal verdure, or marked the lofty growth of trees which his own hand had planted, he was not unmindful of the implied warning of advancing years and approaching decay. These pure sources of enjoyment never failed. During the last autumn, while sinking under disease, and subject to frequent paroxysms of intense suffering, his relish for natural beauty seemed in no degree lessened: and during his hours of ease, he enjoyed an undecaying pleasure in the contemplation of verdure, sunshine, and shade. In him, the cultivation of pure tastes found its sufficient and appropriate reward.

The wealth which he had honourably gained was liberally and generously employed in the encouragement of the fine arts, the exercise of hospitality, and in works of unostentatious beneficence. Few who possess such various and extensive means of doing good, make so diligent a use of them: few leave behind them a fuller record of good deeds.

Mr. Martineau was, from principle as well as education, a Dissenter. His love of civil and religious liberty rendered him a worthy descendant of one who had submitted to expatriation for conscience' sake. His religious opinions were those of a Unitarian Christian. These opinions were not merely passively received in childhood, and adhered to from the force of habit: they were the result of enlightened conviction, and were the basis of principles whose clearness and strength afforded him substantial support and an effectual solace during the whole course of an illness so trying to his faith and patience, that principles less firm and consolations less genuine must have given way. During his long life, prosperity seemed to wait upon him. His health was vigorous, his undertakings successful, and his sorrows few and transient. Yet his principles were not neglected or undermined; and when he was, at length, called upon to undergo severe and protracted suffering, these principles were at hand, ready to sustain and cheer him in his passage from this world to another. By his humility and patience, by his in-

cessant thoughtfulness for the comfort of those around him, by his gratitude for the blessings which had strewed his path of life, by the readiness with which he resigned them, by the calmness with which he watched his gradual descent to the tomb, and the humble hope with which he awaited the awful disclosures of a future state,—their efficacy was tried. If in one case more peculiarly than in another, the soul "is revealed as it departs," it is in that of one who, having lived long in uninterrupted prosperity, is withdrawn gradually from the world, relinquishing one after another of its enjoyments, and aware that its scenes are closing upon him for ever. Such a case was this. Here, the revelation was bright and cheering, and now proves the best consolation to the widow, the child, and the numerous band of relatives and friends.

Though his personal trials were few, Mr. Martineau was not without frequent and affecting warnings of the uncertainty of life, and the instability of human hopes and projects. Having no son, he designed to leave his place in society and his professional eminence to two nephews, who having successively shared his labours for a short time, were removed by death. He also saw the large and happy family of which he was the head, dispersed far and wide, till in the city of their birth but one representative of the name remained, besides himself. Those who remember the animation with which he hailed the periodical return of the years when this family were wont to meet, for the purpose of enjoying such communion as they can scarcely hope to hold again in this world, are assured that the change could not but be deeply felt. Doubtless, he found the consolation which they must cherish while witnessing the inroads of death and sorrow, and looked forward to the time when kindred spirits shall meet in everlasting habitations.

His domestic affections were strong; and in his domestic relations he was happy.

His family mourn not alone. Mr. Martineau was widely known, and where he was known he will be remembered. The grace and polish of his manners and conversation were peculiar, and so striking, that when once seen he was never forgotten. But who shall number the hearts that are called on by stronger claims, by claims of gratitude to his skill and benevolence, by respect for his endowments, and esteem for his virtues, to mourn his loss and honour his memory?

INTELLIGENCE.

*Northumberland Unitarian Association.**

THE First Annual Meeting of this Association was held at Alnwick, on Thursday, January 1st, 1829. The Rev. William Turner, of Newcastle, delivered two excellent and interesting discourses;—that in the morning from Col. iii. 17, and in the evening from Mark iii. 35. The congregations on both occasions were numerous and respectable, and the impressive instructions of the worthy minister were listened to with marked attention. These discourses are now published.

The Association Meeting in the afternoon was well attended. It was opened with singing and prayer, after which Mr. Davison was called to the Chair. The Report of the Committee of the Alnwick Congregation was then read, and was highly encouraging to the members present. It noticed the great improvement that had taken place in the society throughout this district. The established members of the Alnwick Congregation had considerably increased, and the pecuniary affairs had been materially improved. By the liberal contributions of some distant friends, and their own united exertions, £126 of the Chapel Debt had been discharged during the past year; and a confident hope is encouraged that the continued liberality of their distant friends will enable them to remove the remainder of this incumbrance. Unitarianism was never so flourishing in the town and neighbourhood as at this time, and the favourable change which has been produced in a few years could not have been anticipated by the most zealous and sanguine. The success already attained is highly encouraging, and the steady progress of the Society is a certain indication that its friends have only to be united and persevering in their exertions—open, candid, and circumspect in their conduct,—to insure the progress of their

principles, and to gain the attention and respect of their fellow-men.

The Librarian's Report was highly cheering to the friends of mental improvement. During the last year, about 70 volumes were added to the library, the readers have gradually increased, and there is a fair prospect of the library being of essential benefit to moral and religious improvement.

The Rev. John Wright next addressed the meeting; and, after expressing his gratification in beholding the friends of Unitarianism assembled at the first meeting of the Northumberland Unitarian Association, he took a brief view of the spirit and tendency of Unitarianism, pointing out how closely it is connected with the present and the future welfare of man. He then gave a brief account of his missionary labours, from which it appears, that since his settlement at Alnwick, he has preached at Belford, Newham, Denwick, Alnmouth, and Morpeth, and in all these places there are now several persons entertaining and advocating Unitarian sentiments; and not only in these places, but in several other parts of the county, Unitarianism is spreading. Mr. W. read an interesting letter from a friend at Warkworth, from which it appeared that Unitarianism is gaining ground in that place.

The Rev. W. Turner expressed the pleasure and satisfaction he felt in the reports and statements he had just heard. He said he hoped that in a short time he would be enabled to promote similar meetings at Newcastle and Stockton, and that the co-operation of these district associations would be useful in diffusing those doctrines he esteemed to be most consonant to the Gospel of our Lord and Master Jesus Christ. He informed the meeting that it was in contemplation to open a chapel for Unitarian worship at North Shields; and that the Rev. Mr. Lowrey, formerly a preacher connected with the Home Missionary Society, had embraced Unitarianism, and was likely to be of great service in promoting the cause at Shields and Sunderland.

The meeting was concluded by singing and prayer. Mr. Wright conducted the devotional services. Friends were present from Belford, Newham, Warkworth, &c. The interest excited by the meet-

* We copy this Report from the 19th number of "The Christian Advocate," &c., a very cheap (it is sold for 2d. per number) and useful little monthly publication, by Mr. Davison, of Alnwick.

ing, and the friendly feeling and zeal manifested on the occasion, are unerring tokens of the benefits resulting from such meetings, and of their value in promoting and strengthening devotional and benevolent feelings.

Sheffield Unitarian Congregation.

AT a meeting of the Congregation of the Upper Chapel, Sheffield, held in their School-room, on the 21st of December, 1828, William Newbould, Esq., in the Chair, it was unanimously resolved, "That the following letter should be signed by him in their name, and presented to their Pastor, the Rev. Dr. Philipps."

"REV. AND DEAR SIR,

"As Unitarian Christians, assembling together for religious worship and instruction under your ministry, we have witnessed with pain the separation from us of some of our brethren. Not professing to know the cause which has influenced their proceedings, we still cannot but be aware that the withdrawing of a part of your flock must, under any circumstances, have been to your feelings a subject of *painful reflection*. It is with this impression on our minds, that we thus publicly and *cheerfully* step forward to sympathize with you.

"Deeply as we lament that they should have adopted such a course, we would still bear in mind, that 'freedom of thought and action' is one of the fundamental principles of Unitarianism. We are therefore persuaded that you will, consistently with this sentiment, join us in granting to others every privilege which we claim for ourselves. But, while we regret their absence, we may console ourselves by reflecting, that all things are in the hands of Divine Providence, working together for good, and may consequently trust, that benefit to the cause will be the result.

"We feel it our duty to assure you of our attachment to *you*, and to the doctrine you profess; of our desire to promote your happiness and comfort; and of our readiness, at *all times*, to co-operate with you in every measure calculated to aid generally the cause of pure and undefiled religion, and increase our prosperity as a Christian society.

"That your valuable life may long be spared to administer to our spiritual welfare, is the ardent wish of,

"Rev. and dear Sir,

"Your faithful Friends.

"Signed on behalf of the Meeting,

"WILLIAM NEWBOULD."

N. B. The number of persons assembled at the above Meeting was upwards of three hundred.

Anniversary of the Opening of the Unitarian Meeting-House, Green-gate, Salford, Manchester.

ON Sunday and Monday, Dec. 28th and 29th ult., was held the fourth anniversary of the opening of the Unitarian Meeting-house, Green-gate, Salford. The religious services on the occasion were conducted by the Rev. Henry Montgomery, of Belfast, to whom the society would take this public opportunity of tendering their best and warmest thanks for his most valuable services on their behalf, and for the urbane and obliging deportment with which they were accompanied. Mr. Montgomery preached three times; twice in the Salford meeting-house, and once (on the Sunday evening) in the Cross street chapel, at which the members of the three congregations in Manchester united, when the number of persons assembled far exceeded a thousand. It was a most gratifying sight to behold so many persons collected together to worship the God and Father of our Lord Jesus Christ, to testify their good-will to a common cause, and around a common altar to learn to feel and act as brethren. Nor can we fail to think it highly creditable to the members of the Cross-street and the Mosley-street congregations, that they availed themselves of this opportunity to assist a sister society, yet in its infancy, by their countenance and by their contributions. We hope that the good work of mutual co-operation which has thus come forth from the privacy of individual generosity, and shewed itself in a public and gratifying manner, will be encouraged and augmented as year by year the season of the anniversary returns.—The amount collected at the three services towards liquidating the debt on the meeting-house was seventy-nine pounds. In the sermon which Mr. Montgomery delivered on the Monday morning, his object was to impress his audience with a sense of the importance of a right direction of the youthful mind; of the extent of maternal influence on the chief elements of character; and, consequently, of the necessity of improving the education which females receive. At the urgent request of several persons present, this discourse will form a part of the forthcoming volume of Sermons for Family Use, edited by the Rev. J. R. Beard.

After the service on Monday morning,

the members and friends of the congregation, to the number of 160, sat down to an excellent dinner, provided by some active and praiseworthy individuals of the society, in the school-room connected with the meeting-house; Richard Collins, Esq., in the Chair. Among the persons present were the following:—Revds. H. Montgomery, J. R. Beard, (minister of the congregation,) J. G. Robberds, J. J. Tayler, W. Gaskell, W. Johns, R. Smethurst, E. Higginson, W. Hawkes, E. Hawkes, J. Gaskell, W. Whitelegg, W. Harrison, J. Brooks, A. Dean, G. Buckland, J. Cropper, H. Green, R. B. Aspland, F. Howarth, J. Ragland, J. Taylor; also, Sir Richard Phillips, and Messrs. G. W. Wood, R. Potter, and J. Darbishire.

The evening was spent in the interchange of sentiments truly Christian and liberal, which were heard and uttered as involving matters of incalculable importance and pre-eminent interest. The friends assembled were "of one heart and of one soul;" but in nothing did they agree more than in testifying their anxiety for the speedy abolition of that monopoly of privileges which, in a kingdom from which they were favoured with their able and eloquent guest, converts religion into an iniquitous and oppressive engine of state; interposes between the Creator and the consciences of his creatures; and excites and inflames the worst passions of the human breast. It is impossible to report all the excellent addresses that were delivered on the occasion, and we confine ourselves to those of the Rev. H. Montgomery, not so much out of compliment to him as a stranger in this part of the empire, as in testimony of our estimation of his qualities as a man, and his exertions as a minister, and in the hope that his native land may receive benefit from his eloquent and impressive observations.

On his health being given, with thanks for his attendance on the occasion,

Mr. MONTGOMERY rose and said, that strength of nerve had been said to be the characteristic of his countrymen, and was, perhaps, particularly his own characteristic; but the manner in which he had been received in Manchester, and the manner in which this compliment was paid him, really overwhelmed him. Allusion had been made to the readiness with which he had acceded to their request to be present at this annual meeting, and expressions of gratification had been used, to which he felt he was not entitled. (*Cheers.*) The favour and the advantage was conferred on him in the invitation

with which he had been honoured, and to the acceptance of which he should always look back with pleasure. He had heard much of the wealth, the intelligence, the respectability, and the liberality, of the Dissenters of Manchester; but the experience of the last few days had far outgone all his anticipations, highly as they had been raised. He had never sat in company with men of a more enlarged and enlightened liberality than those whom he had recently had the happiness of becoming known to in Manchester; and he could not help comparing with triumph their present situation to that in which they were placed at no distant period, when an enactment on the statute-book made it penal to deny the doctrine of the Trinity; when they were exposed to the outrageous violence of a mob for the crime of preaching the truth of God, the unity of the Divine Being. They had put down the clamour by which they were assailed, by their numbers, their intelligence, and, above all, by that moral conduct which was the best test of the soundness of a religious creed.—(*Cheers.*) They were also much indebted to what in his native land, he feared, had been hitherto wanting, cordial unanimity, and co-operation in every thing. There, it had been the unhappy effect of a mischievous worldly policy to divide the people in all things; but particularly in matters of religion. There, the Unitarians were a rope of sand. He believed there was a considerable shade of difference between some of the tenets held by the Unitarians of Ireland, and their brethren in England; he regretted it; but there were points on which, after the most careful examination, he was bound to differ from his Dissenting brothers: but he rejoiced they were not of such a moment as to prevent them all from being considered of the same household of faith.—(*Cheers.*)—and this he did hold, in this he did go with them, in his belief in the unrivalled unity and supremacy of the one God and Father of all. And where this great principle was recognized, all minor shades of difference must eventually be merged. If this foundation were well laid, there could not be much difficulty as to the superstructure. The unanimity which prevailed here, he was sorry to say, was banished from Ireland: and in the zeal that was there felt for the propagation of religious dogmas, the main object of the improvement of the heart was entirely lost sight of. To judge from profession and outward appearance, you would imagine that no human passion, no human interest, mix-

ed itself with their motives; that all was pure zeal for the propagation of the truth of the gospel. There was the perpetual excuse for persecution; it was the excuse of the Scribes and Pharisees of old when they compassed sea and land to make one proselyte, though when they had made him they found him ten times more a child of hell than before. St. Paul was extremely zealous when he was so busy in the persecution of the first disciples of Christianity. Queen Mary was extremely zealous when she ordered heretics to be burnt; and now that burnings and torturings were at an end, men were zealous that went about exciting religious rancour instead of endeavouring to repress the strife of angry passions, which was already too fierce. (*Cheers.*) He was glad to hear that, in this country, they knew nothing of this spirit; that religious inquiry was pursued with a temperate and philosophical spirit; but there the ignorant were the peculiarly illuminated; they had Popes in petticoats, and girls of sixteen were found determining that doctors of divinity were ignorant of the first principles of the Christian religion; so that Ireland was again entitled to her ancient name, and might be truly denominated the "Land of Saints." (*Cheers and laughter.*) This spirit was spread to an amazing extent. He hoped, however, that a time would come when they would have more unanimity and less saintship—more religion and less profession—more reality and less sound. (*Cheers.*) When he returned, he hoped to be able to teach his countrymen, from the example of what he had seen in Manchester, what could be accomplished by zeal, united with energy and a cordial co-operation. His visit to this country would then not have been unprofitable. (*Cheers.*) For those of his brethren who had suffered from the spirit of persecution to which he had alluded, he knew he should carry with him their cordial sympathy. In whatever they might have to encounter, it would be cheering to them to know that they had the sympathies of all the enlightened and liberal of this country. (*Cheers.*) He felt, however, that the very measure of intolerance from which they were suffering, would spread the seed of truth. In his visit to England, there was no reflection which gave him so much happiness as that it was because they were persecuted that he was received as he had been; and that he was strongly recommended to their kindness by the very circumstance which it was conceived would be prejudicial to

him and his brethren. The intelligence of this country had outgrown the spirit of intolerance; it would still grow larger, till all the puny bands and fetters that enthralled it were burst asunder; till it should be universally acknowledged that it was not in the power of man to compress the mind into the measure or figure of another's creed; and all should learn that the only acceptable worship was the worship of sincerity and truth. (*Loud cheers.*) If he could make every man a convert to his own faith, he should be well pleased to do so; but if it were in his power to compel every man to bow before his Maker at the same altar with himself, while his heart, and mind, and soul, revolted from his creed, he would feel that to use that power would be to dishonour God, to disgrace the Christian cause. He abhorred coercion in matters of opinion as an injustice to his fellow-man; but he abhorred it more because it was an insult to the Deity to tender to him, as an acceptable sacrifice, constrained lip-service in place of the devotion of the heart. (*Loud and renewed cheers.*)

Mr. POTTER having proposed as a toast,—“Catholic Emancipation, and may it soon be universally acknowledged that Civil and Religious Liberty are the only solid foundation of a nation's happiness,” there was a general call for Mr. MONTGOMERY, who after endeavouring in vain to excuse himself, rose and said, he certainly could be no Irishman, if, after the gracious manner in which the toast had just been received, and after the unequivocal expressions of kindness for his country which it had called forth, he could refrain from the expression of his feelings on the occasion. But such was the present unhappy situation of that country, that it was impossible to approach the subject without feelings of pain and the utmost embarrassment; and when he assured them that he rose without having had time for reflection, or any opportunity that admitted of his collecting or arranging his ideas on the subject, they could not be surprised that he rose with considerable reluctance. (*Cheers.*) The people of Ireland, he would venture to affirm, were a people by nature as well disposed, as kindly affectioned, as any people on the face of the earth. How completely perverted, then, must be that state of things which could efface and obliterate in the bosoms of such a people the finest lineaments of the human character; and present the melancholy picture of dark and jarring passions which that country now exhib-

bled! (*Cheers.*) Even religion was there perverted into a sword of persecution, a source of hatred and contention; the divisions of the country reversed the command of God to love their neighbours; and he seemed to be thought to manifest the highest love of God, who distinguished himself by hatred of his brother. (*Cheers.*) Yes, he grieved to say that it was an almost universal feeling, that what was called orthodoxy in religion was necessarily connected with hostility to the common rights of man. He was bound to observe that there were many and honourable exceptions among the Calvinists, for it was they who assumed peculiarly the merit of orthodoxy. He was happy in knowing many individuals of that particular doctrine, who were as ardently attached as any of the gentlemen who heard him to the cause of religious liberty; but still the general sentiment was what he had stated it to be. And what were to be the ultimate consequences to Ireland? The two strongest impulses of the human mind were put in motion; the passions of the people were roused by all the considerations that were involved in time and eternity; and they were assailed by the double persecution of religious bigotry and political intolerance. (*Low and continued cheers.*)

Some of the leading agitators, not many he rejoiced to say, but some were ministers of religion, (*shame, shame,*) and one clergyman, as they were aware, had gone so far as to say, in anticipation of a renewal of civil conflict, that he trusted, on the next occasion, they should not be left the alternative of Connaught. They did not understand the import of this phrase, and he would, therefore, explain it to them. At an unfortunate era in the history of their unfortunate country, when the Catholics were driven out of some of the counties in the north of Ireland, when their property was destroyed and their houses burnt by the fanaticism and bigotry of their neighbours, it was a common cry "to Hell or Connaught!" and the clergyman whom he had mentioned meant by this allusion that they were not to be allowed the alternative of Connaught; they were to have no shelter but in hell. The language was applied to the whole Catholic population of Ireland; it was not to its grossness or to its bigotry that he called attention, but to the horrible inhumanity of a proposal that thus proceeded from the lips of a minister of the gospel of peace, for the total extirpation of five millions of people (*shame, shame*).

This man, who was living in luxury by the sweat of the brow of the starving, wretched people of Ireland, trusted, that in the next commotion, out of five millions of people, there would not be as many left as would require a second correction. (*The room here resounded with expressions of horror and indignation.*)

The established clergy, he was sorry to say, were the chief promoters of Brunswick clubs, and the chief spouters at their meetings, the chief instigators of the oppression and coercion of the people. But this was not the universal character of the clergy of the Established Church, among whom there were many, and some, whom he had the happiness of knowing, who were the steady friends of civil and religious liberty. It was impossible to conceive how a country, managed as Ireland had been for centuries, could be happy. All possible modes of coercion, the scaffold, the gaol, exile, had been tried; still the people were not contented. (*A laugh.*) Something, however, might at last be done; for the people themselves were beginning to believe that a little law, a little liberty, and a little justice, would have a happier effect than coercion; perhaps the experiment would be tried; and as it was quite new it might succeed. (*Cheers and laughter.*) He really was surprised that in all the expedients that had been resorted to, the government had never, by any accident, deviated into the path of common justice and common humanity. He would venture to assert, that if it were at last tried, Ireland would be one of the most cheerful, happy, and prosperous countries in the world. She was blessed with a soil of more than ordinary fertility, a mild climate, with kind hearts and generous hands; a people who would be grateful even for justice. That the Catholics were degraded he admitted (he spoke of the lower ranks); it would be strange, indeed, if the pains which had been taken to degrade them had had no effect; but where you treated them with conciliation and kindness, you were sure to meet a rich harvest of gratitude. Nothing could be easier than for a British Statesman to secure himself such a harvest. His Majesty's visit had been regarded as an omen of peace, and he had then an opportunity of judging of the feelings which kindness would elicit from the Irish people. (*Cheers.*) Those were halcyon days; he was sorry that their hopes had been so soon disappointed. They had heard it reported that the Royal breast had been changed; he did not wish to believe it. The essence of

the British Constitution was, that all the subjects of the British monarch had equal rights; and if George the Fourth was a truly British monarch, he would be anxious to give them. He held that it was a libel on the king to say that he was unfriendly to the civil rights of any portion of his people; and he trusted that we should ere long see it refuted by his sign manual to a bill for the Emancipation of the Catholics. (*Cheers.*) The Duke of Wellington had recently told them that there were difficulties in the way, and that these difficulties were very great. He could not, however, believe, that they were perfectly insurmountable. The chief difficulty was the reconciling the rights of the many to the feelings of the few; but was this any difficulty in the way of men who were determined to do as they would be done by? Was it a difficulty for a Christian nation to do an act of justice? Perhaps, in the very next session of Parliament, the Bishops might free the Duke of Wellington from all these difficulties; they would tell the Lords that no temporary considerations should prevail against the immutable principles of justice and equity; (*cheers and laughter;*) and it was to be hoped, that when my Lords Eldon and Winchelsea heard these admirable Christian sentiments from the consecrated guardians of the Christian faith, they would acknowledge that their zeal had been too warm, and join in removing the scruples of their followers in the Upper House; (*renewed laughter;*) for it was there, in the seat of hereditary wisdom, that they had the chief obstacles to apprehend. The bishops would tell them that the measure was one by which the Protestant interest could not possibly be endangered, if, by Protestant interest, they meant the interests of the Protestant religion; and that, if dangers might accrue from it to the Protestant Establishment, their kingdom was not of this world, and such considerations had nothing to do with religion. For his part, he could not see how concession could trench on the integrity of the Protestant religion. Nay, these gentlemen must be aware that, by the continuance of these restrictions, they obstructed the progress of Protestantism. How was it possible, he would ask, that the Catholic, suffering from generation to generation under the Church, supporting it, and deriving no benefit from it, should love that Church? Could he believe that the Church was interested about his salvation that denied him the rights of a man? (*Cheers.*) He held, that the way to advance the Protestant religion was to re-

move the Catholic disabilities. There were a great many societies who had been engaged in the work of converting the Catholics; but they had only riveted the chains which they pretended to break. And why was this—why had they not succeeded? Because almost every man who had distinguished himself in the attempt was an enemy to the civil rights of the Catholics. No, the Catholic said, you pretend that your object is to save my soul, and confer an everlasting benefit upon me;—that may be; your professions are large, but the accomplishment of them is doubtful; but, as an earnest of your good-will, will you grant those civil rights which will be of great and immediate service to me here? No, is the reply; you are unworthy to receive such a boon; I will not give you the rights of a freeman, but I will give you salvation. Precisely such was the language which the conduct of our converters spoke to the Catholics. They asked for bread, and they gave them a stone; they asked for a fish, and they gave them a serpent. (*Loud cheers.*) Men could not be converted unless they were fairly treated. If he were about to make a convert, and were to commence by tying him neck and heels upon the floor, the subject of his polemics would not feel himself in a very comfortable situation; he would say, I am perfectly able to argue with you, but do not feel disposed for argument in my present situation; have the kindness to remove these cords. If I refuse; if I tell him plainly that he shall not be unbound till he is converted, that he must emancipate himself, I may talk over him to eternity, without producing any impression. (*Cheers.*) But if I assent to the fairness of the proposition; if I place him on an equal footing—if we stand on the ground of our common humanity, my arguments will have a fair chance; a man not wronged can scarcely look fairly in the face of his fellow-man without being moved with some sympathy for him; no hostile feeling steels the mind against conviction; and I thus may make a convert of a man by kindness, where, by a contrary treatment, I should have hardened him in error. There can be no conversion till there is justice; if this were conceded, the Catholics might then in time merge in the Protestant churches. He should delight to see them so merged; he did not, he could not approve their religious tenets; he wished to see them converted, but the first step to their conversion must be to grant them their civil rights. (*Immense cheering.*) This

question impeded every attempt at improvement. If any thing could be calculated to rub off the asperities of feeling that had been contracted, it would be mingling the opposed communities together in childhood; but by the present state of things, the Catholic children were driven into separate schools; and, from the cradle to the grave, they were brought up and lived in a state of alienation from their fellow-subjects. They were not even allowed to consign the remains of their friends to the grave of a Protestant burial-ground, without submitting to the humiliation of asking permission to offer beside that grave their prayers to their Maker. Distinctions must be preserved even beyond the tomb, and their very bones must not be allowed to be in juxtaposition with those of Protestants. Was it any wonder that the country was wretched? It was now objected to the Roman Catholics that they were violent in demanding concession. They had tried supplication, and they had tried it in vain; at last they had begun to think, that there could be no very substantial reason for their *living in forma pauperis* for their natural rights. They had assumed a bolder stand, and he honoured them for it. (*Applause.*) He, perhaps, could not justify every particular act, or every phrase, that had fallen from them; but these were the ebullitions of the feelings of nature rising up against injustice. Were he, as an individual, excluded, he would be as violent, perhaps more violent, than any member of the Catholic Association. Such violence, such energy, he held in honour—the man who would not struggle for his rights did not deserve to attain them. It was said, too, by some, that the body of Catholics felt no interest in the question; it might be that many did not; and if this were the case, it was another reason for extending to them their rights; if any Catholic were so degraded as to feel indifferent at being debarred from his rights as a citizen, it was necessary to elevate him to a proper sense of his own dignity by conferring those rights. (*Loud applause.*) He had detained them too long—(*No, no*)—but he must say a few words more. He had been gratified to learn, since he came to this country, that the intelligence and respectability of the country at least were decidedly favourable to Catholic Emancipation; he had been much gratified by the highly satisfactory proofs he had received of this fact, because the country was frequently asserted in Ireland. He had a most satisfactory proof of it in

the manner in which the toast had been received that night in that room. He might state the fact to his countrymen, that the toast had been given at that numerous and intelligent meeting, but could convey to them no idea of the benevolent enthusiasm with which it had been received. "Oh!" exclaimed Mr. M., "that the plaudits with which you heard it announced, could be heard in every valley and in every mountain of my native land! Oh, how it would cheer them!" The Rev. Gentleman proceeded to observe, that the Unitarians of Ireland, as well as of England, were favourable to emancipation. The Evangelical party, he must again say, generally were not so; but even among them a more liberal spirit was springing up, and he hoped that it was a good omen of a coming modification in their religious spirit. He was persuaded that a man who was tolerant in politics must be tolerant in religion also; and that the man who was tolerant in religion, would be tolerant in politics. Mr. Montgomery, after a complimentary and humorous address to the Chairman, sat down amid long and loud cheers from every quarter of the room.

On Tuesday evening, the children of the Sunday-school connected with the chapel, to the number of 160, received their annual treat. The refreshments consisted chiefly of the remains of the dinner on the preceding day. An address was delivered to the children and their teachers by the Rev. W. Hawkes; after which, the minister of the congregation distributed the prizes which had been allotted to those children whose conduct merited approbation.

Already, much permanent good has been effected by the erection of the Salford meeting-house: great have been the advantages conferred by the Sunday-school on the poor children of the neighbourhood; the labours of the minister have increased the congregation to at least 150 members; and it is our fervent hope, as it is our confident expectation, that a large and highly useful society will eventually be formed.

Dinner to the Rev. H. Montgomery.

THE Rev. H. Montgomery having been induced to extend his visit in this country from Manchester to London, the opportunity was eagerly seized by the friends of Religious Liberty to shew, by some public testimony of respect, how highly they appreciate his character and the services which he has rendered to the cause of Truth and Freedom. It was resolved

to invite him to a dinner, at which that worthy veteran in the same good cause, Mr. Sturch, was requested to preside, and which accordingly took place at the Albion on Monday, January 5th. We regret that we cannot, by a more perfect report of the proceedings than that which is subjoined, convey a better idea of the pleasure with which this inestimable, eloquent, and intrepid friend of his species was greeted by an assemblage of about one hundred persons, consisting chiefly indeed of Unitarians, but amongst whom, we understood, there were also Dissenters of other denominations, Episcopallians, and Roman Catholics. The entrance into the room of the venerable Charles Butler, Mr. Blount, (the Secretary of the British Catholic Association,) and Col. Stonor, was cordially and enthusiastically cheered.

After the cloth was removed, the Chairman gave,

"The King—may his reign be long and happy—happy for himself and happy for his people." (*Drunk with three times three.*)

"The Duke of Clarence."

"The Duke of Sussex, the zealous and consistent friend of the rights of conscience." (*Loud cheers.*)

The Chairman then said, "Gentlemen, you are aware that while we meet here as friends of liberty in general, and more particularly of that branch of it commonly called religious liberty, we also assemble to pay the tribute of our approbation to the gentleman who has done us the honour to be our guest. He has the claim of having employed his talents, and these are of a most superior description, in advocating the cause which we are anxious to support. He has laboured, gentlemen, to discharge his duty, and to render himself a blessing to mankind. And this is the way in which we ought to make an acknowledgment to Heaven for the gifts and advantages with which we may have been endowed. If we have knowledge, we ought to communicate it; if we have learning, we ought to teach; if we have light, we should let it shine; if we possess what we consider just religious principles, we are called upon to make them known. Of this description, gentlemen, is our excellent friend. Although I have for some time known his character, until yesterday I never saw his face. But all who had the pleasure and the profit of hearing the discourses which he then delivered, must have been convinced that he is such as I have described. They will not doubt that he is able and zealous,

desirous of diffusing light and liberty, and by that means of benefiting his species. Speaking of light and liberty, gentlemen, reminds us of their opposites, ignorance and bigotry. Yet we are not wanting in considerations which ought to console us under the existence of those afflictive evils. Learning and science have done much to free the world from their influence, and they have been compelled to retreat before the advancing spirit of the age. We have been gradually improving for the last 200 years; and there can be no doubt that the principles of religious liberty are now more extended and better understood than at any former period of our history. This affords a cheering prospect that light and liberty, and their attendant, happiness, will yet spread themselves, not only in these kingdoms, but over the whole world.—The labours of our excellent friend have a direct tendency to this consummation. Every gentleman present will, I am sure, be glad to pay a tribute of respect to a man of this description, and will join cordially in drinking his health."

"Our esteemed guest, the Rev. H. Montgomery, the able and intrepid advocate of Religious Liberty;—our best thanks for his past exertions, and our earnest prayers for the success of his future efforts."

MR. MONTGOMERY.—"Mr. Chairman, although this is one of the happiest moments of my life, yet can I not deny that I feel much agitated, indeed I may say oppressed. To meet opponents is an easy task; but I feel at this moment how difficult it is to bear up under the kindness of friends. I am aware that I can return no thanks adequate to the compliments this evening paid me; and however gratifying the present scene may be to me as an individual, yet it is a melancholy reflection that any man should be considered entitled to thanks for defending the great cause of civil and religious liberty, or that such a cause should need defence in the British islands, and in the nineteenth century. For myself, my conduct has been much overrated. I have no merit in what I did. I only followed the dictates of conscience, and in the happiness which results from that, have found my best reward. I have obeyed the voice of Nature, which tells me that I am free. The laws of my country proclaim that my body shall be untrammelled, that it shall not be bound in chains, nor flung into a dungeon; and shall I surrender the freedom of the immortal mind? I am a Christian minister, and I have but obeyed the command of my Master to stand

fast in the liberty wherewith he has made us free. From my childhood I have been most fortunate. 'My lines have been cast in pleasant places.' At every step of my journey, favours have been showered upon me. I know that I have been charged with thinking too highly of human nature; but I do maintain that one who has been loaded with so much kindness, can hardly think too highly of his species. My earliest infancy was blest with a parent, now, I trust, removed to a happier world, who instilled into my youthful mind the lessons of universal love. I have been placed to minister in holy things amongst a people in whom liberality is a feeling as well as a duty; and never have I proposed to them one single measure calculated to advance the cause of freedom, or the welfare of mankind, in which I have not been outrun by their philanthropic zeal. Where, then, Sir, lies my merit? My interest and my duty are the same; and, in doing right, I but promote my temporal as well as everlasting welfare. But there are others who have made a real sacrifice; men whom no bribe could purchase, no threats deter. When danger frowned upon them, and ruin hung over their earthly prospects, they made light of all, and clung to their integrity. It is to them, through me, this compliment is paid. Oh, how they will be cheered by the voice which will reach them from this assembly! They will learn the sentiments cherished towards themselves; they will feel that you are met to do honour, not to an individual, but to a cause. Our church is now in a melancholy condition. Political and religious bigotry have been mingled together; and those who foment the persecutions amongst us, have made it their policy so to conjoin the two principles, that scarce an individual is now held orthodox who is not also an enemy to the civil or religious rights of his fellow-men. Shame upon Presbyterians! the men who make it their peculiar boast that they are free; who pride themselves on being not merely Protestants, but Presbyterian Protestants. The Synod of Ulster had long continued liberal. Our young men received the best education which we could bestow, and were permitted to minister wherever they met the wishes of the people, on the simple engagement of diligently studying the word of God, and diligently teaching its precepts. Our body became thence respected, and we looked, in fond confidence, for a continuance, nay, even an improvement, in our liberality and zeal. But, alas! the scene has become changed. Political intolerance

has warped our passions, and engendered religious persecution. For this, other churches might perhaps have some plea—where shall we find one for a body whose distinctive character ought to be independence? Uniformity of faith is the pretended object; but how is real uniformity to be produced? Not, Sir, by loading the mind with trammels, or teaching it to writhe under the weight of its shackles, but by giving full play to its powers, by allowing it fair and free discussion. By comparing our sentiments with those of our neighbours, we may perhaps learn to agree in opinion; if not, we shall at least learn the second best lesson—we shall agree to differ. The attempt to controul opinion is vain. It is not a subject for human legislation. But what is this faith whose value is thus set over all things? Sir, it is the simple conviction of the mind, arising from the force of evidence. It is not formed by us. We must believe according to the weight of evidence submitted to our consideration. It is in religion as in the records of history, or the relations of a traveller—our opinions, our belief, our faith, are not in our power; they do not depend on us. We are like a jury inclosed in their box: the formation of our opinion depends entirely on the evidence. We may deserve credit for giving our verdict honestly, but we deserve none for forming the opinion contained in that verdict. The only influence which we can exercise over our faith, is in the industry with which we seek for proofs, and the candour with which we apply to their consideration. We cannot change it at will; we cannot change it at all, but by finding new evidence. Our industry must arise from sincerity, and this is the quality which we are taught to believe that God values. A pure and honest heart is precious in his sight; and I do believe that every sincere worshiper, whatever the complexion of his creed, is as acceptable as the man whose sentiments coincide more peculiarly with mine. For my own part, I am not accustomed to stand forward as an accuser of the brethren; and I also suspect the honesty of those who are too ready to charge others with treachery and insincerity. By interfering with the faith and minds of our neighbours, by passing penal enactments, man oversteps his commission, and assumes the prerogative of the Almighty. If either penalty or reward be attached to the holding of a particular creed, then must truth and pure religion be injured. Such a mode of coercion may alter our profession—does it alter

our belief? Why seek to constrain the opinions of men? It but adds one crime to another, and aggravates moral guilt by creating religious hypocrisy. Such has been the result in the Synod of Ulster; a dreadful havoc has, I fear, been made of sincerity; yet I cannot refuse to feel for those whose timid hearts, unable to bear the prospect of ruin that threatened their families, yielded to the storm, and refused to own the cherishing of unpopular opinions. I am far from praising them, for their conduct was not right; but I account them objects of sympathy and compassion—and, oh! what father, what husband could blame them for feeling for their children and wives? But what shall we say of those who have seduced them from the path of duty—who have forced them into conduct so revolting? Yet, let not the Synod be judged by its public acts. There are in it many, even of the Calvinists, who have been victims to circumstances, and abhor the late measures of tyranny. There is a better spirit abroad, and better times are coming. Persecution has produced its usual effect; and as its blood-stained hand in former times sowed the seeds of free inquiry and truth, so, in the present instance, the attempt which has been made to compress the consciences of men, has produced a resistance which cannot be overcome. Presbyterians, and Episcopalians, and Catholics, are receiving more honourable impressions, and justice is making rapid progress. Bigotry is peculiar to no sect; intolerance grows from human passions, and has disgraced the conduct of every church endowed with power. Well may the Arians be thankful that power has been absent from their body, and that it has not, by its presence, corrupted their clergy, whose spirit of benevolence should always be in advance of the age. But halcyon days are before us. Even the despised Unitarians may hope for better times. I rejoice to find that there are in this room men of so many various persuasions, Calvinists, Episcopalians, Unitarians, and Catholics. Sir, I love my own opinions, for they are those of conviction. I love them, too, because they have suffered a little persecution. But I love them still more, from the spirit which I have seen manifested throughout England, by my fellow-believers in the simple unity of God. I do indeed rejoice in my visit to this country; and, anxious as I am that my native island should obtain its full measure of esteem, I must acknowledge that England, as she is the first of the world in wealth and greatness, so is she the first in in-

telligence and moral worth, if the men with whom I have associated since my arrival may be regarded as a fair specimen of her people. On my return, I shall gladden the hearts of my brethren by relating my reception this evening; it will shew them the feeling cherished by the liberal, of all parties, towards them; and they will not be insensible to the approbation of the wise and good. Our peculiar opinions, I believe, are gaining ground in Ireland; and we intend to press them, not by penal statutes, (for thank God! we have not the power, but) by fair investigation. I hope we shall make many converts, for I believe that we are in the right. If we are not, I hope our errors will be corrected by our opponents. We will hardly have much indisposition to embrace a belief which will be at once more true and more profitable. There may be difficulty in converting a man who, by changing his opinion, must forfeit a mitre, or a splendid income, or a high popularity. No such obstacles can oppose the chance of our conversion; for to many of us it would be exceedingly convenient. At last Synod I proposed a joint publication, to contain the avowed sentiments and arguments of both parties, which should be divided equally between both, and make our differences as plain as any one of you, gentlemen, who is in business, is accustomed to see the Dr. and Cr. side of an account. The offer was declined—and why? Because they dreaded the circulation of our poison. We, on the contrary, felt confident of the strength of our antidote, and were willing to take the chance of all the harm which their poison might do to us. I understand that since I left home, my challenge has been accepted by one of the Calvinistic party. For myself, as an individual, I have no time for filling half a pamphlet monthly, nor do I see what benefit could result from a contest with an individual of that body; but I do again proclaim, that if they will come forward as a party, my friends and I will meet them in a fair and friendly contest, and may victory abide with truth. If we are wrong, the sooner we are conquered the better, provided it be by reason and not by penal statutes. Sir, again from my heart I thank you. I regret that I was so badly prepared; but I never could prepare a speech. And, in truth, it is almost distressing at the very moment we are the objects of kindness for which we are grateful—when we are the most anxious for becoming utterance and language—when we would

give the world, just to tell what is within us—at this time, above all others, so capricious are our feelings, the power is denied. This great compliment is undeserved by me; but I know that it is paid to the principle, not to the man. I know that is intended to produce its impression in another place; and happy do I feel to think of the good which may result to Ireland from this manifestation of the sentiments of so many distinguished men." (Mr. Montgomery was repeatedly cheered in the delivery of an eloquent and splendid speech, of which we have found ourselves totally unable to afford more than a faint outline. He concluded by proposing the health of the Chairman, in very complimentary terms, and resumed his seat amidst loud and long-continued applause.)

The Chairman returned thanks at some length, and alluded, with much spirit, to the progress of liberal opinions at the present day, as contrasted with what he remembered to have seen about thirty years since.

Mr. YOUNG rose to remark, that, notwithstanding the manner in which the Chairman had blended together civil and religious liberty, there was one very important distinction between them. Of civil liberty a portion may be rightly and wisely sacrificed for the security of the rest. No such compromise can take place in respect of religious liberty. The right of worshiping God according to the dictates of our consciences is, from its very nature and to its whole extent, personal and inalienable.

The Chairman then gave—

"The Rev. Mr. Aspland, and thanks to him for having first proposed this Meeting."

Mr. ASPLAND said, that he might truly express his concern at being singled out for this mark of honour; but it was, perhaps, more becoming that he should bow to the authority of the Chairman, so generously exercised, and so flatteringly supported by the respectable company before whom he stood. He would not presume to apply to himself in the letter the complimentary expressions that fell from the chair; he accepted cordially, however, the kindness which prompted them. Similar kindness he had been accustomed to receive from the same hand for a long series of years. Amongst other pleasant recollections of his first pastoral connexion with a congregation at Newport, in the Isle of Wight, not the least was, that it had introduced him to the acquaintance and friendship of the Chairman, whose re-

spected father he had there, after some interval, succeeded. He well remembered the encouragement he felt as a young minister from the respect and gratitude always testified by the members of the congregation to the memory of Mr. Sturch, to whose name the epithet "good" was commonly attached; and he doubted not that he might appeal to the present minister of the congregation, (Mr. E. Kell,) whom he saw in the room, to bear witness that the venerable pastor is yet spoken of by the survivors of his flock as an example of high integrity, sincere piety, and warm benevolence. Such a name the Chairman had inherited, and no one that knew him needed to be told, that it had not been sullied in his keeping, but had acquired new and more public honour. (*Applause.*)

Mr. Aspland confessed that he had taken a willing part in calling the present meeting, and after what they had heard, who of them did not rejoice that it had been called? Their guest had been well known to them by name and character. They had admired his talents, sympathized in his zeal, and applauded his eloquence. Looking on from a distance, they perceived with satisfaction and delight his mingled wisdom, firmness, and temper, and their spirits went with him in the noble contest which he was maintaining against bigotry and persecution. One of his antagonists in the Synod of Ulster had asked by what free-masonry Mr. M.'s party knew one another? He (Mr. A.) would tell the querist:—the love of religious liberty, that beams in benevolence from the countenance, and that drops from the tongue in accents of charity, is the true, the moral free-masonry that brings and keeps together all wise and good men of all nations and all churches. Of this free-masonry the sign is never mistaken. Their guest came among them shewing the token; they knew and hailed it; and in their name the master of their lodge of religious freedom, the worthy Chairman, had hailed him as a friend and given him the right hand of fellowship; an earnest, the speaker hoped, of the time, not far distant, when the love of religious liberty would be the bond of union throughout the world, and when, through the influence of this sentiment, every man, into whatever country and whatever temple he entered, would be welcomed as, in the most important sense, a brother. (*Loud Applause.*)

In this testimony of respect to Mr. Montgomery, the company meant also to testify their regard to the truly estimable

body of men with whom he was associated in the defence of the rights of conscience; of whom, indeed, they had no personal knowledge, but for whom they must ever entertain the esteem and gratitude that is due to the champions of intellectual freedom. Amongst these, he (Mr. A.) must be permitted to select one name, which was distinguished by being the mark at which bigotry had specially aimed its arrows. He referred to Mr. Porter, whom a cruel party-spirit had tried to wound through his feelings and anxieties as the provider for a family: but the integrity of this good man's conscience was invulnerable; he had shewn himself ready to sacrifice every thing for truth and liberty, and was at this moment more firm and more ardent than ever in his resistance to intolerance and oppression. His character entitled him to their admiration; and on this occasion it was impossible to overlook that he had a representative amongst them, in a gentleman near him, his son, the pastor of one of the liberal Dissenting congregations in the metropolis, who had already given proof of his devotion to the cause maintained by his honoured father, and for whose future growing usefulness and reputation he (Mr. A.) begged to express, and he was sure the company would be eager to join in the expression, his most fervent wishes. (*Applause.*)

We are not uninterested spectators (continued Mr. A.) of what is passing in Ireland. What belongs to one man's conscience concerns every man's conscience. The attempt to revive intolerance amongst the Protestant Dissenters of the sister island is only an experiment. Let it succeed, and we are no longer safe. The enemies of Religious Liberty there know full well the import of the rhyming maxim, rife in the mouths of our fathers about two centuries back,

He that would England win,
Must with Ireland first begin.

The bigots have begun their practices in Ireland, but our eyes are open to their artifices; we are upon our guard, and the present meeting is a cheering pledge that England will not be won.

Mr. Aspland alleged another reason why the major part of the company took some interest in the proceedings of the Synod of Ulster: they too were denominated (with what propriety he would not say) Presbyterians, and as friends of Religious Liberty must be anxious to renounce the intolerance that had been or might be associated with the name,

He lamented to admit that Presbyterians had been persecutors, avowed persecutors, and persecutors upon principle. He would read a short extract from a sermon preached before and published by order of the Long Parliament: the preacher was high in favour with both parliament and people, was one of the Assembly of Divines to whom the world is indebted for the Confession of Faith and Catechism, the still idolized standards of orthodoxy, was one of the formidable body of inquisitors called Tryers, and was moreover Assistant to the Commissioners for ejecting heretical and scandalous ministers and schoolmasters in London. His name was *Obadiah Sedgwick*. The title of the sermon was "Au Arke against a Deluge," and towards the conclusion of it, the preacher thus delivers himself:

"Lastly, for God's house, I humbly conceive, that the arke to save it may be made, as times now are with us, of the following act of yours—your abhorring of the mentioning, yea, of the very thoughts of tolerating, all opinions in the church. This were such a monstrous prodigy! Such an intolerable way of confusion! Such a mocking of the people of God! Such a mocking of God himself, to whom we have all solemnly engaged our utmost for uniting in doctrine, and uniformity in discipline; such a speedy grave for the kingdom and church, that mischief itself could not easily dig the like. Such a spirit to revive Arianism, Pelagianism, the Turkish Alcoran, the Popish host, &c. And yet I have seen printed books for this purpose. For my part, Right Honourable! I should rather wish to be in my grave than to behold such an intolerable toleration."—He then refers with evident satisfaction to the fate of "that monstrous heretic, Servetus," towards whose most foul murder the intolerants of succeeding ages have always cast a longing, lingering look, meaning that his honourable auditors, then wielding the power of the nation, should act up to this notable example of zeal "for God's house." He (Mr. A.) did not know whether the majority of the Synod of Ulster were well read in Obadiah Sedgwick; they were certainly the heirs of some portion of his spirit. They were accustomed to reproach the minority with being followers of the *new light*; he (Mr. A.) had given the company a specimen of the *ancient darkness*, and let the Synod have all the honour belonging to them that "love darkness rather than light." (*Much laughter and applause.*)

Presbyterian as he was nominally, (Mr. A. continued,) he had no great liking for synods; all ecclesiastical bodies having power were prone to intolerance, and an intolerant synod was in his view much the same as a *Brunswick Club*. The Brunswick Clubs cry out "Protestant ascendancy," meaning the domination of a faction; synodical clubs cry out "Orthodox ascendancy," meaning precisely the same thing. Let them succeed and grow in power, and both would trust in the end to no argument so much as the *argumentum baculinum*, which is in mother English, *club-law*, the favourite law of all clubs, however named, which have been formed for the purpose of interfering with conscience.

It would seem (said the speaker) that as far as regards bigots the great men of every age and country have lived in vain. Would those that are so intent upon orthodoxy but consult the master-minds of our race, they would learn that important as faith is, there is one thing still more important, and that is charity. Upon this subject he would refresh the memory of the company with the words of John Milton, one of the truly noble of the earth, who stood forward ages before his contemporaries, and of whose greatness there was this proof, that it grew with the succession of time. In his own peculiar language, rising to the level of his exalted thoughts, this writer for posterity had said, that "Charity is the high governess of our belief;" that "the true way of knowledge is to hold that for truth which accords most with charity;" and that "God hath put all things under the feet of his Son, but his commandments he hath left all under the feet of charity." (*Cheers.*)

If, however, the intolerant will not take lessons from the great masters in the school of moral and divine wisdom, let us abandon them (said Mr. A.) to the lash of satire. Their *tests* will cease to be formidable when they become ridiculous; and there was not a more biting satire upon the shibboleths of religious party, than in one of the homely tales of the Spectator, full of Addison's sly and quiet humour. On the taking of Namur by King William, a loyal justice of the peace, of Coleshill, in Warwickshire, resolved to celebrate the victory by rustic games and sports. One of the entertainments was a grinning match, and a gold ring the prize. The candidates shewed themselves in succession upon a table, and after several had tried their powers, up rose one who was in those times a malcontent, a great master in

the art of grinning, but excelling particularly in the angry grin, inasmuch that he was said to have made half a dozen women miscarry. He no sooner began his feats, than the gold ring was adjudged by common consent to be his. In this crisis, it was whispered in the ear of his worship, that the fellow who was grinning in his face was a Jacobite; upon which the Justice, unwilling that a disaffected person should carry away the prize and obtain the reputation of being the best grinner in the county, ordered the *oaths* to be administered to him, which the grinner refusing to take, he was set aside as *unqualified*. (*Loud laughter.*) There is a moral in this mirth. The application of it to the case of parties in Ireland is unhappily too natural and just. Oppression, abetted, if not carried on, by the Presbyterian as well as Episcopalian Orangemen of the North, makes the mass of the Irish people look sour and complain, and this very sourness and these very complaints are alleged by their oppressors as proofs that they are not qualified for the enjoyment of civil rights.

The state of Ireland at the present moment (concluded the speaker) is fearful and appalling. A heavy responsibility is upon our rulers. Their policy in this matter will probably affect the condition of the whole kingdom for generations. They may wish for an *oblivion* of Irish claims, but the thing is impossible, and every day's experience shews that to attempt to forget Ireland is to neglect the dearest interests of England. It is bigotry that divides the two countries, and as long as this is cherished by the government, or suffered to live, there can be no cordial or real union between them. An old tradition runs, that there was once a contention between Scotland and Ireland for an island lying contiguous to both, and that at length the dispute was ended by this singular agreement, that a snake should be put upon the island, and that if it lived, Scotland was to be the possessor, if it died, Ireland. The story is a warning. A contest there is between Ireland and a faction, a faction subsisting partly here and partly there. The serpent of religious bigotry is thrown by the faction into the quarrel. If the snake lives, (which Heaven forbid!) Ireland dies; if the snake dies, and die it must, for no venomous reptile can long live in the land of St. Patrick, Ireland lives, and in her life England will refresh and prolong her own. (*Continued cheering.*)

The Chairman then proposed the healths of the "Rev. Mr. Fox, Dr. Car-

penier, and the other ministers present."

The Rev. Mr. Fox spoke nearly as follows: "I have been sitting, Sir, at this table, not only without any intention to take any part in the business of this evening, but with a fixed purpose not to do so; not from any feeling of indifference to the person or cause which has called us together, but because my state of health, and the fatigue which I have had occasion this day to undergo, leave me little ability for so doing. The manner, however, in which you, Sir, have introduced, and this company received, the mention of my name, has left me no option. (*Applause.*) Most certainly indifference either towards the person or the cause can find no place in my heart; for what could more deeply interest me, and I presume all those who are now here, than an opportunity of paying this well-merited tribute of respect to a man who, in his own country, has in the best manner fought one of the best of battles in one of the best of causes? (*Cheers.*) And who, by argument the most clear, and eloquence the most over-powering, has defended the cause of religious liberty at a time when principles were opposed to principles in the most naked, open, and uncompromising manner. (*Cheers.*) When a contest was arrayed forth to ascertain whether men were allowed to form and express their own opinions, and act as independent members of the Christian Church, or whether they were to be placed under the yoke, crushed into submission, and trampled upon by a spirit so intolerant and fierce that, if utterly unchecked, we might almost expect that it would revive all the worst scenes that have taken place in that unhappy country, and conduct by easy gradations from penalties and excommunications, once more to the pitch cap, the triangle, and the scaffold. (*Applause.*) I therefore feel grateful, in common with you all, to a man who so well, so ably, and so admirably resisted this state of things on an occasion which embraced the dearest of causes—for what can be more dear to us than the defence of Religious Liberty, which carries with it the defence of Civil Liberty, and the defence of all on earth that is conducive to human happiness? (*Applause.*) I trust that the influence of this meeting on his mind, and on yours also, will be that of encouraging increased devotion to that cause with which our best interests, and the best interests of all mankind, are bound up. (*Applause.*) In supporting this, we shall

be led to exercise our minds vigorously on important subjects, teaching ourselves to rise into the true dignity of human beings, and be attentive, not only to our rights, but our duties, by asserting the one and discharging the other.—In the same proportion that we obtain or extend Religious Liberty, do we advance the safety, prosperity, and happiness of our country; and I, therefore, trust, that we shall be devoted to it in all its ramifications.—Sir, we must assert these principles, not only for ourselves, but for others, however they may differ from us, either minutely or remotely, in their religious creeds. We have gained the Repeal of the Test and Corporation Acts, but we still have to demand, in the face of the Legislature and the country, that freedom for others also. (*Cheers.*) We, Dissenters—we, Unitarians, did we not shew ourselves most earnest and determined as to that particular case into which the general question of Religious Liberty may now be considered as resolving itself; did we not identify ourselves with the cause of Catholic Emancipation (*loud cheers*); did we not enter heart and soul into the great attempt that is now making to strike the final blow at bigotry and intolerance, we should shew ourselves the most selfish, the most despicable, the most vile, and the most degraded beings that ever crawled on the face of the earth. (*Great Cheering.*) In our own success, which we have been so fortunate as to obtain, and in their conflict which they still have to maintain, and in which we must summon every energy to co-operate with them, we still have the same star to guide us; we are still sailing in the same vessel; and whether we bear our course triumphantly, or, on the contrary, are battered or driven about, and seemingly overpowered, our duty will still be the same; we shall still have to see that, in the hour of victory, our flag be not sullied by exclusiveness or selfishness; and in that of defeat, if defeat must unhappily be again experienced, we must copy that brave American captain, of whom his monument records, that after his masts were gone overboard, his cannon disabled, and himself mortally wounded, he exclaimed with his expiring breath, 'Don't give up the ship.' (*Great Cheering.*) Let us then hold on; every thing seems to augur an ultimate triumph; but whether it be gained or not, still our duty is plain. (*Hear, hear.*) The wise man says, 'There is a time to be silent, and a time to speak.' On this

vital question of religious liberty, the time to speak is so long as life and breath hold with us; the time to be silent will come when we are in our graves." (*Applause.*)

Dr. CARPENTER read and commented upon some extracts from a letter from Lord Holland, expressive of the Noble Lord's opinion as to the course which it became Dissenters to pursue in the present state of the Catholic Question; and of his confidence in their promoting, by the part they would take in the discussions now going on, both local and general, on this topic, the extension to others of the rights which had recently been recovered by themselves.

On Mr. Towgood's health being drunk, that Gentleman briefly returned thanks.

The next toast, and it was drunk with continued cheering and applause, was, "The Marquis of Anglesea, and may there be no ascendancy in Ireland but the ascendancy of just and equal laws."

Mr. CHARLES BUTLER's health was drunk, upon which that Gentleman returned thanks. He said, that the whole body of Catholics to which he belonged, and that he himself, were highly honoured and obliged by the manner in which they had been mentioned, and the expressions in favour of Catholic Emancipation which had been used by several of the gentlemen present, and by the manner in which these had been received. He mentioned that he was in his seventy-ninth year; that in his twentieth year, he had attended the trial of a Mr. Mahony, a Roman Catholic clergyman, who was condemned to perpetual imprisonment for baptizing a child after the Catholic rite; and that, about the same time, he had attended the trial, at the Old Bailey, of the Hon. James Talbot, a brother of the then Earl of Shrewsbury, for saying mass; and who, if the case had not failed for want of evidence, would have been sentenced to the same punishment. He had advocated the cause of Catholic Emancipation during half a century, and had always advocated it on the broadest principles of civil and religious liberty—on principles equally applicable to every denomination of Christians—to Lutherans, Calvinists, Arminians, Presbyterians; and last, but not least in love, Unitarians. Mr. Charles Fox had once sent to him, and asked him what was the best ground upon which he could place the cause of Catholic Emancipation. He told Mr. Fox that it was, that the state

had no right to deprive any persons of any of their civil rights on account of their religious principles, if these were not contrary to allegiance, good order, or morality. "No, Sir," Mr. Fox replied, "this is not the best ground; the only true and real ground, and such as is impregnable in every part, is, that *action*, not *principle*, is the object of penal infliction;" that "principle, till it is carried into action, is no more than thought;" that "God rewards good thoughts, and the devil punishes bad ones, and these should be left to him." He had mentioned the trials which he had witnessed in the twentieth year of his age. In his seventy-eighth year, he had witnessed the noble legislative enactment for the repeal of the Corporation and Test Acts,—an event at which none of his Majesty's subjects, not even the persons benefited by it, more sincerely rejoiced than the Roman Catholics. He declared that what had passed at that meeting would never escape his or their memory or gratitude. Before he sat down he begged to appeal to Mr. Blount, to confirm the truth of his representation respecting the feelings of Catholics towards Dissenters.

Mr. BLOUNT expressed his gratitude to the Meeting for the flattering reception they had given to the mention of his name; he assured them that no event had occurred for years which had been so grateful to the Catholic body as the recent repeal of the Sacramental Test; that the Catholics had used their best endeavours to promote its attainment. The highest in the body, as well as others of every class, had pushed forward to sign petitions to Parliament in its favour; and he knew no instance in which a signature had been refused. It had been insinuated to them that the Catholics were not following the course, in so doing, the most conducive to their own interest—that they were assisting to diminish the mass of public discontent, and eventually ruining themselves. The reply of the Catholics universally was, No dread of consequences or measures of expediency shall induce us to be unjust, or to sacrifice the principle which we have laid down as the line of our conduct; namely, that no human power was entitled to interpose between man and his Maker, by imposing civil disabilities on account of religious beliefs; and that the Catholics would submit to any evil rather than abandon this sacred principle. (*Loud cheers.*) That in this instance, however,

they feared no evil consequences to themselves; they were convinced that those who had been so lately the victims of exclusion, would not, now they were relieved from their own fetters, seek to rivet the chains of others. (*Great cheering.*) The best proof that could be given of the futility of such fears, was to be found in the meeting he had the honour to address. Mr. Blount sat down amid loud cheers from all parts of the room.

"The London University" was drunk; upon which

Mr. Professor PATTISON returned thanks, and urged the necessity of universal education, which he thought would be the best promotive of civil and religious liberty.

Glasgow Unitarian Chapel.

ON Thursday evening, the 8th of January, the anniversary of the Unitarian Congregation, Glasgow, was held in the Assembly Rooms. Upwards of 160 individuals, male and female, drank tea together. The Honourable D. G. Hallyburton, of Pitcar, had been requested to preside on the occasion; but in his unavoidable absence, the Rev. George Harris was called to the Chair. The meeting commenced with prayer, and after tea a hymn of thanksgiving was sung. Various sentiments connected with the progress of knowledge, the prevalence of liberty, the cause of uncorrupted Christianity, Catholic emancipation, and the diffusion of Christian charity, were proposed, and called forth animated addresses from various individuals connected with the congregation, and from some of the English students attending the University.

Early in the evening an address was delivered by Mr. Smeaton, in the name of the congregation, to their honoured and respected pastor, on the conclusion of his first engagement with the society. The address commenced by stating the difficulties which would in any country, and in circumstances however favourable, have impeded the progress of Christian reformation, and enumerated the peculiar obstacles which, in Scotland, opposed the prevalence of opinions inimical to old and long-cherished doctrines. It then detailed the situation of the society previously to Mr. Harris's acceptance of the invitation to become their minister; and expressed their thankfulness to God for the success which, under his protection and blessing, had already attended the indefatiga-

ble labours of their pastor. "The schools," the address continued, "which you attempted permanently to establish, and to which you devoted, not merely on the Sundays, but on two evenings during the week, no inconsiderable portion of your time and attention, and which, while they continued, were productive of considerable benefit, and the good effects of which we still perceive, and many gratefully acknowledge; the formation of a society justly denominated the Benevolent Society, cheering the chamber of sickness, and relieving the necessities of poverty, and binding together by the Christian law of love, the rich and poor of the congregation; the publication of 'The Christian Pioneer,' the organ of our sentiments, the explainer of our principles, and the channel of communication for inquiring minds of all denominations, the clearer away of misrepresentation and obloquy, and the precursor of better views and brighter prospects; the reduction of that incubus on our former efforts, the debt on the chapel, which, through your unwearied labours, aided by the generosity of our English brethren, will, we hope, be speedily reduced to at least one half of its past amount, thus accomplishing, in this respect, as much as had been effected in the preceding fourteen years; the attempts made by you to aid the infant congregations in our neighbourhood, strengthening their hands, and encouraging their comparatively isolated efforts; the kind attention manifested to all of us, whatever may be our relative condition in the world; the labours of friendship, and the instructions of social intercourse—all demand our warmest praise, and have our esteem, respect, and affectionate gratitude."

The address went on to state, that, aware of the sacrifices made by Mr. Harris for the promotion of Christian truth and righteousness, the society would not bear their testimony to those exertions in words alone, but begged his acceptance of a purse, containing a mark of their esteem and attachment. "We should have rejoiced," say the congregation, "had it been more proportioned to your labours, and to the sense we entertain of their worth and their importance. But we are satisfied you will accept with pleasure what has been contributed with cheerfulness, and that the motives which prompted our offering will enhance the value of the gift." Expressions of the hopes of the congregation, that the continued union between them and their pastor would prove a lasting source of

comfort, improvement, and happiness, concluded the address.

The reading of the address was accompanied by warm and unanimous applause: and Mr. Harris replied in a tone of strong feeling and impassioned eloquence, which was rapturously cheered. Every mind seemed impressed, and every heart animated to renewed and persevering efforts in the promotion of scriptural inquiry, and the progress of religious knowledge. The whole evening was spent in a truly rational and delightful manner, and was closed by singing a hymn, composed for the occasion, by prayer and benediction.

Unitarian Worship, Borough.

ON Sunday evening, the 18th January, the Lecture-room of the Southwark Literary and Scientific Institution in Trinity Place, Blackman Street, Borough, was opened for Unitarian religious worship, when an excellent and most appropriate sermon was preached on the occasion, to a numerous and intelligent congregation, by the Rev. E. Chapman, of Deptford.

London Dissenting Ministers.

AT a special meeting of the general body of Protestant Dissenting Ministers of the Three Denominations, resident in London and its vicinity, held at Dr. Williams's Library, on Tuesday, January 20; and, by adjournment, on the 27th, several resolutions were passed, declaratory of an earnest desire of the repeal of all the remaining statutes that attach civil disabilities to religious opinions, of loyal confidence in the wisdom and conciliatory spirit of the Legislature and of His Majesty's Government, and also of the propriety of petitioning both Houses of Parliament for the speedy adoption of such measures as may allay discontent, and unite all the subjects of the realm in the enjoyment of equal religious liberty. Petitions were also adopted founded upon these resolutions. That to the House of Peers is to be presented by Lord Holland, and that to the House of Commons by Lord John Russell.

Removals of Ministers.

The Rev. W. TURNER, Jun., late of York, has accepted the pastoral charge of the Unitarian congregation assembling in North-gate Chapel, Halifax.

LITERARY NOVELTIES.

Andrew Ure, M.D., F.R.S., &c., has in the Press, a large Octavo Volume, entitled, "A New System of Geology, in which the Great Revolutions of the Earth and Animated Nature are Reconciled at once to Modern Science and Sacred History." The Author has undertaken to solve, on the known laws of Physics and Chemistry, without invoking Comets or any Astronomical Fictions to his aid, the various Enigmas relative to the Temperature of the Antediluvian Globe, and to the Gradation of the Organic Remains of its successive Strata, which Cuvier, Humboldt, and other philosophers, have regarded as beyond the scope of Science to explain. Many new and very striking Accordances are brought out between the Results of Physical Research and ancient Record; confirming to demonstration the Divine Inspiration of Moses.

This work will be illustrated by Copper-plate Engravings of Shells, characteristic of the Strata and Superposition of the Bone-Caverns, and of Casts of Fossil Plants; besides about Fifty Wood Engravings, representing the most curious Animal Inhabitants of the primeval World described by Cuvier and other Fossil Zoologists.

In the Press, Natural History of Enthusiasm. Contents; Enthusiasm Secular and Religious; Enthusiasm in Devotion; Enthusiastic Perversion of the Doctrine of Divine Influence; Enthusiasm the Source of Heresy; the Enthusiasm of Prophetical Interpretation; Enthusiastic Abuses of the Doctrine of a Particular Providence; the Enthusiasm of Christian Philanthropy; Sketch of the Progress of Enthusiasm.

It is said, that the Lords of the Treasury have issued, or intend to issue, an order to the Postmaster-general, permitting the free transmission to authors residing in the country of the proof sheets of any work going through the press, and which may be sent to them for correction. For this purpose the proofs are, it is said, to be sent open to Mr. Francis Freeling, who will inclose them in a post-office cover, and forward them according to the address, and perform the same on their return. This arrangement, if carried into effect, will certainly be an accommodation, as far as it goes; and we think that other important concessions to the interests of literature might be made without injury to, and even to the advantage of, the revenue. In France all the new publi-

cations, except those of very great weight, are forwarded by the mail coaches at a trifling expense; so that persons who reside in the provinces may receive them with the greatest possible rapidity. If at a moderate rate per pound weight new works could be forwarded from London by our mail coaches, individuals who reside at a distance from the large towns to which parcels of newly-published books are sent, or even in those towns,—for it does not answer the purpose of a bookseller to have down one or two books in a parcel for a single customer,—would in such an arrangement find a great accommodation. An additional hundred weight to each of the mail coaches would be no drawback upon their speed or safety; and all new works of immediate interest might be thus circulated throughout the country. As in France the regulation alluded to was made exclusively in favour of literature, a method of preventing deception has been adopted. Persons sending books, are required to leave them open at the ends, a band with the address upon it being simply placed round the centre.

Antediluvian Botany.—At a recent sitting of the Académie des Sciences, M. Adolphe Brongniart read a very singular paper, entitled, "General Observations on the Nature of the Vegetation which covered the Surface of the Earth at the various Epochs of the Formation of its Shell." According to M. Brongniart, vegetable fossils, studied in the order of their creation, indicate the existence of three grand periods, during each of which vegetation has preserved the same essential characters, while its characters are totally different when it passes from one of those periods to another. The first, or most ancient period, comprehends the space of time which elapsed between the earliest deposit of earthy layers of sediment, and the deposit of the formations of coal; which latter may be considered as resulting from the destruction of the primitive vegetation of the globe. The antiquity of the layers in which the vegetables belonging to this earliest period are found, proves that life began on earth with the vegetable kingdom. During the whole of that period, only animals destitute of vertebræ existed on the spots of earth which were uncovered; and it is

doubtful whether there were any in the sea. After this period, to find a new vegetation, quite from the former, and which until the period of the chalk. During that period, it does not appear that there were any mammals on the earth, which was by monstrous reptiles, endowed with the power of flying and swimming. The third period is that during which have occurred the last deluges of our earth has been the scene, intervals which have allowed the regeneration of many kinds of animals lost, as well as of those still existing. The fossil remains of trees, such as the American fern-tree, to the luxuriant which warmth and moisture was necessary, belonging to the first of the mentioned periods, are of extraordinary size, being above double the size of the trees of the same species growing; from which circumstances Brongniart infers, that at that time the temperature of the globe was much warmer, and the general humidity greater, than at present. The paper contains a great many curious and interesting details, into which we have not time to enter.

A complete edition of the works of Professor Reid has appeared with some fragments of Royer.

The History of the Rise and Progress of the Mahomedan Power in Persia, from its commencement in the year 622, translated by Lieutenant John Briggs, late resident at Shiraz, from the Original Persian of Mirza Kasim Astrabady, entitled *Ferid-un-Nasr*, about to be published.

Tales of the Wars of our Forefathers, the Author of Recollections of the Peninsula, will be published about the end of the year.

An allegory is announced, entitled *Geographical and Historical Atlas of the Great World*, with a Voyage to several Islands, Vocabulary of Geography, &c.; illustrated by a Map of the World.

At Erlangen, in Bavaria, a new edition is announced of the complete works of Luther, and also of Melancthon.

The Bishop of Lincoln is preparing for publication, *Some Account of the Writings and Opinions of Justice*

NEW PUBLICATIONS.

THEOLOGICAL.

Sunday Lectures. By Mrs. Ives Hurry. 3s. 6d.

Devotional Exercises, designed for the Use of Families and Individuals; to which are subjoined, Prayers for particular Occasions. By the Rev. Joseph Hutton.

Prayers for the Use of Sunday Schools, with Lists of Books suitable to the Children, and Hints to the Teachers. By the Rev. S. Wood, B. A. 2s. 6d.

An Inquiry what is the One True Faith, and whether it is professed by all Christian Sects: with an Exposition of the whole Scheme of the Christian Covenant, in a Scriptural Examination of their several Doctrines. 8vo.

Light for them that Sit in Darkness. A Course of Six Lectures on the Non-eternity of Future Punishment, and the Final Restoration of all Mankind to Purity and Happiness, delivered at Halesworth, in Suffolk. By T. Latham. 4s.

The Self-plumed Bishop Unplumed. A Reply to the Profound Erudition of the Self-named Hugh Latimer, in his Doctrine of Endless Punishment Asserted. By T. Latham.

Calvinism and Arminianism Compared in their Principles and Tendency; or, the Doctrines of General Redemption, as held by the Members of the Church of England, and by the early Dutch Arminians, exhibited in their Scriptural Evidence, and in their Connexion with the Civil and Religious Liberties of Mankind. By James Nichols. In 2 Parts, 8vo. 20s. boards.

MISCELLANEOUS.

Memoirs of the Affairs of Europe from the Peace of Utrecht. By Lord John Russell, M. P. Vol. II. 4to.

The Westminster Review. No. XIX. Quarterly Bibliographical Magazine. No. II. 3s. 6d.

Memoirs of the extraordinary Military Career of John Shipp. 3 Vols. Post 8vo. 17. 10s.

The Modern History of England. Part II., containing the Reigns of Edward VI., Mary, and Elizabeth. By Sharon Turner. 4to.

The Annual Biography and Obituary for 1829.

A Reply to Sir W. Scott's History of Napoleon. By Louis Bonaparte. 8vo. 3s. 6d.

The Ellis Correspondence; comprising many interesting Particulars of the Revolution of 1688, and Anecdotes illustrative of the History and Manners of those Times. Edited from the Originals, with Notes and a Preface. By the Hon. George Agar Ellis. In 2 Vols. 8vo., with a Portrait.

Second Volume of the Memoirs of the Empress Josephine. By Mademoiselle Ducrest. Comprising some highly curious Extracts from the Private Correspondence of the Empress, now first published. In post 8vo. 10s. 6d. French 8s.

Memoirs of Scipio De Ricci, Minister of the late Grand Duke Leopold of Tuscany.—Containing an exposé of the Romish Church Establishment during the 18th Century, and of the Abuses of the Jesuits throughout the greater part of Europe. Edited by Thomas Roscoe, Esq. 2 Vols. 8vo. with Portrait. 21s.

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CORRESPONDENCE.

We must decline introducing the Convict to our readers. Repeated application to D. is the only course we can suggest to the Author.

A Captain of the Royal Navy expresses his admiration of the zealous labours of the Devonport Artificers in the erection of the new Chapel; and his hope that a tablet, or some other memorial, will be erected to commemorate their merit and inspire emulation.

Mr. Dixon may, probably, obtain the information he desires at 187, High Holborn.

We agree with Justus on "Gulica Tickets," as to the absurdity of Dissenters attempting to pursue "a worldly and aristocratical policy;" but he has introduced language much too strong and considerations much too solemn for the occasion.

The "Memoir" is not altogether suited to our purpose; there will, probably, be an opportunity soon for a more complete notice of its illustrious subject.

The Defence of Napoleon was in type, but is necessarily postponed by the influx of matter of more immediate interest; it will appear in our next; as will also the Unitarian Layman's Letter, Enquirer on the Resurrection, and the Notes on Dr. Bruce.

The History of Gas-Lighting was sent.

THE MONTHLY REPOSITORY

AND

REVIEW.

NEW SERIES, No. XXVII.

MARCH, 1829.

BLOOMFIELD'S RECENSIO SYNOPTICA ANNOTATIONIS SACRÆ.*

THE second and concluding part of Mr. Bloomfield's extensive and important work has now been some time before the public, and we feel that we have too long delayed the notice which it justly demands, and which the readers of our remarks on the former portion would expect.

An advertisement prefixed to the Fourth Volume assigns reasons for some alterations in the plan, which are there explained, and which, though partially beneficial, we are sorry that we cannot on the whole approve. Their general tendency is stated by the author to be to render the work "*less of a synopsis or corpus annotationum, more of a recensio or critical digest.*" Now, we apprehend that the value set upon the work by judicious readers, will not depend chiefly on its exhibiting the opinions or reasonings of the learned editor, however worthy they may be of respectful attention; but on its supplying them with a faithful synopsis of the interpretations of Scripture most deserving of being known and considered, which hitherto have been only to be found scattered through numerous and costly volumes, altogether inaccessible to many who ought to be acquainted with them.

That in giving such a synopsis he should aim at conciseness, and suppress without scruple superfluous or unimportant matter, is surely to be expected; that he should add from the abundant stores of his own learning such illustrations and explanations as appear to him useful, is an additional claim on our gratitude; and his own judgment respecting the soundness and value of any thing which he lays before us, deserves to be carefully weighed, though it ought by no means to be received with implicit deference. But it is much to be feared, that in attempting to give his work more the character of a *recensio*, he has often only allowed his readers to become acquainted with the curious and interesting annotations of learned and judicious commentators, as represented in the words of one who is prejudiced against them, and designs to oppose and censure them. We cannot

* *Recensio Synoptica Annotationis Sacræ*, &c. By the Rev. S. T. Bloomfield, M. A., of Sidney College, Cambridge, Vicar of Bisbrooke, in Rutland, and Resident Curate of Tugby, Leicestershire. Part II. Vols. IV.—VII.

say that we observe in these volumes the same fairness in laying before us the opinions of the most eminent critics, for which we gave him credit in the former ones, and which often counteracted the effect of his own partiality on doctrinal subjects. We do not accuse him of wilfully misrepresenting any man's sentiments, but he has so altered his plan as not always to allow the writers he makes use of so fair an opportunity as before of speaking for themselves, and the statement of an adversary is hardly likely to do them full justice.

We must here enter our protest against the absurd principle, (vid. Advertisement, p. vii.,) that "unsoundness in doctrine," i. e. difference of opinion on doctrinal points from our author and his church, affords any reason for neglecting the commentaries of men who have devoted their best powers to the interpretation of the Sacred Volume; whilst we express our regret, that from the increased influence he has given to this principle, whether in consequence of "his own experience and mature reflection," or of the "suggestions of those distinguished personages who kindly took an interest in the work," (doubtless as one likely to influence the minds of the younger clergy,) and to whose opinions he considered that so "much deference was due," there is in the present part less liberality of annotation, and much less candour in making known opinions and arguments on both sides, than were found in the former one, where, however, our readers will recollect that we could by no means acknowledge impartiality.

In short, whether acted upon by his own fears or influenced by those of others, our author seems to have found his original plan somewhat too bold, too much in danger of being approved and turned to their purpose by heretics, to be strictly persevered in, and to have endeavoured so to modify it as to secure himself from all possible charges of putting weapons into the hands of the enemy. In our estimation, he has certainly lowered his character as a scriptural critic; yet when we consider the mass of valuable biblical knowledge which he has collected, and the general tendency of his work to promote juster principles of scriptural interpretation than have hitherto prevailed amongst those by whom it will be chiefly used, we cannot refuse to labours which required for their accomplishment such persevering diligence and zeal a very high degree of praise, which is not the less sincere for the freedom with which we have pointed out the faults which we think we perceive.

There is an appendix to the annotations on the Gospel of St. Matthew given with the first volume of the present part, containing one or two corrections and explanations of expressions before used, which, having quoted those expressions, we cannot in justice withhold.

In his notes on Matt. iv., Mr. Bloomfield enters into no particular explanation of the circumstances of the temptation, but says, "the student may consult with advantage Dr. Maltby's sermons," from which we naturally inferred that he himself inclined at least to Farmer's hypothesis adopted by Dr. Maltby, more especially as the vulgar opinion is not even mentioned. But we paid him an undeserved compliment in associating him with those enlightened as well as learned men. He now says,

"As to the expression *with advantage* there used, I know not how it escaped me; since it does not represent my real opinion. I can as little approve of the hypothesis of the acute and ingenious Farmer and the very learned Dr. Maltby, as of any others of the recent theologians; and until I obtain more light, I must acquiesce in the opinion of the ancient fathers, and the generality of commentators, that the Evangelist records a *real* transaction,

though I confess myself totally in the dark on some points connected with this mysterious subject."

It seems, then, that, in Mr. B.'s deliberate opinion, Dr. Maltby's sermons will *not* be consulted *with advantage* on the subject of the temptation. It must appear singular that the reference was given unaccompanied by any which, in the author's judgment, might be more useful. We can only express our hope that the student will, notwithstanding, consult Dr. Maltby's work, and, though we do not adopt the hypothesis there defended, we are sure it must be his own fault if it be without advantage.

We know not if Mr. B. has honoured our former article with his animadversion, when (App. Matt. iv. 24) he expresses his

"— surprise that *any*" (the emphatic italics which we copy may be supposed to imply—even a Unitarian, ignorant and disposed to blunder as he might be expected to shew himself) "should have so far mistaken my meaning in the words which I subjoined to Wetstein's annotation on this subject, [and which I merely introduced in conformity to my plan of inserting all his important annotations,] as to infer my approbation of the hypothesis of Mede, Farmer, &c. By calling it an *ingenious* hypothesis, and engaging to fairly represent it, the very contrary inference might have been formed, and this would have been but the truth; for I was then of *opinion*, and am now decidedly *persuaded*, that the hypothesis involves far greater difficulties than it professes to remove, and carries with it consequences the most awkward; in short, leaves to those who adopt it little resting-place for the sole of their foot."

He then apologizes for not having *yet* been able to execute the sketch of the case concerning Demoniacs, and seems to promise a dissertation on the subject. Having done Mr. Bloomfield the full justice of assuring our readers that he entirely disapproves and rejects the opinion of Mede, Farmer, Wetstein, &c., and in these times *actually believes in Demoniacal possession in the literal sense*, which, however, we are afraid will not raise their estimate of his judgment, we may be allowed to say for ourselves, that we did not represent him as a follower of Mede and Farmer, but complained of something like inconsistency in his different annotations on the subject, and of the want of that full consideration of it which he promised; for this last deficiency he now apologizes, and the former is accounted for by his acknowledgment in the passage above quoted, that what is now a *decided persuasion*, was, when he wrote his former note, only an *opinion*. He certainly introduced Wetstein's note on δαιμονιζομένους, by calling it a *very important* one; in the subjoined words, he undertook "fairly to represent" the *common* hypothesis as well as Mede's, and it is not *always* as implying that it is no more than plausible, that we term an able and argumentative defence of an opinion on a difficult subject *ingenious*. Without, therefore, any disposition to consider him as "participating in every opinion introduced by him, unless with a formal disclaimer," we might well be excused for supposing, that he inclined to a sentiment of which he has given us a very able defence, without any reply, original or selected.

What we have farther to offer respecting Mr. Bloomfield's work, will be confined to an examination of his notes on a small selection of texts peculiarly interesting from their bearing on religious controversy; and, first, the critical note on Acts xx. 28, demands our notice. Our author lays before us an abstract of Kuinoel's note, which he follows with his own remarks. He begins by accusing Wetstein and Griesbach of unfairness.

"They act," he says, "more like *eager advocates* than *impartial judges*. Hence THEIR STATEMENTS ARE TO BE SUSPECTED, or at least received with caution, and indeed are in many respects liable to be called in question."

This is a grave charge, amounting to no less than that these eminent men have, in order to support views of their own, wilfully *falsified* or *misrepresented* the evidence which it was their duty to state. It would be an insult to our readers to quote here the sentiments of the most distinguished men of all parties respecting the integrity and impartiality of Wetstein and Griesbach, or to remind them that had the latter allowed himself to be influenced by doctrinal prejudices, his bias must have been in favour of the common reading; but since particular grounds for the accusation against them are brought forward by Mr. Bloomfield, we may say a word or two on their validity.

"Their statements are *liable to be called in question*. As, for instance, in their account of the reading of that most valuable, if not most ancient of MSS. the Vatican, which they can by no means prove not to have $\Theta\epsilon\tilde{\sigma}$; a reading *whose genuineness ought not* to be suspected on any CRITICAL grounds whatever."

Here, indeed, the question is settled! Criticism is set at defiance, and our author might have spared himself his somewhat long and laboured note. The received reading favours the theological prepossessions of this reprover of the partiality of Wetstein and Griesbach, and it must not be even *suspected* from considerations of such inferior importance as those furnished by critical science! From many we should receive such language with indifference or contempt; coming from him it excites our indignation. With respect to the charge of false statement of evidence against the two great critics, it happens that Wetstein does not even mention the Vatican MS. on Acts xx. 28, as no collation of it had been published when he wrote, and he could not know its reading in this place. Griesbach quotes it, on the authority of Birch, *in favour* of the common reading $\Theta\epsilon\tilde{\sigma}$, only adding a note of Birch's own, implying some uncertainty as to the true reading of the MS., because he found among his papers no notice at all on the subject, a note which certainly could not with propriety have been omitted, though it has since become well known that the quotation in favour of $\Theta\epsilon\tilde{\sigma}$ was correct. Considering its reading as in some degree uncertain, Griesbach has abstained from making any remarks on the evidence of the Vatican MS., so that he has not afforded the slightest foundation for any charge of misstatement respecting it. It seems as if Mr. B. had here confounded Wetstein and Griesbach with Kuinoel, who argues (whether justly or not we shall not stop to inquire), that the reading of the MS. is in this place corrupted. The second instance of unfairness appealed to, is, "when they (Wetstein and Griesbach) say that *all* the most eminent critics have united in adopting Κυρία ." Yet we can assure our readers that neither Wetstein nor Griesbach have used any such argument, or said one word of the opinions of other modern critics as strengthening their conclusions. It is true, indeed, that Kuinoel concludes his list of authorities in support of Κυρία with "*omnes que nostra ætate* (an important qualification which Mr. B. has forgotten) *artis criticæ peritissimi*." Can our author in both these instances have taken for granted that Kuinoel copied Wetstein and Griesbach without troubling himself to take down their works, and have founded on such an assumption so serious a charge against two such distinguished men? It is strange; yet such we must conclude to be the fact. At all events, however the mistake

"arose, we never knew accusation more completely unsupported by even the shadow of proof.

The external evidence respecting the true reading of the text under our consideration is thus given by Mr. B. :

"I must observe that the testimony of MSS., as far as regards the great bulk, (namely, those *three-fifths* which have the readings *Κυρίε καὶ Θεῷ* or *Θεῷ καὶ Κυρίε*,) seems to prove no more than this, that in the MSS. which the Scribes used, the readings varied and fluctuated between *Χριστῷ* [*Θεῷ*, we suppose] and *Κυρίε*. These may therefore be considered as *neutral*. Now of the rest, the far greater number, (including those venerable versions the *Vulgate* and *Syriac* posterior,) have *Θεῷ*; and as to the *fathers*, it is manifest that there the weight of authority is decidedly in favour of *Θεῷ*; since Chrysostom, Basil, Athanasius, Epiphanius, Ambrosius, &c., are far preferable to those on the other side, who are chiefly *Latin* fathers. The only Greek one of consequence among them is Origen, and he is too *heterodox* to be safely trusted in such a case. And as to the number of *ancient* MSS. that have *Κυρίε*, on which the advocates for that reading seem to lay such great stress, that is only *four*, and one of them is the *famous* or rather *notorious* Codex Cant., which has been *every where*, and systematically *interpolated* and *altered*. Such testimony must evidently rather weaken than strengthen its genuineness."—Vol. V. p. 28.

Now, in the first place, it is not true that the MSS. having the compound readings can by any sound critic be regarded as *neutral*, because if *Θεῷ* be not the genuine reading, it must have been originally a gloss on the ambiguous word *Κυρίε*, intimating that it here implies *Divine nature*. The compound reading is much better accounted for by supposing one of the words a gloss on the other, than by supposing the Scribes to have consulted many MSS., and found the one word in some, the other in others; but on the supposition of one word having been introduced as a gloss, that word must *follow* the one which it explains; now of sixty-nine authorities quoted in favour of the compound reading, *one* only reads *Θεῷ καὶ Κυρίε*. Let it even be granted that the double reading arose from fluctuation in the authorities consulted by the Scribes—it is still probable that the word which had the *best authority* was placed first, so that we must consider the MSS. and versions having the compound reading as bearing testimony in favour of *Κυρίε*. Of the remainder, the majority in favour of *Θεῷ*, is not so great as our author's words, "far the greater number," would lead us to suppose; eighteen, of which *one* only is *uncial*, in favour of *Θεῷ*; twelve, of which *four* are *uncial*, for *Κυρίε*. He *prudently* disclaims entering on the comparative merits of different MSS., yet he does not forget to extol the only *uncial* MS. (the Vatican) on his own side, whilst he most unjustly condemns a very valuable one whose testimony is against him. The Vatican MS. is certainly most valuable, but no one copy can be implicitly followed, and this, as well as others, occasionally exhibits readings which are generally acknowledged to be spurious. When any of the best MSS. is found united with those which are modern and corrupt in opposition to those with which it is usually associated, it loses its authority in such particular instance. We cannot both esteem the Vatican MS. as one of a group exhibiting in general the most ancient and purest text, and esteem it also when it differs from all the others which constitute that group, being supported only by those whose testimony is on other occasions least regarded. The MSS. supporting *Κυρίε* are the leading ones of both the Alexandrine and Western families, which, when they agree together, seldom fail to exhibit the true reading, especially when supported, as in this case they are, by the versions. Mr. B. boasts

that $\Theta\epsilon\delta$ is supported by those *venerable* versions, the Vulgate and Syriac Posterior, but forgets to tell us that the Sahidic, Coptic and Armenian read $K\upsilon\iota\varsigma$ (the Ethiopic is ambiguous), and the old Syriac $\chi\rho\iota\varsigma$, so that the weight of the oriental versions (so important in such an inquiry) is against him. He rests on the evidence of Chrysostom, Basil, Athanasius, Epiphanius, and Ambrosius, but does not inform us that the true reading of the passages quoted from Athanasius, Basil, and Chrysostom, is doubtful; that in another place Chrysostom certainly quotes the text with $K\upsilon\iota\varsigma$; that Athanasius denies the expression "blood of God" being found in Scripture, attributing it to the Arians; and that Chrysostom endeavours to account for the doctrine of our Saviour's deity not being taught in the book of Acts, which he need not have done if he had read $\Theta\epsilon\delta$ in this place.

Lastly, Mr. Bloomfield asserts, that

"— if Luke wrote $\Theta\epsilon\delta$, we can account for the readings $K\upsilon\iota\varsigma$ or $\chi\rho\iota\varsigma$; but if $K\upsilon\iota\varsigma$, what could possibly induce any one to change it into $\Theta\epsilon\delta$, which, considering the words in immediate connexion with it, is an uncommon expression? Since, then, there has been wilful alteration, *to whom* are we to lay the charge of it? To the orthodox? Certainly not; for they could take no *exception at it*. To the heterodox? Yes, surely; since they (i. e. the Pelagians, Nestorians, Arians, and others) could not but see the inevitable conclusion to be drawn from it in proof of the divinity of the Lord Jesus; and *they*, therefore, may be justly suspected of having made the alteration."

Now, did it never occur to our learned annotator, that $K\upsilon\iota\varsigma$ being an ambiguous word, sometimes applied to the Deity and sometimes to men, very frequently to our Lord where even the most orthodox acknowledge that there is no reference to his divine nature, would naturally give rise to both the other readings as interpretations, without any supposition of fraud? And when the difference can be easily accounted for without accusing any of wilful corruption, is not this the most *probable* as well as the most *candid* explanation? And if we must suppose the corruption to be wilful, would not a reference to other cases lead us to suspect the orthodox as soon as any heretics? Or what right has our author first to take it for granted that $\Theta\epsilon\delta$ is the genuine reading, and then argue that the orthodox are above suspicion because they could have no wish to *alter it*? Could they have had no possible wish to alter $K\upsilon\iota\varsigma$? Did the change of this word into $\Theta\epsilon\delta$, whether wilfully made by them or not, answer *no purpose of theirs*? For our parts, we are little disposed to suspect wilful corruption of the word of God in those who profess to reverence it, and to make it the standard of their faith. We do not accuse the orthodox of any such crime, though there are in this case far better grounds for suspecting them than the heterodox; but we feel confident that no one, whatever be his opinions, who has examined with any care the various readings of the New Testament, and understands any thing of the principles of criticism, can fail to conclude that Griesbach has here restored the sacred text in the exercise of his usual sagacity and impartiality, and that Mr. Bloomfield's attempt to defend the common reading only shews how prejudice and party feeling can mislead the judgment, and render useless the erudition even of those who are best accomplished for the work of criticism.

ON THE AGENCY OF FEELINGS IN THE FORMATION OF HABITS;
AND ON THE AGENCY OF HABITS IN THE REGENERATION OF
FEELINGS.

II. *On the Agency of Habits in the Regeneration of Feelings.*

HAVING formerly ascertained the cause of the temporary deadness of the sensibility which sometimes attends the formation of habits, we now proceed to the pleasanter task of describing its renovation, and of tracing the progress of its purification.

It is well worth while to undergo the painful struggle which we have described as appointed to many ingenuous young minds, for the sake of experiencing the ever-growing delight which attends the development of emotions far more pure in their nature and exalted in their character, than the intense but short-lived feelings of youth. Devotion, in the purest state in which it can be cherished previous to the formation of habits of piety, yields but little enjoyment, compared with that which attends the further advancement of the mind. The high excitement which is felt by the inexperienced soul while undergoing the rapid changes of its emotions, the alternations of sunshine, lightnings, and thick clouds, may gladly be resigned for the calm delight of watching the day-spring from on high, as it increases more and more unto the perfect day. The steadfast hope, the cheerful trust, and still improving satisfactions, which are the natural rewards of devotional habits, far transcend, in their influence on our happiness, the highest fervours of an undisciplined piety. The manner in which these satisfactions spring up and grow within us may be easily explained.

When we are led by a sense of duty, rather than by inclination, to offer the services of devotion, that degree of pleasure which ever attends upon obedience to conscience will neutralize and perhaps overpower the pain arising from the consciousness of our deadness of feeling. Prayer is (as it has been no less truly than beautifully expressed)

“A stream which, from the fountain of the heart,
Issuing, however feebly, nowhere flows
Without access of unexpected strength :”

and the aid thus granted to our efforts (not a supernatural aid, but no less welcome from its being the offspring of association) affords encouragement and pleasure. Our pleasurable feelings become connected with the time, the place, and the service, and are easily excited again in similar circumstances: so that if there were no hindrances to the process, our pleasures would increase in a rapid proportion with every act of devotion. There are, however, drawbacks, many and great, and worldly thoughts, consciousness of guilt, and a thousand adverse circumstances besides, intervene to check the flow of our devotion, and render our efforts painful and sometimes almost fruitless. Yet, if we steadily persevere, our advancement in piety will be sensible, and on the whole satisfactory. Our pleasurable emotions will overbalance the painful more and more continually: and as we become more able to see God in every thing, all the events of our lives, all the circumstances of our being, will lend their influence to feed “this calm, this beautiful and silent fire,” which is destined at length to consume all that is

earthly and impure within us. Surely there can be no comparison between the devotional excitement of our youthful days, whose excess was invariably followed by a proportionate depression, and which in its best state was flickering and uncertain, and that confirmed state of habitual piety in which the soul is endowed with a heavenly strength to endure, and a boundless capacity to enjoy : when every object glows with sunshine from another world, and every voice speaks in the music of a higher sphere.

In no instance is the influence of habit more evident in the renovation of feeling than in the exertion of benevolent principle. When the selfishness natural to childhood has so far given way as to allow of the exertion of benevolent principle, we sometimes feel dissatisfied with ourselves, because we perform acts of kindness from an impulse of conscience only, having our own peace of mind in view more than the good of the object of our care. This is assuredly a very imperfect kind of benevolence, yet it is one which all must practise before they can attain to any thing higher and better. Here, also, steady perseverance will overcome our difficulties. Various pleasures will arise from the gratitude of the object, the new interests thus opened to us, the consciousness of useful employment, and, perhaps, a large portion from the society and co-operation of friendship ; and these pleasurable feelings, becoming associated with the act and the object, will render a repetition of such offices of kindness more an impulse of the inclination and less an effort of conscience continually, till we come to do good naturally, and without any express regard to our own peace of mind. By the same means we have transferred our personal interests to the objects of our care, and they consequently awaken in us the same sympathies which were formerly expended on ourselves. The pleasures of benevolence, however faint and imperfect at first, afford sufficient inducement to us to seek their continuance and extension ; new objects are found, and these introduce others, and so on ; we are led to think less of ourselves and more of others perpetually, till we gain a glimpse of that glorious prospect which to some exalted spirits seems to have been realized even in this world, when the joys and sorrows of others become matters of as intimate concern to the mind as ever were its own in its most selfish days ; and every thing that lives and breathes finds ready access to the open heart, and a secure asylum in the expanded affections. Such was Howard : in childhood, selfish, no doubt, like other children ; in youth, impetuous and precipitate ; in mature age, calm, persevering, inflexible, in action ; ingenuous and disinterested in character ; simple and mild in manners ; in feeling, sensitive in the highest degree. In his career of benevolence, he set out from the same point as other men : by constant adherence to principle, by perseverance in virtuous action, his affections became enlarged, and his sensibilities refined, till this part of his character became divine, purified from all corruption, and incapable of deterioration. What further encouragement do we need than an example like this ? What further instruction ? What more abundant source of pure and grateful hope ?

If any further exemplification of our leading fact were needed, it might be found in a variety of instances, whose moral import is not so great as those already adduced, or where the process tends to deteriorate the mind. If the fine arts were not cultivated, our emotions would be incapable of excitement if the most perfect specimens were to drop from the clouds ; and it is by the study of them alone, that any individual mind can derive more than a low degree of pleasure from the contemplation of their grandest

achievements. To a child, one picture or statue is as good as another, except from causes foreign to the excellence of the work, as a resemblance to some beloved and familiar object, &c. But after a due degree of study, his feelings become warm and vivid to a remarkable degree, so that one piece excites disgust or contempt, while another awakens emotions of rapture, and he can gaze upon it hour after hour, and day after day, with renewed pleasure. Bring a sculptor and an Otaheitan savage together, to take a first view of the Apollo Belvidere, and compare the depth and extent of feeling which is excited in each. The one will gaze with mute delight till the evening darkness has veiled every limb and feature, while the other will, after a slight and careless survey, gladly transfer his attention to a bunch of peacock's feathers, or a string of gaudy beads. Transport both men to the island home of the savage, and he will bend with awe and delight before his uncouth deities, while the artist feels nothing but disgust and contempt at the hideousness of their form and the absurdity of their proportions.

How remarkably bad habits tend to cherish malignant feelings, it is needless to point out; and where all sensibility appears to be extinguished by vice, it will usually be found that some outlet exists for the baleful fires which make a hell of the corrupted heart. And should it be objected, that men of depraved habits sometimes afford examples of a refined and exalted sensibility, it is replied, that, in such men, sensibility is usually morbid, and always partial; that it leaves the heart from which it sprung, and takes up its abode in the fancy, where it grows more and more sickly, and would, in course of time, expire. The poet who rouses our passions, awakens our sympathies, opens to us the hidden recesses of the soul, and unveils the secrets of nature, may, by the cultivation of pure habits of thought and action, obtain a still increasing power over the hearts of men. But if he should live in the frequent violation of moral laws, if he should habitually disregard the interests of others, concentrate his desires on the attainment of his own ends, and exercise his powers solely for the gratification of his pride, and with a view to the increase of his fame, his friends will soon discover that his sensibilities become less and less like those of other men. They will be disappointed to find that the affecting incidents of life which stir up emotions in their hearts, are regarded by him with carelessness and indifference; at the same time that he sends forth from his closet strains which cause many tears to start, and which kindle flames in many hearts more ingenuous than his own. In course of time, a change will be as evident to distant observers as to surrounding friends. Notwithstanding all the advantage he has gained over the public mind—the favourable prepossession, the long-standing admiration and affection—the power and the fame for which he has sacrificed so much, will melt away; for his appeals no longer reach the heart, and his illustrations are found to be too overstrained to engage the imagination, or to please the taste. If he live long enough to undergo the full punishment which here awaits the perversion of intellectual and moral powers, how awful is the warning! Yet all this might be as distinctly foreseen by an accurate observer of human nature, as that the vine would yield no golden clusters while its root was mouldering, or that the waters of the fountain would not retain their sweetness when the source had become bitter.

On the contrary, the powers are ever-growing, the sensibility still becoming more pure and lively, of the poet who has trained up his thoughts in unceasing devotion to God, and the diligent service of his race; and who has so carefully associated his emotions with reason and principle as to re-

fuse the indulgence of them when no purpose of improvement or usefulness sanctions their excitement.

" It were a wantonness, and would demand
Severe reproof, if we were men whose hearts
Could hold vain dalliance with the misery
Even of the dead ; contented thence to draw
A momentary pleasure, never marked
By reason, barren of all future good."

And he is right; for if we wish that our actions should be inseparable from virtuous feeling, we must be careful that emotions, however innocent, should not be encouraged to arise and pass away, without tending to the accomplishment of some moral purpose. When, by no agency of our own, emotions are excited, it is therefore our duty to refer them to some principle, to bring them to the support of some habit. The glories of a sunrise, the sublimity of the stormy ocean, the radiant beauties of the night, awaken spontaneous emotions : but it is our duty to perpetuate their influence by looking " through Nature up to Nature's God." In like manner, we should convert every pang and glow of conscience, every excitement of sympathy into the nourishment of our moral being : and for the result we may take the word of one who, in his address to Duty, shews that he has obeyed her call, and received her rewards.

" Stern Lawgiver ! yet thou dost wear
The Godhead's most benignant grace ;
Nor know we any thing so fair
As is the smile upon thy face.
Flowers laugh before thee on their beds,
And fragrance in thy footing treads."

Having traced these facts back to their principles, there is a strong temptation to anticipate the operation of these principles on our future being, and their influence on the happiness of another state. But this would lead us into too wide a field. It is sufficient, for the present, to reflect that all beings and all circumstances may be, must be, made to minister to our spiritual life for good or for evil. We are subject, during every moment of our existence, to influences which we cannot reject, but which will work good or harm within us, according to the dispositions with which they are received. If well received, this world of matter will gradually become to us a spiritual universe ; if the contrary, our own nature will become more abject than that of the brutes that perish, and infinitely further removed from happiness. In the one case, all things will minister to our peace ; in the other, to our woe. In both it may be said, that " all things are ours : " let us be careful " that we are Christ's," and that, through him, we are God's.

s. The 13th chap. 1 Cor. is so eminently illustrative of the subject, renders it so evidently paramount amongst Christian duties, that I cannot always a matter of great astonishment to me that any reader of the Bible can for a moment lose sight of it. How overcharged must that zeal particular creed be which can fail to impress the mind with an ever-present conviction, that *though I have all faith so that I could remove mountains, and have not charity, I am nothing!* Permit me then to urge upon a never-failing attention to the subject, since where charity is wanting evidently can be no genuine Christianity; and whenever you may find zeal for your particular faith bearing you onward beyond the bounds of meekness, humility, and forbearance, under which it ought to be, and without which it can be *nothing worth*, I fain could wish that moment's retrospective thought may point to this appeal and help to the peaceful spirit of Christian charity.

For furtherance of my object, allow me now not only more particularly to point out how inconsistent the sentiments you manifest towards those who differ from you are with the peculiar religious tenets you profess, but at the same time to suggest that you appear strangely to overlook the all-confounding contradiction readily deducible from the opinions you entertain.

In the first place, the judgment you pass upon others for not thinking as you yourself will, I apprehend, upon a short inquiry, be found to be, as regards reason, a judgment absolutely devoid of all sense. According to the Almighty has seen fit to make us, the features of our minds differ as much as the features of our countenances; so many men so many minds; were it otherwise the world would be very differently constituted from what it really is. Scarcely two are to be found who can think precisely alike, and specially with regard to religious dogmas. Christianity has been viewed in such different views by its respective votaries, that the best and wisest men have stood wide apart, whilst experience has demonstrated that the strongest measures and the most earnest zeal ever exerted to induce uniformity, have proved equally weak and mischievous; and, excepting by each sect the idea has been generally given up as necessary inde-

him is evidently to require an impossibility. Such a judgment, then, as you pass in this case, is, as I have stated, clearly a judgment devoid of all sense; and worse than this, since it is plainly as mischievous as it is senseless: such blind and self-sufficient judgments uproot Christianity, hurling it as a fire-brand upon society, in place of tendering it as a bond of love and union. Whilst such unmeasured language and harsh judgments are indulged in upon such grounds, it is obvious to the calm understanding of every one whose mind is not darkened by prejudices, that the great objects of Christianity, charity, peace, and good-will, never can exist amongst mankind. I do, therefore, earnestly recommend to you as strict and persevering an examination into the arguments against your particular opinions as you have given to the considerations upon which they are founded; for then, and then only, can you be properly qualified to form any thing like a rational decision; and the more competent you may become by this means, the more and more will you become impressed with the indispensable necessity of genuine charity.

Proceeding now more particularly to a review of your religious faith, the result will appear no less extraordinary than the one we have just arrived at. Your religious tenets lead you to deny the possibility of your rendering yourself entitled to the least merit; you hold that the most faithful and scrupulous observance of the Christian precepts, that the highest acts of moral goodness, cannot entitle you to the smallest desert: by these opinions you therefore evidently think it necessary to put yourself to the test of the deepest humility; in lowliness of mind you assume the lowest grade. But how, I ask, is the contemplation of such deep humility reconcileable with a stern condemnation of others to everlasting punishment? How can it be reconcileable with a charge of damning heresy for not reading scripture with your understanding, with the accusation of a wilful blindness to the plain sense of scripture, a rejection of their title to the name of Christian, an expressed fear of contamination by intercourse, and the affirmation that the gates of heaven are shut against them? And all this, because they cannot see with your eyes and comprehend with your understanding! Surely this is all very astonishing, and due consideration will, I cannot doubt, suffice to shew that such sentiments do, in contradiction to the deepest humility, bespeak the highest spiritual pride and presumption. In the first place, to imagine that others are in a state of condemnation, must arise from the consideration that you are yourself in a state of acceptance, or, to say the least, less in danger of condemnation than they are. It must be thus, or you could never think of making the accusation: but let it originate as it may, such a conclusion has nothing to do with humility, nothing in unison with the conduct of the humble publican, but quite the reverse, being directly in the face of scripture, which commands to *judge not, that ye be not judged*. It follows, also, from this presumed advantage, (as I conclude you will not unreservedly avow that a less degree of practical piety or moral virtue can give you a superior or even equal claim to Divine favour with those who may be superior to you in these respects,) that you not only must in reality consider yourself as at least equal in piety, virtue, and desert, to the very best of those who differ from you, but also, that you are capable of taking a more wise and accurate view of scripture than the wisest of them, great and learned as they may have universally been acknowledged to be. This, indeed, you did not scruple to signify; and surely it may be said, neither in all this is there any lowliness of mind to be found. As, therefore, a reference either to scripture or reason, for the justification of your sentiments, seems

but to prove them alike inconsistent with both, the difficulty naturally enforces the necessity of looking to some other source for your principle of action ; and this, although it is generally but evasively hinted at, and seldom or ever openly and unreservedly avowed, is, as I have gathered from yourself and from the opinions of your sect generally, nothing less than a claim to an immediate supernatural gift of divine grace ; and, indeed, nothing short of such a pretension can account for the results we witness : still, this does but increase the difficulties and inconsistencies, since, in place of the subject's improving under our hands by a reference to divine grace, it only becomes infinitely worse.

By this grace you of course mean the gift of a light which reason cannot furnish you with ; a supernatural, spiritual teaching to read the Scriptures with a sure and superior understanding to those who read them differently from you. Now this again is, in truth, nothing but a palpable presumption, and by no means small in its degree ; whilst at the same time it is no less amazing than it is presumptuous, since no power upon earth can prove it to be any thing more than a mere delusion, an imagined superiority ; and if for a moment we come to consider so great a dereliction of charity as flowing from or standing in connexion with this divine grace, as it evidently does, nothing can be worse than the position involved. The two considerations stand so diametrically opposed to one another, as at once to overturn both religion and reason. To suppose that a mind divinely instructed can undertake to lay prostrate the first principle of Christianity, is nothing less than supposing divinity to be divided against itself. *The spirit which cometh from above is first pure and then peaceable.* We have no proof of such a spirit as this, under the grace by which you presume to be guided ; but, on the contrary, if other sects were to give themselves up to the same vehemence and violation of charity which yours does, the world would be in a constant state of perilous strife and warfare. Peace not being the result of the grace under which you act, it cannot come from above. In plain truth, this deficiency in charity is clearly as sure a proof that your presumed grace cannot be of a divine character, as the certainty of any proof which can be furnished by mathematical demonstration ; and, indeed, I am greatly surprised that the conclusion has not forced itself upon your attention. Furthermore, if you be asked for any direct proof of your being actually in possession of this supernatural gift, there is nothing to be said for it ; you can allege nothing more in answer than that your particular view of scripture is the proof of it ; which is nothing more than those may say who differ from you, and therefore is plainly no special proof at all. You can no more give proof of your being endued with supernatural grace, than you can give proof of your having power to work a miracle ; this is, in fact, precisely the proof which is wanting, and without which it never can obtain a rational credibility. Such a proof was necessary for the conviction of mankind even to manifest the divine spirit in Jesus, whom you call (I am quite shocked to say it) God-man and Jehovah Jesus ; and, most certainly, if such a proof was requisite in God himself, you cannot properly, for a moment, entertain the idea that less than an undoubted miracle can suffice on the part of a mere mortal like yourself ; in fact, the conception bears strongly the character of the most wild and extravagant conceit and presumption, although entirely lost to your view : nevertheless it is wonderful that these things should not strike upon your understanding, and that you should remain, as I have before said, totally unaware of the conclusions consequent upon your own opinions. You can furnish no possible proof that your being endued with this special

grace is any thing more than mere illusion existing in your own mind, such a proof being absolutely out of the course of nature, whilst, as I have already shewn, and could further shew, there is every substantial reason which human intelligence can require in proof of its being so.

It were well if such notions were nothing more than abstract opinions; but the worst is not yet told. This supposed gift of grace is a most dangerous principle to take up with, for when once such a notion has got possession of the mind, from that moment the mind is no longer open to conviction; it matters not how irrational or extravagant the doctrines entertained may be, nor it seems how uncharitable the conduct pursued—every ray of opening light seems to be precluded. Held to the pursuit of a visionary grace and blind faith, a presuming self-sufficiency takes precedence of the understanding, and the faculties merge wholly into a *zeal without knowledge*. And what, in truth, is this assumed superiority or self-sufficiency, however curbed in its influence and action by the improved intellect of the day? It is nothing less than that dread spirit of infallibility which actuated the ruthless Mary, which, in former times, filled the world with persecution and bloodshed, and which, in the language of the pious Dr. Watts, made a slaughter-house of the church of Christ. People who can conceive that they are acting under the inspiration of a particular divine grace, of course must conclude that they cannot be wrong. This divine grace then, and infallibility, are in result but one and the same thing, leading to persecution and the judgment of eternal torments upon others. And what, again, is this, O Christian! but saying, in the presence of the Almighty, “Stand aside, I am holier than you?” My faith, O God, being the work of thy particular inspiration, not only secures me thy acceptance, but also ensures me so high a standing in thy favour above my neighbour, as to entitle me to a participation in thy power, and to hurl the bolts of heaven in condemnation upon his soul!” What a dread assumption of the judgment-seat! Thus must the charge of inconsistency, which I have advanced, appear fully manifest, since, whilst through your faith you would throw yourself at the very foot-stool of humility, you, at the same time, actually do, through it, reach the very highest summit of spiritual pride and presumption! An awful usurpation of the province of God, since he alone can see the secret thoughts of the heart and be its judge!

I have given my arguments in plain terms, because I think the subject demands it; but I trust you will see that I have spoken argumentatively only, and absolutely free from the fearful thought of judging you before God for your faith; for not for kingdoms, as I have told you, would I take upon myself such an unscriptural and awful responsibility. I see too much to dissent in your faith to admit of its originating any animosity in my breast: upon every consideration I have been able to give it, it appears to me to be one of the weakest and most visionary held by Christian sects; that in place of genuine humility it presents a system of blind presumption throughout, whilst in addition it labours under the most serious objection of being practically more injurious to society. Wanting charity, it scripturally wants every thing; and I assure you I do most sincerely give thanks that the day is come when there can be no danger that a sect disposed as yours is can have an ascendancy in political power.

Let me urge upon you, then, a review of your doctrines by a due consideration of all which is to be said against them, and particularly I would lead your attention to the astounding conclusions consequent upon them. Recollect that the particular charge brought against you by the more liberal part

of your own sect is, that "your opinions lead to great self-conceit and harsh judgments upon others." Therefore, as you value the character of your faith and that of your understanding, be specially careful that no sentiments in breach of charity henceforth escape from your lips; but working out your own salvation with fear and trembling, leave your neighbour to do the same without molestation, but rather seeking to bestow the blessings of love and peace upon all around you.

Having thus gone through the task proposed to myself, allow me to say, that no difference of opinion with respect to religious tenets will ever shake me in the respect I hold to be justly due on account of your many excellent works and pious disposition; and that had I not felt this, I most certainly should not have taken the trouble I have done in addressing you on this subject.

I remain, with much esteem and regard,
&c., &c.

AD RUBECULAM.

QUID ad fenestram stas, avis rubente
O decore pectore?
Manu relictis panis à benigna
Frustra visne, parvula?
"Mibi nivali grana non in agro
Bacca non in arbore!
Fames et urget dura; ni det escam
Mors iniqua me manet."
Avis videtur pipilare pennas
Concutitque frigides
Cibum libenter do quam hyems negavit
Carpe, fauste! frustula!
Ita, O Deus, si qua premat me egestas
Supplici feras opem!

T.

TRANSLATION.

TO THE REDBREAST.

WHY dost thou at the lattice stand,
Bird of the ruddy breast?
In hopes that some benignant hand
With crumbs will make thee blest?
"Alas! to me the snowy field
Each wonted grain denies;
No berry will the hawthorn yield
Beneath these freezing skies.
"Feed, feed me, then, for pity's sake,
A death so cruel spare."
Such was the plaint he seem'd to make
Whilst feebly fluttering there.
Yes, gladly in thy hour of need
I'll save thee, little bird;
And when to God in want I plead,
Thus may my prayer be heard!

A.

JOURNAL OF A TOUR ON THE CONTINENT.

(Continued from p. 89.)

I HAD now seen, not all the curiosities of Rome, but at any rate the principal ; and though I might have wished to devote a few days more to them, I had much to accomplish in other places before my return to England, and the weather was becoming unpleasantly hot. I therefore determined to turn my steps Northward ; and accordingly made an agreement with a *vetturino* to take me in six days to Florence. I set out at an early hour in the morning of the 30th of April. [But the details of this part of my journey I am under the necessity of abridging, and must beg my readers to imagine, if they can, the wonders of the Cataract of Velino, and the teeming fertility of the Plain of Clitumnus.]

In the afternoon of the fourth day, on ascending to the top of a high hill, we came in sight of the Lake of Thrasymene, so celebrated for the defeat of the Romans by Annibal. We slept at Passignano, and the next morning walked over the ground on which the battle is said to have been fought. It lies between the villages of Touro and Collina, on the banks of a little stream, which has derived its name of *Sanguinetto* from the Roman blood with which its waters were dyed on that disastrous day. We asked some men on the road, which was the precise spot where the battle took place ; and on their pointing it out, we again asked them for their authority ; to which they replied, "*I vecchii ci lo hanno detto.*" ("The elders told us so.") The nature of the ground corresponds exactly to the disposition which Annibal is recorded to have made of his forces. It is a plain, shut in on one side by the lake, and on the other by a range of woody hills, which extend for some miles in a semicircular form. On these hills the Carthaginian General stationed his forces, and thence poured them down upon Flaminius, who had ventured to bring his army into the plain below, without being aware that he was so completely surrounded by his enemies. The battle began from the Westward. The Romans, taken by surprise and overpowered by numbers, were compelled to give way ; and their retreat was intercepted by a body of troops, which Annibal had placed in ambush at Passignano, where there is only a very narrow passage between the mountains and the lake. That Flaminius should ever have suffered himself to be drawn into a situation where the very nature of the ground gave a skilful enemy so decided an advantage, was an error of judgment for which it is not easy to account.

At Carmuccia, two or three miles further on, we entered the Tuscan territory, and soon became sensible that we were now in a more flourishing country, and under a better government than those of his Holiness. There was an air of greater wealth and industry, and more pains were taken with the roads. We arrived at Florence in the evening of the sixth day, and I was not sorry to come to the end of my journey ; for it was tiresome to be so long in accomplishing about 200 English miles, and the inns at which we had slept were certainly not of the first order. The brick floors of the chambers formed a striking contrast to the painted ceilings above, and the knives and forks, the plates, tables, and chairs, must all have been made in the year one. Yet, with all its miseries, I look back on this journey with feelings of no ordinary pleasure ; for we were highly favoured in the weather, our road lay through a country which bore the appearance of a perpetual garden, and I had for one of my fellow-travellers a young Englishman,

: excellent good sense and gentlemanly manners rendered him the most active and agreeable of companions. This is one of the delights of travel, that, among the great variety of characters with whom one is thrown together, there are some whose society it would be worth while going many to enjoy.

On the 6th of May. Made my first visit to some of the principal objects of curiosity in the town. The Church of *Santa Croce* is large but gloomy; the gothic windows are small, and the light is obstructed by the painted glass with which they are filled. The most interesting objects are the tombs of some of the great men by whom this city has been distinguished; among them, Michel Angelo, Alfieri, Machiavelli, * Pietro Arretino, Giovanni Galileo. I was much struck with the observation of an Italian who accompanied me: "How different," said he, "is this from St. Peter's. We have here the monuments of men who did good to their species; here we see none but those of Popes and Cardinals, and all the other sort who have infested the world!"

The Cathedral is famed for its Dome, which, at a distance, has a very singular appearance; but on a nearer view, the red tiles with which it is covered, and the unfinished state in which it has been left, detract much from its beauty. It is not equal to that of St. Peter's, but it has at least the merit of having been built the first, which, considering the boldness of the undertaking, is no mean praise. Michel Angelo boasted that he would raise the dome in the air; and no one who stands under the Dome of St. Peter's, but is conscious that he has failed: but as Forsyth observes, in speaking of the Cathedral of Florence, "This grand enterprise of Brunelleschi gave him the pleasure of performing it." The interior is painted in fresco, but there is not strength enough to display the figures. Indeed, the whole church is very ancient, and like almost all the other public buildings in Florence, it is unfinished. The most beautiful thing about it, is an immensely high square tower, the *Campanile*, placed at one corner, apart from the rest of the edifice, but I could not reconcile my eye to the mixture of red, white, and black marble, with which it is incrustured. Opposite the Cathedral is the Piazza della Signoria, the doors of which are so beautiful, that Michel Angelo said, they deserved to be the gates of Paradise. They are of bronze, and are decorated with sculptural subjects represented on the panels. On each side are suspended two enormous chains, which the Florentines brought from Pisa, after having taken that unfortunate city: but what bad feeling, thus to perpetuate the recollection of a war in which the glory of the conquerors was purchased by their inhuman treatment of the conquered; and more especially, both parties are now united under the same government!

From the Piazza we proceeded to the Church of San Lorenzo is a magnificent Dome, surrounded by the tombs of the Grand Dukes of Tuscany. The walls are richly decorated with marbles and precious stones, and if it were completed, it would far surpass every other mausoleum in the world; but it presents a monument of the folly of those who began to build and had not money to

The inscription on the tomb of this singular writer is very brief and expressive:

TANTO NOMINI NULLUM PAR ELOGIUM.
NICHOLAUS MACHIAVELLI.
OBIIIT. AN. A. P. V. CIOXXVII.

and not quite assent to all this praise.

finish. It was commenced two hundred years ago ; for a long time nothing was done to it ; the work has now been resumed eleven years, and it will take twelve more before it is completed. And, after all, what inconsiderate waste to spend so much on the dead, when all, and more than all, that we have, is wanted for the living ! In a small chapel at one side of the church is an inscription, which I viewed with interest, as it is to the memory of Lorenzo de Medicis, though his remains are not, I believe, deposited in that identical spot. It runs thus :

LAURENT. ET JUL. PETRI F.

These letters are on the base of a tomb, or rather cenotaph, which bears the following inscription in the middle of a wreath :

PETRO ET JOHANNI DE
MEDICIS
COSMI P. P. F.
H. M. H. N. S.

The Pitti Palace, or principal residence of the Grand Dukes of Tuscany : the suite of rooms, which is here shewn to strangers, is extremely splendid, and among the paintings are to be seen some of the master-pieces of the first artists who ever lived. There are *two sea-pieces* by Claude ; *Judith with the Head of Holophernes* by Christofano Allori ; *Cataline's Conspiracy* by Salvator Rosa ; *Cleopatra* by Guido ; and *the Parca*, with the thread of human life, by Michel Angelo, which are all excellent in their respective styles. Raphael's *Leo X.* is considered to be the first portrait in the world, and in his *Madonna della Sedula*, there is a rich warm glow of beauty and expression which is perfectly charming. I pretend not to any judgment in the arts, but these two appear to me to be unquestionably the best of Raphael's works ; that is, of those which I have seen, for I have not seen the *Madonna del Sisto*, which is at Dresden.

7th and 8th. I spent a part of the morning of these two days in the Florence Gallery. This superb collection of paintings, statues, &c., owes its origin to the family of the Medicis, who were the first to open their eyes to the merit of the ancient works of art, and whose munificent patronage gave the first impulse to the revival of taste. The treasures which were collected by Lorenzo and by his grandfather Cosmo, have been continually augmented by the Grand Dukes of Tuscany, and they now fill the whole upper story of an immense building nearly five hundred feet in length. It consists of two galleries 430 feet long, of a cross one of 97, and of twenty rooms on the sides, to which the galleries serve as an approach. In these is deposited a large collection of paintings arranged in their different schools, of ancient statues, vases, inscriptions, and *sarcophagi*, ancient and modern bronzes, &c. To all these the public are admitted freely and gratuitously ; but there is a collection of drawings, engravings, cameos, and medals, which can only be seen by special permission, and this is obtained with difficulty. The rooms which are shewn to the public are opened successively by one of the *Custodi*, whenever there are assembled a dozen or two of persons who desire it. Through these we were somewhat hurried ; but there were two which were fortunately open the whole morning, as there were artists in them copying pictures. These were the *Tribuna* and the *Salle du Baroccio*. I entered the first of these rooms with a feeling of veneration, for

" Here stands the statue which enchants the world,"

the famous *Venus de Medicis*. With the first view I cannot say that I was so much pleased as I might have expected. This is a peculiarity of statuary, that it does not strike at first. But as I continued to gaze, the beauties grew upon me insensibly, and before I left the room I had no hesitation in deciding that this statue deserves all the encomiums which have been lavished upon it. The general attitude of the figure, the bust, and the face, are the points which are the most beautiful. The whole of the right arm and half the left are modern, and the inferiority of the fingers is very evident. They are not well placed on the hands; for which, also, either they are too small, or the hands too large for them—I will not pretend to decide which. This exquisite statue is the work of Cleomenes, son of Apollodorus, of Athens: it was found in the ruins of Adrian's Villa near Tivoli, and was brought to Florence in the year 1680. Many models and engravings of it have been taken, but none give a correct idea of the original: to be known, it must be seen.

If I was delighted with the *Venus de Medicis*, I was not less so with the treasures of the *Salle du Barocco*, a room in the corresponding gallery, containing about seventy of the choicest paintings. One, which is much admired, is a *Virgin* by Sassoferrato. She is painted in an attitude of grief and meditation, with her eyes downcast, and her hands raised up and pressed together. The meekness and the pensiveness which are depicted in this face, proclaim the hand of a master; and I might, perhaps, have admired it more, had it not been placed so near another in a totally different style, and much more to my taste. This was the *Mary Magdalene* of Carlo Dolci. She is represented, in a half-length portrait, with her eyes turned up to heaven, and her hands crossed upon her breast, and in one of them is a vase containing balm. The expression of penitence and devotion which the artist has communicated to this figure, is truly wonderful. The face is beautiful; yet it is neither that abstract and ideal sort of beauty which many artists give to their female figures, nor yet that of mere feature and complexion. It is the beauty of this earth, such as we have seen in the interiors of the world; yet so heightened by the expression of religious feeling!—a feeling pure, holy, and fervent—the complete abandonment of all inferior interests, and the unreserved aspiration of the soul to that Being from whom alone the penitent can hope for pardon. I came again and again to gaze upon this lovely picture; and I am sure that it did me more good than half the sermons that I have heard in my life. It roused my devotion, and drew me away from the corruptions of the world. Yet I must confess, that the pleasure I received from it was in some degree diminished by the name which has been given it: in my catalogue it is designated *St. Marie Magdalène*. The woman whom the artist meant to represent is evidently the one who had been “a sinner,” and who is mentioned in the 7th chapter of St. Luke as anointing our Lord's feet when he was at supper, in the house of Simon the Pharisee. Else, why the expression of penitence? Or why the vase of balm in her hand? Or why, again, has there been affixed to the engraving which has been taken from it, the motto *Fides salvam fecit*, which is clearly a quotation from Luke vii. 50; though, to be sure, it is not fair to make the painter answerable for the sins of the engraver. But that Mary Magdalene was the woman mentioned in this passage is altogether a gratuitous supposition, resting on no better authority than the summary which is prefixed to the chapter in our English version, but which forms no part of the original Greek. Yet for ages has it been believed, that Mary Magdalene was a woman of bad character, and the calumny has been per-

petuated (and that, too, by people who pretend to read their Bibles) in the name which has been given to female penitentiaries.*

10th. * * * * * In the afternoon I took a drive to Fiesole, whence I enjoyed a glorious prospect indeed. The eye here ranges over the whole rich vale of the Arno, teeming with fertility and studded with villas, in the midst of which rises Florence, with her proud domes and towers, though reduced, by the distance at which she is seen, to a mere nothing. The view extends from the woody height of Vallombrosa on the East, to the mountains of Lucca on the West, and presents every variety of wood, rock, and stream, of corn-field and garden, of city and country. On the top of the hill I fell in with a Franciscan Friar, who took me through his convent to see the view on the other side. He shewed me a room where the Library had formerly been. The French, he said, had carried it away, and it had not been restored at the peace. He mourned over the loss of the books; but whether they were of any great use to their owners I very much doubt. He told me that his convent was very poor, and added, that it was hard work to carry a bag about, begging. I might have asked him, why he did not dig instead. This would surely be a more reputable mean of gaining a livelihood than the other. It is an unprofitable life which is divided between saying mass, preaching occasionally, and carrying a bag about from door to door.

The range of hills on which Fiesole stands, forms a noble back-ground to Florence, as seen from any of the little eminences to the Southward. The town itself, however, does not correspond to the beauty of its situation; for the streets are narrow, the houses gloomy, and the buildings very irregular, good, bad, and indifferent, being all ranged in the same row. Yet this place has a much more cheerful look than Rome; there is more bustle and activity, and the number of good, substantial dwellings shews that wealth is more generally diffused. There are excellent shops of every description, and a capital library and news-room, where the principal English papers and reviews are all taken. Living, too, is cheaper than in any large town that I ever was in. One day I breakfasted, dined, and drank tea, and had a bottle of good wine to my dinner, all for six *pauls*, or about 2s. 6d. English! Besides all this, there are delightful drives and walks in the suburbs; and, to crown the whole, society is more accessible here than in any other town in Italy. No wonder, then, that this is so favourite a resort of foreigners, particularly of the English, many of whom have taken up their abode here. There is, indeed, one drawback, namely, the climate, which is as bad or even worse than that of England, being affected by excessive heat and sirocco in summer, and by cold winds from the Apennines in winter. Delicate persons, therefore, should not choose this for their residence, great as its attractions are.

Sunday, 11th. Attended the French Protestant service, which is chiefly supported by the Swiss. There were about sixty persons present—no singing; though not, as I was told, for the same reason as at Naples, but from the want of some one to conduct it.

12th and 13th. Came from Florence to Bologna *en voiturier*, in company

* The mistake has probably arisen in this way. The woman mentioned in Luke vii. has been confounded with Mary, the sister of Lazarus, who is recorded in John xii. 1—3 to have anointed our Lord's feet at Bethany; and she again has been confounded with Mary Magdalene. See this more fully explained in the *Mou. Repos.* O, S. Vol. XX. p. 393.

many ages worshipped under the title of St. Mary of the Revers at St. Miramonti, afterwards at St. Girolamus', and now at St. Domini.

The prayer then begins, "O most holy Virgin Mary! Mother of &c., and proceeds, "Entreat for me your most beloved Son Jesus, thou hold to your breast, to avert the fever from my house," &c., saying a word about God. The paper then directs that the *Ave* should be said three times; and lastly, there is a very short prayer to God in Latin, stuck in at the end as if to save appearances! And after all, is the subject of this prayer? Not that God would himself avert the fever, but that he would make the supplicants sensible that they were as interceding for them; "*tribue, quæsumus, ut ipsam pro nobis sentire sentiamus, per quam meruimus auctorem vitæ suscipere.*" Much more in the same style, though not quite so flagrant, is the following prayer, addressed to St. Emigdy (*S. Emidio*), the averter of earthquakes: I copied the following tablet in one of the churches. "A Prayer to the glorious Saint Bishop and Martyr. O most glorious Saint Emigdy, Bishop and Martyr, I pray you with all earnestness to obtain from the most high God, for my city and people, and for me in particular, miserable sinner that I am, deliverance from being freed from the infliction of the earthquake, through the intercession to wit of the Virgin Mary, (our Advocate and Protectress,) with her holy and divine Son. Amen." Then follow a few short prayers addressed to the same Saint, then a prayer to God, and lastly the benediction.

Such things as these surely need only to be made known in order to be condemned.—If I had wanted any further proof that I was dealing with a superstitious people, I should have found it in a procession which I witnessed in the afternoon of this day. There is kept, it seems, in a church three miles out of the town, a picture of the Virgin, which the good people believe to have been painted by St. Luke the Evangelist. Once a year a picture is brought to the Cathedral of Bologna, where it remains for some time to the great edification of the inhabitants, who come and kneel before it. On the third day it is carried in high state, accompanied by all the monks and friars that the town can muster, to the church of San Petronio, where it gives its benediction, and then returns. This ceremony I

the little, ugly, black-looking picture, which was paraded about with so much state.

16th and 17th. There is a *diligence* twice a week from Bologna to Milan, passing through Modena, Parma, Placentia, and Lodi. In this I took my place, and found it a much preferable conveyance to the *voitures*, though from the frequent interruption of the *Douane*, and still more from purely bad management, it is thirty-six hours in going one hundred and forty-five English miles. What should we think of one of our stage-coaches if it were to take three hours in changing the luggage from one coach to another, and making out fresh weigh-bills, and if, in another place, it were to stop six hours in the middle of its journey for no good reason whatever? Yet this is the way they do things on the Continent, especially in Italy. The road, however, was good, and the country through which we travelled, one of the most fertile parts of this garden of Europe. The wheat was all shooting into ear, the haymakers were busy at work in the meadows, and the vines, now in full leaf, were either hanging each on its own separate elm, or stretching in graceful festoons from tree to tree, while the distant view to the South was bounded by the noble range of the Apennines, which I had crossed in coming from Florence a few days before. Through this whole line of country, and particularly in the States of the Grand Duke of Modena, there were signs of industry, and of consequent prosperity, which it was very pleasing to remark.

In the afternoon of the second day we arrived at Milan, which appears to be in every respect one of the best of the Italian towns—the streets well paved, and the shops and houses very good. There is also a degree of style in the dresses and equipages of the inhabitants, which is a clear indication of wealth and fashion. The principal architectural ornament of the town is the Cathedral—an immense building in the gothic style, though somewhat different from other structures of the same order in England. The interior has a grand and imposing effect, notwithstanding innumerable faults. It has two aisles on each side of the nave, formed by rows of pillars which are lofty and massive; but the nave itself is too narrow compared with its length; and the dim and dirty colour of the pillars makes an unpleasant contrast with the whiteness and the beauty of the richly ornamented ceiling. Besides this, there is a great want of light in the choir, which is still further spoiled by a trumpery representation of Christ on the cross, and St. John, and one of the Marys standing by. Still, with all its faults, the whole is grand, and the dome and transept particularly light and beautiful.

The church of Milan still retains the ritual of St. Ambrosius, and has many practices which are peculiar to itself. One certainly struck me as being both very peculiar and very excellent. When I went into the Cathedral on the Sunday afternoon, I found no less than seven different services going on at the same time. In one place was a layman, with a hundred or two of men about him, to whom he was preaching in a very familiar but animated style. The audience were all seated on benches placed in a square form round the orator, who was also seated. Beyond this congregation was another of about the same size, who were listening to the exhortations of a priest; and on the other side of the same transept, were three other smaller and more juvenile audiences assembled round three young priests, who were explaining the Catechism, occasionally putting questions to those about them, and then enlarging on the answers which were given. There was one of them who particularly struck me: he had a fine, intelligent countenance,

and his clear style and interesting manner fixed the attention of all around him. He was lecturing on the miracles of Jesus Christ, as a proof of his being the Messiah; and he afterwards proceeded to discourse on the conversion of the Gentiles, which, he contended, must have been miraculous, for six or seven distinct reasons, all of which I do not remember; nor, indeed, had he time to enlarge on more than one or two, but I well recollect the first, which was the character of the apostles. "Who were the apostles?" said he, turning to a boy on his left hand. The answer I could not catch; but the preacher himself continued, "They were poor men, without riches, without connexions, without eloquence, without any thing;" and so he proceeded to argue, that they could not have accomplished so mighty a work as the conversion of the Gentiles by their own unaided powers. After this service was over I went into one of the side aisles, and I there found two other little audiences collected round two priests, one of whom was discoursing, in a most clear and luminous manner, on the immortality of the soul. When this was finished, one of the priests went up into a low, temporary pulpit, and began to preach to the same people who had just before formed two separate audiences; and another priest was, at the same time, discoursing to a larger audience in the transept, the subject of his sermon being the duty of humility—and a capital sermon it was. When all this was finished the people kneeled down before one or other of the different altars, (of which there are many in the church,) and when there was not a priest to be found to lead the prayers, this was done by a layman. Nor was this all that was going on in the cathedral. Still further along the same aisle, of which I have already spoken, there was an assemblage of little boys, who were learning to repeat the *pater noster* and the responses; and on the other side of the church was a space, partitioned off with curtains, where there were a number of girls and women, who appeared to be listening to the same kind of religious instruction as that which I had just heard addressed to the men; but as this was forbidden ground, I can give no further account of it.

I was much gratified by what I saw and heard this afternoon. These people, I thought, are Catholics, who repeat their ritual like parrots, and estimate their devotion by the number of their fasts and their *ave-marias*; but it would be well if we Protestants had any thing to compare to so good, and useful, and practical a service as this. The beauty of it was its perfect ease and familiarity. In seven out of nine of the little services which I saw going on, the speaker was not stuck up in a pulpit, and decked out in the paraphernalia of office, but he was seated on the same bench with part of his audience, and occasionally put questions to them; and there was not one, who had either note or book before them to assist his memory, and to nullify the effect of what he said. All was perfectly easy and natural—a familiar address, on an important subject, and proceeding from the mouth of a man who knew very well what he was talking about. Would to God that we had something of this kind in England, instead of our afternoon services, which the rich *will* not attend, and which are not adapted to the poor!

19th. Had a delightful excursion to the Lake of Como, the particulars of which I must omit, only hoping that my readers may some day have the opportunity of luxuriating as I did, on the promontory of Bellagio, and in the gardens and the villa of the Marquis Sommariva.

20th. Came by the *diligence* from Milan to Sesto Calende, at the southern extremity of the Lago Maggiore—the country most rich and fertile,

the road excellent, and the conveyance so good, that I could almost have believed myself to be travelling in an English mail-coach. At Sesto we took the steam-boat as far as the Borromean Islands, which lie in a bay on the western side of the lake. The first of these which we visited was the Isola Madre, a small island about a fifth of a mile long, occupied by a house and pleasure grounds belonging to the Count Borromeo. It would be difficult either to form or to imagine a more charming spot than this. The whole surface of the island is laid out in groves, orchards, and gardens, in a style which approaches much more nearly to the freedom of the *jardin Anglais* than any thing that I have seen on the Continent; and then there is a luxuriance and a variety in the trees and shrubs which our English gardens cannot boast. The laurels shoot up green and flourishing; the lemons hang ripe on the espaliers; pines, cedars, and cypresses, form an impenetrable shade above; and roses, and rhododendrons, and a multitude of beautiful plants which I have not botany enough to name, are tastefully disposed below. In the midst of all this, a number of pheasants enjoy themselves, as if they neither feared nor knew the molestation of man; and, at every little turn in the winding walks, the eye catches a glimpse of some of the grandest scenery in the world. I felt an almost indescribable sensation of delight when I gazed upon the mountains which shut in the head of the lake; for their stupendous height, and bold and broken summits proclaimed, beyond the possibility of mistake, that I was now on the borders of Switzerland. I seemed to greet and welcome these rugged forms, as something peculiarly congenial to my own wild, adventurous spirit; I longed to wander once more among them, free, and joyous, and independent; and I half reproached myself that I had ever deserted them, to seek for any thing else with which to gratify my taste. Let Italy enjoy her own meed of praise. Her woody heights and rich productive valleys, her churches and her palaces, her paintings, her statues, and her antiquities, and, above all, her "human" forms "divine," are peculiar to herself; but, with all her wonders, she has no Alps towering high, in unapproachable majesty, above the other productions of nature, and realizing to every soul that is not dead to feeling, all that can possibly be conceived of the grand, the sublime, and the terrible. In this respect she must be content to yield the palm to her undisputed superior.

From the Isola Madre we rowed to the Isola Bella, and thence to Baveno, where the *diligence* took me up, and conveyed me in forty-eight hours across the Simplon, and along the Valais, to Lausanne. I stayed there two nights, and reached Geneva, by the steam-boat, on Saturday, May 24th.

I was never so much struck with the change in national face and expression as I was in coming out of Italy into Switzerland. The *conducteur* of the *diligence*, from Domo d'Ossola, and a woman, who was one of our fellow-passengers, had faces so essentially Swiss, that it was impossible to mistake them; and when we had passed the boundary, there was not an individual whom we saw who did not forcibly remind us that we were now among a different race. The high and sprightly looks, the finely drawn profiles, and the jet black hair of the proud dames of Italy, are such as might grace a court, or afford living models to the painter or the statuary; but the fuller, and softer, and plainer features of the Swiss women, have no pretensions to be denominated handsome, and they indicate no disposition which would care to stray beyond the narrow circle of domestic occupations and every-day interests. For the first day or two that I was among them, I thought them scarcely tolerable; but I was soon won over by their good

ter. I was not long in discovering that I was now among an honest worthy race of people, who afforded a striking contrast to those in country I had been travelling for the last two months. I will venture to say, that in Italy one half of those with whom I had any pecuniary transactions endeavoured to cheat me; and at last it became quite as habitual to tell a man that he was demanding too much, as it was to ask what there was to pay. But during the few days that I have been in Ireland the case has been different. I have found the fixed charges, higher than those of Italy, yet reasonable for the country, and every one satisfied with the gratuity I have given them; and as for the government, the change for the better is as complete as it is in private character. I was not asked for my passport all the way from the last custom-house in the Prussian States to Geneva; and the officer who required it on entering the named place, addressed me with as much kindness as if he had been my friend that I had in the world. The officer, too, of the *Douane* took a simple affirmation that I had nothing contraband in my luggage; and neither one nor the other of them petitioned for a single *sou* for himself—such, to a man just arrived from Italy, was infinitely delightful. During the course of my journey through that most interesting country, there have been times, I will confess, when I have been so thoroughly disgusted with want of domestic comfort, with the villany and the indolence of the men, and the superstition of the women, that I have vowed that I would never return to it again. But the Dome of St. Peter's, the Ruins of Pompeii, the Galleries of Florence, are to be seen only in Italy; and if I were to find that the state of things was somewhat improved, (and improved it undoubtedly will be,) or if I were rich enough to make the journey in my own carriage, and with a travelling servant to spare me the trouble of the road, I am not sure that my resolution would long hold good.

(To be concluded in the next Number.)

SONNET.

THAT face! oh! it is eloquent with love,
 And bright with purity and holiness;
 And yet it wears the trace of past distress,
 A shade of sad thoughts time may not remove.
 The conflict has been there—yes, dearest dreams
 Have been resign'd at duty's sacred call:
 'Tis past, that gentle heart has yielded all;
 Yet hope and peace now shed their hallow'd beams
 Around the sufferer's brow; for the lost trust
 Of earthly joy th' eternal glories shine,
 Lighting that pale cheek with a heavenly grace.
 Now conquer'd are the trials of the dust,
 And past the bitter tears; yet dreams divine
 Mingle with sorrow in that calm sweet face.

J. E. R.

DEWS OF CASTALIE.*

WITH the recollections which most of our readers must have of Mr. Johns' numerous and valuable contributions to the pages of the Monthly Repository,† they will, while they join in the hearty greeting we give him—not, indeed, to the old-established and customary household corner, but as he appears, “point device, in his accoutrements” in the public lists, tilting for fame—at the same time concur with us, that to institute any critical inquiry into the nature and character of his claims, would be altogether unnecessary here.

It is, indeed, especially rendered so, by there being little in the collection of poems before us to warrant any alteration in our already-formed estimate of the author's capabilities. We were prepared to expect, if not a *volume of poetry*, at least a *POETICAL volume*, and we are not disappointed. Nor are we surprised at finding it of a class far beyond the common run of miscellaneous collections, abounding in specimens of native energy and grace, and evincing an accomplished taste, a vigour of thought and feeling, with a more pervading spirit of patriotism and piety, than one is accustomed to meet with in the countless multitude of fugitive productions which swarm about us; while it is, on the whole, freer from the mawkish affectation and unmeaning sentimentality which frequently characterize what might properly be entitled Drawing-room Rhymes, to distinguish them from their simpler and more sensible sisters of the Nursery. That it is not more entirely so, we will believe less its author's fault than that of a corrupt fashion, to which he has in some instances been, perhaps unwarily, induced to conform. Of this we think there is internal evidence in the present volume. He has divided it into separate books, arranging his subjects as they belong either to the lyrical, historical, descriptive, didactic and devotional, elegiac, or legendary, class. In some of these departments he is evidently much more at home than in others. But even in productions of the same class there are palpable inequalities, we had almost said inconsistencies, of style. It seems as if the author, while he sometimes wrote, as a poet ought, because the power of inspiration was upon him, at other times made verses because he felt it his duty to be poetical: and we take the fact of his success and failure being referrible to the involuntary impulse and the voluntary act of his pen, (while they are again referrible to, and contingent on, the excellence or depravity of the sources from which his materials are drawn,) to be the best mode of accounting for these discrepancies—for their having been written, that is; for it is yet a mystery to us how the good taste and sound judgment which Mr. Johns evidently possesses, should have permitted so much that is unworthy to appear—unworthy of the fellowship in which we find it. Take, for example, the spirited Stanzas on Riego's Death, or that well-sustained burst of feeling occasioned by the sight of Emmet's name written with his own hand in one of his own school-books; and others of equal nerve and pathos,—and contrast them with the absurd tales and bad likenesses of Love (and if Love had

* Dews of Castalie; Poems, composed on various Subjects and Occasions. By J. Johns. Post 8vo. pp. 272. London, R. Hunter. 1828.

† The following, amongst others, will be recognized among the contents of the present volume: Hymn to the Stars, The first Swallow of the Year, Evening Stanzas, Hymn to Liberty, On the Death of Riego, Naval Ode, Sunset, Alexander at Paradise, On the Grave of a Friend, &c.

never spoken more to the purpose, or could have put no better face on things, she would have done well to have held her tongue for ever, or have taken the veil at once)—and the false jingles and vulgar measures of *such* “sere-nades” and “harps of tears,” that even the sweetest simplicity of the veriest school-girl that ever “pensively thought of her love”

“When not a wave is foaming,
And nought but passion roaming,”

would be above listening to.

We are glad to turn at once to those subjects which are in his way, and we give Mr. Johns credit for his skill in making a very capital selection. We know it is, with some, a poetical heresy to consider the vilest pebble one grade lower in the scale of inspiration than the noblest star; nevertheless, we do hold a fine subject to be a fine thing, (a fine historical subject made known by the title, more especially,) of equal advantage to author and reader, as it predisposes the one to receive more readily the impressions which the other would convey, and to be more rapidly and completely identified with his emotions and thoughts. The mind is pitched in the proper key, the symphony or overture is played, the gathering note sounded, and all is concentrated and made ready for immediate action.

To proceed, without more delay, to what we consider (with an exception or two in favour of some old favourites) incomparably the best part of the volume—we refer to his historical sketches. And it is pleasant to feel our hearts stirring within us as we turn with him to “the ten thousand at the sacred Mount,” to their former exploits at “Cynaxa’s field,” and trace again their wanderings to the shore of the Euphrates, to the birth-place of the infant Tigris, “that far Armenian cave,” and contrast their repose

“Underneath the snow-born pines
Of the wild Carduchian hills,”

with their frantic energy while

“Scaling Theches’ side,
Their van on Theches’ brow;”

when, after a momentary pause,

“On they rushed as to the fight,
But it was no battle word;
For, the sea! the sea! from the mountain’s brow
In a thousand shouts was heard—
The sea! the sea!”

Pleasant it is, too, to feel our ears tingle with the echo of that tumultuous shout, and our eyes, “albeit unused,” &c., grow weak as we too gaze on that

“line of blue cloud, the distant main.”

The landing of Agrippina with the ashes of Germanicus is too long for quotation, yet we can scarcely keep our hands from transcribing so graphic a scene, as little as our eyes from again following that moving and spectral mass issuing at daybreak from the cold, monumental-looking city to the sea-shore; and although as they proceed the sun rises, clears the sea, brightens hill and plain, and makes the city glow like a statue of opal, we perceive that they heed it not; the same changeless, frigidly-fixed expression remaining till they throng on the beach, taking their stand to watch over that sea-solitude till the Imperial fleet should arrive. The distant sail, the

single murmur, "They come !" its tardy approach, the slow fall of the oar, the solemn silence, are well described, and naturally inspire the question,

" Can it be *thy* navy, Rome!
Do thy sons thus greet their native shore,
And thy ships their native foam?"

While the withdrawal of the sun as the funereal pageant approached, not to blaze out till the galley containing the Cæsar's widowed queen had landed, and the golden urn was displayed, is a piece of poetical refinement worthy the scene. And what a beautiful and touching scene it is ! one only of the myriads which fill the pages of history, of every history, of every age ; scenes written in the legible and eternal characters of truth and passion, yet remaining a dead language to many, who merely regard them as fine pieces of antiquity, to be looked upon with veneration, visited once in a way, and then to pass from the mind as a " dream or idle show ;" when they should be resorted to as to a familiar dwelling-place, the pillars of a home of refuge, the hearthstone that we cling to ! Chiefs and sages of former days are sacrificed to on high places and festival times, rather than cherished as household gods, of whose benign and blessed influences we daily and hourly reap the benefit. History, in fact, we have by head rather than by heart ; and that it is so, may partly be traced to that false system of education, now almost exploded, in which children were taught it as a thing of course, its dates and facts crammed into them, and administered like doses of medicine, " all for their good." But yet it is more referrible to a class of writers (to whom we have before alluded) who, occupying a wide field of young attention, are strewing it over with sickly and baleful weeds, weakening and corrupting the soil which, by being planted with good seed, might bring forth abundantly. " But the young must have poetry and light reading as a relief." Certainly ; and it is here that we think history, its poetry, romance, drama, to say nothing of its moral efficacy, might be introduced so well, and turned to much advantage. And why not ? This class of writers is not of the ideal world ; they are essentially imitative ; and it would be strange if the sources from whence not only the master spirits of former, but of our own times, are proud to draw their immortality, should by them be considered unworthy of attention. We have historical novels, historical plays, but little or no historical poetry ; which we might have so easily, by their simply taking the striking scenes and facts as they occur in the narratives, from among the discussions of the times and remarks of the historian, and presenting to us in their own elegant and tempting manner. The gems are there ; they have only to set them ; and instead of persevering in their own " fitful fancies and random reveries," which, alike over the mind of author and reader, " come like shadows, so depart,"—by heeding that cloud of living witnesses, upholding their splendid testimony, in the cause of all that ever has been great and good, and by taking one single heart-thrilling record of romantic heroism or sublime self-sacrifice,—they would set at work more emotion, and produce a more stimulating influence on the moral and intellectual energy of the young, than all the volumes of all the transcripts of themselves have ever done, or can ever hope to do. We are sanguine as to the influence of history, and would even make it a fashionable amusement, awkward as Diogenes might feel with his tub in the drawing-room, and expecting, as we should, to see Cincinnatus make another run from the courtly album to his wonted home in the unadorned

book-shelf. We think, by keeping history constantly before the mind, it might gradually and insensibly become interwoven with the common interests and vague, unmeaning occupations of every-day existence, and grow into a mental habit nearly as powerful and efficacious in its influence on the character as that of religion itself. It is, in fact, the religion of memory. Hope has her *world to come*; and Memory has her's *that is gone*—on which even Hope herself is at times glad to repose her wearied pinions, and from whence she arises with freshened impulse and a reanimated spirit: and it is *only* in the power of religion to do *so much*, in urging and encouraging the mind onward in its course, or to *promise more* as to its recompense.

It is beautifully told of Galileo, that, after his long incarceration, on being taken from his dungeon into noon-daylight, he fixed his eyes on the heavens, simply uttering, "*Yet it moves!*" Thus, in those seasons (and such there have been to the most sanguine spirit) when, from some party failure, or public disappointment, or national calamity, the mind becomes immured in the thick darkness of disappointed expectation, we turn from the present gloom, and fixing our eyes on a page bright as the heavens, and as clearly evincing that there has been no pause nor cessation in the advance of the world in the light of truth and happiness, exclaim with the philosopher of old, "*Yet it moves!*"

Mr. Johns must forgive us this digression, while we congratulate him on what he has already done after our own hearts, if not his own, and done very well too. We think, indeed, that the ruling passion, taste rather, of his muse is historical; and he cannot for his own sake, as well as that of others, do better than encourage it. As an appropriate hymn after our long homily, we will quote the concluding lines to some animated and well-sustained stanzas on the Eve of Salamis:

" The men of Marathon are gone; but yet
Their trophies light the unforgotten plain:
The sun that look'd on Salamis is set;
But who dare say its warriors lived in vain?
Greece, when she casts off her ignoble chain,
Will call their spirits from the sacred wave,
And turn to conquer on the same bright main.
Hail and farewell! ye everlasting brave,
Who there to servile life preferred a splendid grave!

" Bend from your clouds, shades of the mighty dead!
Hear from your waves the music of your fame!
Soon o'er the fields and seas, where once ye bled,
May loftier lyres than mine your praise proclaim."

As we are satisfied with what "the lyre" of Mr. Johns has done in this respect, we will omit the remainder, more especially as we have already transgressed our limits; yet we cannot forbear transcribing some really fine stanzas, in harmonious contrast, of the meditative class, with which we will bid him farewell.

" STARLIGHT.

" There come no seasons there: our earthly year
Varies from prime to fall, from flowers to snow,
And each new month fresh trophies still doth rear
To Change, the victor of all fields below;—

But ye, oh ye, fair heavens! for ever glow
 In the young glory of your natal morn,
 When first the realms of space were bade to know
 Their starry kings, Creation's earliest born,
 Who should for aye on high yon sapphire thrones adorn.

* * * * *

"Shine on—shine on—ye radiant Thousand, shine!
 Ye hosts of heaven, *whose everlasting march*
Is one enduring triumph! Ye divine
 Memorials, on the amethystine arch
 Of Nature graven by God! Oh ye who parch
 The hearts of dust for what they may not know;
 Tempting yon azure wilderness to search,
 As if some glad oasis there did glow—

* * * * *

"Say, ye who shone on Zoroaster's eye,
 And lit the midnight towers of golden Tyre;
 Who smiled more purely, from a softer sky,
 On Helen's grave and Homer's wakeful lyre;
 Have ye known all, and must not man aspire
 To aught beyond him? Shall no earthly ear
 Drink, at dim midnight, from your shining quire
 Empyrean music? Can we not draw near
 And read the starry tale of yon mysterious sphere?

"No, for the stamp of clay is on the brow—
 The fettered spirit yearns to soar in vain—
 And the ambition of man's thoughts must bow
 Beneath mortality's recoiling chain.
 Yet is it sweet, though we can ne'er attain
 The prize we woo, the lofty race to run:
 What though it tempt to yon untrodden plain?
 The eagle's burning goal can ne'er be won—
 But he may pierce the clouds and feel the nearer sun!

"And this is much—for who would e'er forego,
 Beautiful strangers! the delicious power
 To make his spirit in your glory glow,
 At solemn midnight's solitary hour—
 To woo the gentle heavens, with all their dower
 Of thought from immemorial Eld bequeath'd?
 Yon high Elysium holds full many a flower
 With no Pierian laurel yet enwreathed—
 O that around *my* lyre one such its incense breathed!"

THE WATCHMAN.

"Watchman, what of the night? Watchman, what of the night? The Watchman said, The morning cometh, and yet it is night." Isaiah xxi. 11, 12.

UNDER the title of the *Watchman*, it is our intention to submit to our readers a series of articles in illustration of the religious spirit of the age. What is thought, said, and done, whether among Churchmen or Dissenters, Orthodox or Heterodox, will, as far as time and space permit, be noticed. While the religious state of our own country will, from its superior importance, claim the chief share of our attention, we shall not be unmindful of religion and its concerns in foreign lands. Our materials we shall be careful to draw from authentic sources. Sermons, whether from the pulpit or the press, periodical publications, and books on religious subjects, will form the documents for our lucubrations. Let it not be supposed that we shall discourse with cynical severity on the proceedings of those whose creed varies from ours. In them we see much to approve as well as something to condemn; and as our object is to benefit our readers, and not to fan a sectarian zeal, we shall have an eye open for merits as well as for defects; nor, on the other hand, let it be imagined, that all appears fair and bright to us in the communion to which, on account of its principles, we deem it an honour to belong. On the contrary, we see not a few things which require rectification, and we would rather condemn the errors of our friends more harshly than those of our opponents. In this, pre-eminently, honesty, we are persuaded, is the best policy. Nor have we any reason to fear that the ears of Unitarians are so untrained to the sound of truth as to feel umbrage at being told in honest phrase wherein they err. Paley has an excellent sermon with the title—"to think less of our Virtues and more of our Sins;" and deeming ourselves exonerated from the duty—exonerated by the general principles of human nature, of expatiating upon the merits of Unitarian Christians, we shall be chiefly solicitous to point out defects with a view, not to crimination, but to their removal.

If there's a hole in a' your coats,
I rede you tent it;
A chield's amang you taking notes,
And, faith, he'll prent it.

We venture to hope that the papers of the *Watchman* may effect something more than contributing to the interest of the *Repository*; that they may give to bigotry and intolerance a check by a prompt exposure and uncompromising reprobation; that they may set forth, with all due commendation, whatever is praiseworthy among those from whom we differ, to our serious attention, and, in some cases it may be hoped, to our speedy adoption; that they may, in some measure, serve to rectify our own injudicious plans, and bring prominently forward wise and successful efforts for the furtherance of what Unitarians deem the truth; and, in short, that they may make us know our dissentient friends better than we have done, bringing our minds into contact with their minds, and enabling us to take of their spirit, as far as it is a spirit of love and of a sound mind. Something of this sort, a series of articles of the kind now contemplated, may, we are sure, effect. We hope the present effort may prove not wholly useless, and we beg for it the indulgence of our readers. As Watchmen we will be found at our post—eschewing the spirit, we would seek the vigilance, of Argus,

Centum luminibus cinctum caput Argus habebat
 Constiterat quocunque modo, spectabat, ad Io :
 Ante oculos Io, quamvis aversus, habebat.

The periodicals of the present month which are in the interest of the Orthodox Dissenters, are distinguished by setting before their readers the efforts which are making to produce in this country what they term a revival. A pastoral letter on this subject has been issued by the Rev. J. A. James, of Birmingham; a sermon, on the means of religious revivals is announced from the pen of the Rev. J. Hinton; and articles, either recommending the requisite efforts, or recording the success which has already attended on exertions, appear in several magazines. A paper in the Evangelical Magazine, offering practical suggestions to aid a revival of religion in Great Britain, contains, together with some objectionable matter, a number of most valuable hints. The following are among some "symptoms" which are given of a low state of religion: (1.) "A want of taste for spiritual enjoyments, which is indicated by indifference to the seasons of instruction, religious conversation, and social prayer. The ordinances of Christ are undervalued. Trivial hindrances to attendance are magnified into serious obstacles. Worldly-mindedness and love of ease are prevalent. Religious connexions are neglected. God and duty are frequently forgotten. Books of amusement are (unduly) preferred to books of instruction and Christian improvement." (2.) "Negligence in private duties. Religious declension begins in private, and when the important and necessary duties of meditation, self-examination, and private prayer, are superficially, hastily, or formally performed; when satisfaction is felt in recollecting that the duty is done, rather than from having enjoyed delightful communion with God in prayer; when the means are rested in, and the end to be answered by them is not secured; — it is high time to take the alarm." (3.) "A neglect of domestic duties. When the souls of children and the formation of their minds, tastes, and characters for eternity and heaven, are not matters of greater solicitude, labour, and prayer, than their form, fortune, health, and success in the world, there is an evident preference of the world to heaven." To these most excellent remarks we add the writer's description of "the state of a Christian church as it should be." "A Christian church is a society of holy persons. Every individual should be well acquainted with the truth, established in the belief of it, and laborious in its diffusion. Every Christian should be a personification and living exhibition of Christianity. The church should thus be 'holding forth the word of life to the world,' and all its members 'living epistles that may be seen and read of all men.' And were it so, the doctrines of Jesus would extort admiration even from the enemies of truth, and force men to admit the reality and excellency of spiritual religion. A spirit of deep seriousness, joined with sweet tranquillity and cheerfulness, should characterize every believer. He should be well acquainted with the laws, ordinances, spirit, character, and design, of the kingdom of Christ. His own character should answer to the figures of Scripture — a shining light, a fruitful tree, a fermenting leaven, a preserving salt. He must be one who not only talks against sin, but forsakes it; who not only discourses of religion, but practises it. His delight should be in the exercises of prayer and praise; he should love the word, the house, the day, and the people of God." Among many salutary admonitions we find the following: "Let parents and heads of families awaken to the consideration of their most awful charge! Let them be faithful and diligent in the full use of their unparalleled influence, immense power, and

unquestioned authority for the honour of God, and the salvation of their households, by teaching, training, and governing them according to the word of God. Let such examples as those of P. Henry and C. Mather be reflected upon and imitated."

If such be the principles to which it is desired to give additional efficacy and more extended prevalence, we say with all our heart, God speed the labourer; and grant us of his mercy to be fellow-partakers with our brethren! But we cannot conceal from ourselves the fact, that other principles, dubious, not to say dangerous, in their tendency, will be mixed up with these. It is not on a matter of taste that we differ from our brethren in this matter. Variety prevails in religion as well as in nature, and he whose mind is rightly constituted will no more quarrel with his fellow about the shape of his phrase, than about the colour of his coat. If, therefore, language is used which appears to me to want keeping, and terms which are either technical or obsolete, what right have I to complain whilst I have the liberty of being as pure in my taste as the standard can be raised, and as mild in my zeal as the lowest pretension to that Christian virtue will allow? In matters that are indifferent—and there are more of this character than either the worldly or the religious zealot will allow—we differ as widely from others as others differ from us; and without detriment, and with much mutual benefit, we may agree to differ. Yet our agreeing to differ does not preclude an orthodox brother from endeavouring in all charity to change my taste as well as my creed, and the liberty which I grant to him I have a right to claim myself. And certainly, though we think there prevails among some Unitarians a false and squeamish delicacy, greatly to be condemned as checking the extension of the gospel, we could wish to see our orthodox brethren rather more choice in the selection of their means and the wording of their addresses. To enlighten the poor it is not necessary to be vulgar, nor to sway them to be fanatical. They are connected with the most refined philosopher by ties of a common brotherhood, by far more numerous and far more important features than are those which contradistinguish the two. These common ties recognize a common language, and that simple, sincere and earnest manner which a due sense of the importance of truth always occasions, will find the way to the heart of each. In the spirit of these remarks, we could wish we had not read in the Baptist Magazine for the present month the following stanza, forming part of a copy of verses, otherwise not objectionable, presented to the late Rev. W. Simpson on the day of his completing his 80th year:

Its thorns will tear, and all the flowers
That ye can cull in desert bowers
Are drooping with the blight of sin,
Have each a sting concealed within.

But in respect of revivals we differ from our orthodox brethren somewhat in principle as well as in taste. Zeal requires to be well tempered with knowledge and prudence, and excitements in religion, to be lasting and beneficial, must affect the head as well as the heart. Passion is not piety, effervescence is not devotion, impeachments of human nature, and professions of reliance on the atonement, are not scriptural marks of a child of God. These facts are, we fear, either unknown or forgotten on many an occasion when "a revival" is attempted. Yet they are facts which involve most essential principles, and when their agency is wanting, the form of sound doctrine is absent. Let us not be thought uncharitable in these re-

marks. We have heard something about revivals, and we are quite sure that eventually more good would be effected if the intellectual, in preference to the animal, part of man were made the object to be influenced, and withal, a purer taste were combined with a more scriptural creed, both speculative and practical. Our English brethren have been aroused to "work of revivals" by what has been done in this way in America; but most earnestly hope they will not be led to the shameful extravagances which have in some cases ensued in the United States from the ignorant and fanatical zeal of religious agitators. We recommend to their attentive perusal an article in the "*Christian Observer*" on Superstition, which appears, we think very opportunely at this moment. The principles on which this article is written are, in the author's words, the following:

"The cause of true religion always loses ground in proportion as it is associated with any system of irrational belief.

"The cause of true religion always gains an accession of influence, and obtains an extension of its benefits, in proportion as the faith of its disciples is supported by knowledge, enlightened by the torch of scientific research, and chastened by the delicacy of true taste.

"The honour of God is vindicated, and the kingdom of Christ is enlarged; the faith of the humble and sincere is confirmed; the prejudices of such as are satisfied with this world's wisdom are subdued; the fears of the ignorant are superseded; and the hope and confidence of the just are supported, by being placed on a basis of scientific and rational explanation, rather than on the fears of ignorance, or on a measure of belief which never was designed for a revelation addressed to God's rational creatures."

How refreshing is it to hear sentiments so truly liberal and Christian proceeding from a quarter possessed of great power and influence, (the Established Church,) both of which have been too much devoted to the inculcation of irrational doctrines, and to the hindrance of the progress of knowledge among the people!

Before quitting the subject of revivals, we wish to remark that "work," to use the technical term, has already made some progress in the kingdom, especially in Wales. In the present revival, we are informed "there has been considerably less of that violence of gesticulation or jumping, for which the poor Welsh have subjected themselves to the censure of their more quiet English brethren. Still the silence of devotion has frequently been broken by the loud sighs of such as were under conviction, and by the psalms and hymns and spiritual songs which would escape from others, even while the preacher was delivering his message, when the Holy Spirit shewed them and made them feel that there was a way of salvation even to such sinful wretches as they now saw themselves to be. With this there is much weeping and praising God with uplifted hands." This aspect of the spiritual condition of the "poor Welsh" in their revival state, as thus set forth, wears, we must confess, a very dubious character, looks too much like the excesses of Ranterism, of which we have seen so much, and of the effects of which we know something. The sight of spiritual extravagances to which the Ranters are addicted is pitiable, and the effects alarming and deplorable. Mere animal excitement is mistaken for pious emotion, and the most lusty brawler is deemed the best Christian; the consequence is, that the great object of religion is forgotten; impurity of heart and life are allowed to remain; a morbid love, a necessity of physical excitement, is created; and spiritual intoxication ensues, which is sometimes the forerunner of the disgusting vice of drunkenness. Of

revival, however, notwithstanding some bad symptoms, we will, oblige us to change our opinion, hope better things. We respect every manifestation of those principles by which the creature is Creator. Every aspect of religion is venerable, however rough. But then by religion we mean not mere muscular excitement, sentiments of the heart called forth in the adoration and service of God, as the corruption of the best becomes the worst, so religion, when it turns into physical rioting, deserves severe condemnation and not approval. To the labourers, then, in the work of revival we would give the injunction, "Let all things be done in order."

In connexion with the last subject, we have the pleasure to remark, that Unitarians are receiving from our orthodox brethren a degree of attention adequate to their importance than has hitherto been given. If, as we have said respecting revivals, any one imagines that we are opposed to the preaching of the gospel to the people, he has greatly mistaken us. We wish that Unitarians were more fully and zealously engaged in this work than they are; at the same time we rejoice that societies for preaching the gospel to the poor have of late increased amongst us. As, therefore, we look with pleasure upon every judicious attempt to extend the kingdom of Christ, we are glad to hear of the establishment, by the orthodox society in Glasgow for the promotion of home missions; that a similar one has been lately established in Dublin, in Belfast, in Bristol, in London, and that one is about to be established in Liverpool. The object of these missions is to excite attention to the spiritual wants of the neighbourhoods in which they are established, and to this end, to employ, through the medium of the different religious (periodical) publications, information upon all points connected with these institutions as calculated to increase their number and promote their efficiency. The intention of the society to look out for pious and competent persons whom they may recommend as agents to any place whence application may be made. In the prosecution of their plans, they say, "either we must be entered and the glorious news brought to every individual that house, or the inhabitants of every house, one and all, must be brought to the appointed ordinances. Alas! observation tells us how far from the present and actual state of things from the last-mentioned supposition, and what absolute need, therefore, of the former method being resolutely and systematically pursued." Dr. Chalmers has ably, though in his peculiar style, enforced the necessity of visiting people at their homes in order to convey to them the healing influences of the gospel. In some inconveniences and some slight evils might result from domiciliary visitations, we wish to see the plan carried fully into execution among the working classes, convinced that the amount of good that we would infinitely outweigh the evil. In reference to this substance of Unitarians has, we fear, degenerated into fastidiousness: the difference there is between their own state and feelings and the feelings of the lower classes. And we may say that this forgetfulness pervaded much too extensively the whole of their legislation. If we are to receive the gospel at their hands, there must be a change. In such cases, it is said, alter cases, and circumstances, they may be asked to alter plans. What is a fit arrangement for the rich and the poor, is, on that very account, an unfit arrangement for the poor and ignorant. But this axiomatic proposition is generally forgotten, and Unitarianism will not spread extensively among the people, till the people legis-

late for themselves, and have preachers from among their own ranks. In the mean time something may be done, and that more effectually than by any other means, by ministers and congregations making each their chapel a centre from which to send forth the salutary truths of the gospel. It would be strange if each minister (speaking generally) could not furnish and prepare for the work of preaching to the poor, one individual, and every other member of his church, provided he felt the power and the value of the gospel, might, without difficulty, become a missionary to ten poor families, making it a duty to visit each at stated times, to read the Holy Scriptures to them, to converse with them on things relating to their eternal peace, inducing them to send their children to the Sunday-school, and drawing the parents themselves to the house of prayer.

The members of the Church of England are, we are glad to see, coming more prominently forward to aid in the great work to which, in various ways, so many great men are now giving their labours, of diffusing useful knowledge amongst the people. A sermon lately published by Dr. Coppleston, with a few exceptions, merits the warmest approbation, as recommending the religious education of the people, while it approves also of their being informed in scientific subjects. This is the proper method. There are no two branches of education incompatible with each other; least of all, the study of the word of God and the study of the works of God. They both teach the same great truths, and the lessons of the one confirm those of the other. Wishful, and properly so, to give a right direction to the intellectual activity that prevails among the working classes, the clergy of the Establishment have undertaken the publication of a Library of Religious Knowledge, which is to comprise treatises on the evidences of revelation, the history of the church, the lives of eminent individuals, &c. It is almost too much to hope that the dogmas of their sect may be kept to themselves, safely locked up in their creeds and litanies. We have taken a cursory view of one number, on the subject which Paley has handled in so masterly a manner, viz. Natural Theology, and on which an able piece may be found among the numbers of the Society for the diffusion of Useful Knowledge, entitled, "Animal Mechanics." As far as a cursory view could enable us to judge, we have reason to recommend to general attention the treatise of which the number we saw was the commencement. In addition to these tokens of growing activity among the clergy of the Church of England, we have to record the formation of an Episcopal Home Mission for Ireland. Of this Society, "the especial object is to bring the gospel to the hearing of our Roman Catholic brethren;" and its members wish it to be understood that their "missionaries are expected not only to address them from the pulpits of the Established Church, but also in all places where it is possible to collect a congregation." A change from the Church of Rome to the Church of England, though they are both of the same family, will, in most cases, prove a change for the better—and a change which is rather to be welcomed as a promise of something better, than rested in as the attainment of undefiled religion. If, as we trust they will not, the King's ministers are not defeated in their present endeavours to do to Ireland an act of tardy justice—if the Catholics are emancipated, and we hope in God they will be—this Episcopal Society has begun its operations at a favourable season, and may hope to reap some reward of its labours.

The readers of the Repository* may remember that the Rev. R. Hall, late

* Mon. Repos. for 1824, p. 229.

...to their second thought, but from their account to their first. The
; however, we have in view in referring to this objectionable language
r. Hall, is to put in contrast with it a passage from the Eclectic Review
present month. In a review of a work by Dr. Whately on some dif-
es in the writings of St. Paul, the writer says, "It is necessary that
ould not only prove from Scripture, *but teach by Scripture*, and that
detached passages often violently accommodated, but by *making the*
the medium of instruction. A catechism ought to be a simple intro-
on to the Scriptures, not a technical vocabulary of dogmas. And with
t to the instruction of pupils of a larger growth, we cannot but re-
hose lectures as the best adapted to make good divines, which are
strictly introductory to the study of the New Testament, or subser-
to the right interpretation of the inspired document. We rejoice to
that this method of teaching divinity is coming into more general
ion : and we hail these lectures, coming as they do from so high an
rity, as an auspicious indication that a better theology is beginning to
ede in our seats of learning the vapid jargon of scholastic and polemic
as." This is an admirable passage, conceived in what we deem the
pirit of sound doctrine, and we, too, hail the information it gives and
actice it enforces as an auspicious indication of a better mode of stu-
theology—a mode more likely to lead to the attainment of truth. Nor
e doubt, believing that Unitarianism is the doctrine of the gospel, that
orthodox friends pursue so admirable a plan in educating their young
eir ministers, that we shall witness, ere many years have passed, fruits
ndant increase to our cause and our churches. Mr. James also, in his
al Letter, recommends those of his communion to "seek a revival of
on by a revived attention to the Scriptures;" for, "perhaps the
was never more talked about, and comparatively less read, than it is
' These things are among the pleasant signs of the times. We wel-
them as evincing the progress of sound principles—of principles which
rians recognize as the chief of their characteristics.
t surely the signs of the times are sadly mistaken by the Bishop of
on, whom we fear there is too much reason to address in the language

ages the servants of God worshiped him in deserts and in mountains, and in dens and caves of the earth; Paul prayed and taught in his own hired house; the early Christians were wont to meet together wherever a place might be found, "before it is light, and to sing among themselves, alternately, a hymn to Christ as a God; and they bind themselves by an oath, not to the commission of any wickedness, but not to be guilty of theft, or robbery, or adultery, and never to falsify their word." * But in our *Lordly* days a minister of Christ must not have a prayer-meeting in his own house! We thought the Bishop of London had more sense. He and the clergy of the Church of England, of all ranks, will do well to remember that this is an age in which high-church pretensions will be looked at with extraordinary vigilance and jealousy. It is folly for his Lordship to imagine that he can forward the interests of the church by such meddling; let him rest assured he will not put down, by such means, the obnoxious practice of having prayer-meetings at a man's own house, and that he will be laughed at into the bargain. If the Bishop is a friend to dissent, we advise him to go on in his new see, as he has begun; otherwise, the sooner he stops the better.

The Christian Observer for January, conducted by members of the Established Church, has several ill-natured allusions to Unitarians. It seems studiously to affect language which may disparage us, and we fear that the sequel will prove that it is not very choice in the means which it uses. If it has to report an action at law between two parties, and one is an Unitarian, the obnoxious sectarist meets with indirect, yet plentiful condemnation. These are its words: "The defendant, in the action brought by the Rev. Dr. Bryce, the Presbyterian minister, for a libel on him as the editor of a newspaper, put in no fewer than 1780 folios, containing extracts from Dr. Bryce's journal, to shew that a clergyman ought not to conduct such a publication. The extracts contain, it is stated, accounts of boxing matches, horse races, and sundry other matters, which, however consistent with Dr. Bryce's Unitarian views of clerical editorship, would certainly not be allowed as admissible articles of intelligence by any synod, presbytery, or assembly of his own church."

The editor has to give an obituary notice of the Rev. J. B. Nee, Pastor at Dieppe, and thus he attempts to throw discredit on a body of Christians who despise the spirit of party bigotry too much to imitate it:

"The account which we have given, extracted from the pages of the 'Archives,' does not specifically state the doctrine which M. Nee held, or the style of his pastoral instruction; but we would trust from his active and self-denying exertions, as well as from the truly evangelical character of the publication which records his eulogy, that they were such as became a faithful minister of Jesus Christ, tinctured neither with the *Neologism of the German Protestant school*, nor with the *Semi-Pelagianism, Semi-Socinianism*, which of late years have corrupted too many of that of the French; but living, preaching, and dying, in the true faith and blessed hopes of the genuine gospel of the Redeemer." "We call those Neologists who maintain (other things are mentioned), that a unity of faith the *most perfect, the most profound, the most magnificent*, exists among Socinians, who believe that Jesus Christ was simply a man—Arians, who make him an angel—and Evangelical Christians, who adore him as the true God and eternal life." But these are trifling delinquencies, and such as may be pardoned in consideration of the evangelical correctness and evangelical zeal of the party whence they issue—when com-

* Pliny.

d with what we are now to transcribe from the pages of the Christian
 er, and respecting which we have a serious charge to prefer :

Your correspondent T. R. is quite right in stating that the excellent
 n—' Jesu, lover of my soul,' is not from the pen of Charles Wesley. I
 ve him correct in stating that it was composed by the *too well known*
 Robinson, of Cambridge. The circumstance was related to me, con-
 nd with a painful anecdote which should deeply impress on our minds
 e words of the apostle, ' Let him that thinketh he standeth, take heed
 he fall.' Mr. Robinson was a man of considerable talent, and was, for
 e years, a useful and much respected Dissenting minister, till, in the
 r part of his life, he unhappily lapsed into the Socinian system. It was
 d to me, that on some occasion, when this hymn was sung in compli-
 : to him, far from being gratified, as was expected, he observed, ' Oh,
 I were in the same state of mind as when I composed that hymn !' Mr.
 congregation being dissatisfied with his evident change of sentiment, he
 to Birmingham to consult Dr. Priestley, and preached for him, using
 strong language against the divinity of our Lord. The next morning
 as found dead in his bed. Digressing from this immediate subject,
 n some connexion with it, will you allow me to inquire on what au-
 ty it is sometimes stated, that Dr. Whitby, the author of the Paraphrase
 e New Testament, towards the close of his life, imbibed Socinian sen-
 ts ? Throughout his work he seems to have his eye steadily fixed upon
 theory, and carefully notices every text which can bear upon the con-
 nry. I cannot believe that there is any evidence to prove that he be-
 a Socinian, though, even if it were so, it would not authenticate that
 tptural system ; but it might well lead us to exclaim, Lord, what is

is writer of the above delectable specimen of evangelical correctness is
 festly so ignorant as not to know his ignorance—a state of all others the
 hopeless ; if he knew his own ignorance he would not trouble the pub-
 ith his insinuations. Nor is the editor blameless, except he too is as
 ant as his correspondent, for not appending a note, telling him on what
 ide Dr. Whitby is known to have been an Unitarian. The editor, if he informs
 aders of facts known even to Tyros in theology, in his next magazine,
 in part, exonerate himself from the charge of wishing to produce an
 ourable impression against a persecuted sect on false grounds—in part,
 ay, but not entirely, for the bane and antidote should have been both
 e the readers of the Observer at the same time. But thus fond are
 gelicals of throwing out surmises and insinuations against those who
 , no matter how conscientiously, from them, and of scattering dark and
 ious words among the ignorant,

Spargere voces

In vulgum ambiguas,

lead men to fear that the day of pious frauds is gradually returning
 get us, and has already found a resting-place among those who, from
 pretensions, may, in the language of Burns, be termed " the Unco
 , or the Rigidly Righteous." The greater the profession of saintship,
 reater, we avow, is our suspicion ; and we always think a man is going
 us a wrong, when he begins to talk about his virtue.
 e have now assumed as true the bitter alternative for our evangelical
 ls ; there were two, one that they were ignorant,—the other, that they

were falsifiers. We hope the former is the fact—it is, at least, except when it is connected with conceit, more easy of correction than the abominable habit of lying. Before we proceed to the gravamen of our complaint we shall state on what evidence it is known that Whitby was an Unitarian. Ignorance on subjects which serve for the impeachment of their fellow-christians is no new qualification of Churchmen. Even Archdeacon Wrangham knew not that Whitby was an Unitarian, till made acquainted with the fact by one who, in his letters to that dignitary of the church, has reaped a plentiful harvest of honour.* In his “Last Thoughts,” let our evangelical brother know, Whitby, as he himself declares, “seriously considered all he had said in his Commentary to the contrary,” i. e. of the Unitarian sentiments which he finally adopted, “and fully answered the most considerable places he then produced for confirmation of the doctrines he there *too hastily* endeavoured to establish.” Again, in his preface he says, “This, my retraction, or change of opinion, after all my former endeavours to assert and establish a contrary doctrine, deserves the more to be considered, because it proceeds, and, indeed, *can* proceed, from me for no other reason, but purely from the strong and irresistible convictions which are now upon me, that I was mistaken.” Perhaps, when our evangelical contemporary learns that Whitby did become a Unitarian in his last days, he will find some story of his having been found dead in his bed in consequence of his heretical pravity. Such it seems was the punishment of Robert Robinson, according to the Christian Observer. Now, the aforementioned Archdeacon will not allow that R. Robinson was, in the latter part of his life, really and truly, as supposed, an Unitarian; against such a conclusion he earnestly contends. Well, then, if one Churchman believes another, and he of the Christian Observer recalls, in consequence of an Archdeacon’s testimony, his averment of the heretical nature of Robinson’s creed, what will he do with the insinuation he has shamefully thrown out, that he suddenly died in consequence of preaching against the divinity of Christ? The fact of his death remains the same; but surely sound orthodoxy could not be visited with God’s judgment. How will our evangelical calumniator rid himself of this difficulty? Even let him resort to the hard alternative of denying the authority of his own church—pray, who told him that Robinson died in consequence of preaching on this or on that doctrine? Some people speak as if they had direct intercourse with the Almighty, and knew by intuition the secrets of Heaven; of such people Cicero has thus spoken, Book i. De Nat. Deo: “Fidenter sane, ut solent isti, nihil tam verens, quam ne dubitare aliqua de re videretur; tamquam modo ex deorum consilio, et ex Epicuri intermundiis descendisset: Audite, inquit, *non fuit commenticiasque sententias.*”

But the writer evinces too great an ignorance of earthly matters to receive much credit for a knowledge of heavenly. Robinson did not die the next morning, as he states, but on the Wednesday after the Sunday on which he preached at Birmingham. There is no mystery in his sudden death. The intense study to which, in the latter days of his life, he devoted himself, in order to prepare his excellent works on Baptism and Ecclesiastical History, had reduced him, with other causes, to “a shadow” of what he had been, to adopt his own language used when in Birmingham. For a long time he had been in a declining state, and when he set out for Birmingham he was a dying man. True, he preached on the Sunday; but this fact, as well as many

* Wellbeloved’s Letters to Wrangham.

others of a similar nature—ministers dying even while in the pulpit—only shews the ruling passion strong in death, and the strength and firmness with which the love of doing good may take up its seat in the heart.

Nor was the visit to Birmingham caused by the discontent of his congregation, for they remained constant in their attachment to him.—“He was,” they said, “the minister of our choice, and still is of our esteem.” “Among the more valuable part of his society,” (his biographer, Dyer, whom Archbishop Wrangham terms “the honest,” informs us,) “he was admired to the last, and if he was less attended to by some former disciples, he obtained a more extensive reputation and gained more general esteem.” The occasion of Robinson’s going to Birmingham is thus stated in the advertisement to his *History of Baptism*: “Mr. Robinson had engaged himself in the spring (he went in June) to *preach the annual sermons* for the benefit of the *Dissenters’ charity-schools* at Birmingham, and he promised himself great pleasure from an interview with Dr. Priestley and other gentlemen of that place.” But then the hymn, “Jesu, lover of my soul.” This, our accurate informant apprizes us, was sung in Robinson’s presence, and he, on hearing it, said, “Oh, that I was in the same state of mind as when I composed that hymn!” But our story-telling evangelical doubts in the commencement of his article, at least is not quite sure, if Robinson really did compose the hymn in question; and the fact is, that he did not. Suppose he had, we might ask, What then? How could the writer, how can any one, from the few words Robinson used, tell to what feelings he referred? It is nothing less than assuming the point in question to assert that it was to his religious state of mind. It would be very possible that Robinson referred to the general state of his spirits, which, it is well known, were in the latter part of his life despondent, arising in part from his intense and even intemperate application to study, and in part also from the critical condition of his domestic affairs. We have the express declaration of the Biographer before-named, and who was intimate with him in the latter period of his life, for saying, that the depression did most certainly not arise from the alteration of his religious sentiments. The story has been told in reference to another hymn, which *was* written by Robinson—“Come, thou fount of every blessing.” If true at all, it can only be true of that hymn, which contains no sentiment to which most or all Unitarians do not heartily respond; none on which the mind of Robinson himself underwent any change; so that there is an end altogether of the insinuation of the writer.

Our evangelical brother we have thus proved to be ignorant on a topic of his own choosing, from which he deduces several pithy admonitions, and in which he grounds serious imputations against his fellow-christians. We now tell him that he understands less of Robinson’s spirit than he knows of his life. In conclusion, we add in Robinson’s own words, “How is it that men, and Christian men too, can hear of one another’s sicknesses, and hear of one another’s misfortunes, without any emotions of anger, and with all the feelings of humanity and pity that Christians ought to have for one another, and that they cannot bear a conscientious man to avow sentiments different from their own, without a resentment that, like a thunderbolt, hisses and wounds and kills where it falls? If such emotions can proceed from Christians, we must suppose, what we are loth to think, that is, that some Christians are, in some unhappy moments, divested of all the principles of their holy religion, and actuated by the dispositions of the most ignorant and cruel of mankind. ‘But,’ say they, ‘though we are not injured, yet God is dishonoured.’ Ah! is God dishonoured? Imitate his conduct, then;

Does he thunder, does he lighten, does he afflict this poor man? Behold! his sun enlightens his habitation, his rain refreshes his fields, his gentle breeze fans and animates him every day, his revelation lies ever open before him, his throne of mercy is ever accessible to him; and will you, rash Christian, will you mark him out for vengeance? I repeat it again, imitate your heavenly Father, and at least suspend your anger till that day when the Lord will make manifest the counsel of men's hearts, and then shall every man have praise of God."

LETTERS FROM THE ÆGEAN.*

MR. EMERSON, as he informs us in his Preface, is "rather to be considered as an editor than as an author;" he has found "many characteristic sketches of manners and scenery, anecdotes, remarks, adventures, and sunsets, stories of Greek damsels and English gentlemen, journals and suggestions of travelling companions," &c., &c.; and, with permission of the several authors and of his publisher, he has reduced them all to a geographical romance, a sort of Anacharsis the younger, in which every thing is told in the first person *plural*.

"The sun was slowly sinking behind the range of Hymettus, and the hills of Attica, as we weighed anchor from Cape Colonna, and steered for the narrow strait between Zea and Cythnos."

After landing at Syra, and partaking of "grapes of the purest amber sprinkled with red spots," we proceed to Smyrna, in company with a young Sciote lady who had narrowly escaped the massacre two years before." Here one cannot but wish for a single narrator, a man who saw and heard what he tells us. If the grapes at Syra be of pure amber sprinkled with red spots, it is no concern of ours who saw and tasted them; but when we come to a young Sciote, "who, from a place of imperfect security, was an involuntary witness to the murder of her miserable sisters," who "smeared herself with the still oozing blood of her mother," and whose delicate hand was seized by a Turk, in the hasty attempt to draw off "a ring which had been too dearly worn, the gift of her affianced husband;" when we are presented to a lady of such "romantic biography," we become impatient to know who it was that sat by her side and heard her story. We do not question the principal facts, but we want to have it on good and individual authority that "she sat all day on the deck, while she was in sight of her native island, and seemed straining to recognize some scene that had once been familiar," and that "she turned her back upon the Turkish coast and its hated hills," on the opposite tack. For want of knowing whether it was Mr. Emerson, or Mr. J. J. Scoles, or Mr. R. J. Tennant, or Mr. Edward H. Thomson, who sailed in the vessel, we fairly lose sight of them all, and are no nearer to the young lady than if we had read of her in St. James's Chronicle.

Tale the second, which occupies nearly ten pages, is a right marvellous and melancholy history of an Englishman who had the misfortune to attend clinical lectures next door to a madhouse:

* Letters from the Ægean. By James Emerson, Esq. 2 Vols. 8vo.

"One day, whilst lingering in the walks in the rear of the hospital, his ear was struck with the plaintive notes of a voice in the adjacent garden;—curiosity prompted him to see who the minstrel was, and clambering to an aperture in the dividing wall, he saw a beautiful girl, who sat in mournful abstraction beneath a tree, plucking the leaves from a rose-bud as she sang her plaintive ditty."

The gentleman, as in duty bound, leaps over "the dividing wall," and consoles the pretty maniac; she entreats him to come again, and he repeats his visits; "she becomes every day more composed," till the acquaintance is discovered, and the lady removed to another part of the grounds; then she relapses, and the matron informs her friends of the cause. The gentleman is invited to renew his visits, he cures her disorder, and with her illness her memory vanishes, love goes out, and she marries another! What has all this to do with the Ægean? Why, truly, the youth died at Smyrna, which is abundant reason for telling the story! After such a picture of English manners, we may be pardoned for suspecting that Mr. Emerson's sketches are rather more picturesque than characteristic, his style being evidently somewhat Venetian. Of the personal appearance of the Turks we have the following account:

"Taken en masse the Turks are the finest looking race of men in the world: their *oval* heads," (the Turks are noted for their *round* heads, but no matter,) "their oval heads, arching brows, jetty eyes, and aquiline noses, their lofty figures and stately mien, are all set off to full advantage by their ample robes and graceful turbans; all is ease and proportion about a Turk; there are no angles or straight lines in his features or person; in all we find the pure curve of manly beauty and majestic grace."—Vol. I. p. 85.

"Nature," it seems, "has done her part," and the Turk by his "fine sense of personal neatness," and his taste for "ample robes and graceful turbans," adorns her performance; but this is not all:

"There is, probably, no sensation in existence more luxurious than that which one feels when reclining in the saloon of the public bath, after having passed its ordeal of steaming, perspiring, purifying, and shampooing, wrapped in a light silk gown, seated on a delicious sofa, and taking alternate draughts of his chibouque and transparent coffee: *the mind seems equally purified with the body; he feels as if he had driven off all the cares of humanity*; he is conscious solely of ease and delicious luxury; and he rises to depart with every joint so free and every limb so lithe, that his step has all the firmness and grace of an Apollo."

So much for description! In philosophical speculation and critical suggestion the "Letters" abound.

"The prohibition of wine," says our author, "*is, no doubt, the main cause of the prevailing passion for this exhilarating beverage among the Mussulmen*; but its own merits must recommend it to the Greeks, who are equally attached to it, and who labour under no such penal restrictions"—P. 114.

The most notable theory (and it is set forth with great care and at length) is the geographical subjugation of women!

"I have invariably observed," says Mr. Emerson, "that the farther we progress towards the South in any country, the situation of females becomes more deplorable and unhappy. In Northern latitudes alone woman is the better half of creation; as we draw towards more genial climes, she gradually merges into equality, inferiority, a deprivation of her rights and dignity, and at last, in the vicinity of the line, a total denial of a reasoning principle or an immortal essence."

Query, whether a cold winter may not produce a perceptible alteration in the state of society in our own country, and whether our ladies may not "take the lead in conversation" during a frost? "In Norway," says our author, "they occupy the distinguished place in society for which Nature clearly intended them;" and he adds, on the authority of Dr. Clarke, that "in conversation they take the lead; nor has the odious custom of ladies retiring into solitary seclusion after dinner, been introduced amongst them." For the bad effects of this or any other seclusion, consult the Letters from the *Ægean*, (Vol. I. p. 172,) where it is clearly set forth, that, "*from the habits of seclusion to which they are subjected,*" the Grecian ladies have lost every trace of what we call "Grecian beauty." "I never saw," says Mr. Emerson, "a striking figure, and scarce a lovely face, throughout the country." This he says, be it observed, upon his own authority, and it is by no means a common opinion; but we would remind him for a moment of the "dames of elder days." Was "what we call Grecian beauty" confined to the Phrynes and the Aspasiae? Or, were the "habits of seclusion" less blighting when Achilles and Clytemnestra were represented on the stage apologizing for the impropriety of being in the same apartment? At Santorin our author has the satisfaction of eating *lentils*, and identifying them as "the very same with which Jacob made the mess of pottage for which Esau sold his birthright." At Milo he finds the baths much frequented by scrofulous patients—"a fact which may be attributed to their too liberal use of honey." "May not this," says Mr. Emerson, "be the evil referred to in Prov. xxv. 27, 'It is not good to eat much honey'?" The hedges in the neighbourhood are formed of American aloes, which (if we may suppose it to be the plant referred to) is a perfect illustration of the text in which Micah, complaining of the corruption of the church, exclaims, "The best of them is a briar; the most upright is sharper than a thorn hedge."—Vol. II. p. 236.

The costume of the inhabitants Mr. Emerson is induced to consider as peculiarly ancient, and that from a very singular coincidence. They (the women, that is) are in the habit of encumbering themselves with an unusual number of petticoats, "four or five gowns, and other garments, heaped on with less taste than profusion." Now it so happens that the Apostle Peter (who would have thought it?) had an eye to these supernumerary petticoats eighteen centuries ago! In his first Epistle he admonishes the female members of the church against *putting on of apparel* (chap. iii. 3). "It is not likely," as Mr. Emerson observes, "that the apostle would discountenance altogether the use of dress;" he *could* only mean, "Do not put on *too much* apparel—do not be *lumpy*;" and how incorrigible of these women, in spite of good taste and an apostolic injunction, to wear a superabundance of petticoats to this hour! With this choice specimen of Scripture criticism, we conclude our quotations.—Those who take up the Letters from the *Ægean* as "a plain, unvarnished tale" of other lands, will be cruelly disappointed; those who look for the political signs of the times must be referred to a former "Picture of Greece," to which Mr. Emerson was a "contributor;" and those who only read for amusement, and love stories of vampyres, and bandits, and graceful turbans, and silken vests, may "sentimentalize luxuriantly" over the Letters from the *Ægean* (always provided that they have not already skimmed the cream in the New Monthly Magazine, where great part of them appeared as Letters from the Levant).

CRITICAL NOTICES.

ART. I.—*Thrush on the Unlawfulness of War: a Series of Letters to a Friend.* Pp. 272.

Mr., late Captain, Thrush has in the present volume added very considerably to his former observations on the causes and evils of War. Whatever opinion may be entertained of the extent to which he carries his pacific principles, his perseverance in advocating a cause so closely connected with benevolent and Christian feeling, however little encouraged by popularity or the sympathy of the public, cannot but be admired and applauded. The hearts of all benevolent Christians must go with the man, if their understandings are not carried along with him the whole length of his opinions.

The present volume contains in addition to the six letters which were noticed in a former Number of the Repository, nine others, the subjects of which we shall briefly introduce to our readers.

The 7th and 8th letters are occupied with animadversions upon the sentiments of Bishop Porteus and Dr. Paley respecting war and the military profession. The Bishop lays stress upon the favourable light in which the characters of military men appear, and the commendation with which their conduct, on some occasions, is mentioned in the New Testament; but Mr. Thrush shews that the Bishop's extensive inferences in favour of their profession are unauthorized by the language of Scripture, and contrasts his opinions with those of the mild and pacific Erasmus. After answering some of the most popular, but certainly very weak, arguments drawn from Scripture, he laments, and in our opinion with great reason, the lax remarks of Dr. Paley on the justifying causes of war; observing, that "on his principles every war must be a just and defensive war." A spirited postscript is affixed to this letter, addressed to the Editor of the Monthly Magazine, on his review of the first part of these Letters.

The writer then passes to the practice of the early Christians relating to war, and shews, in opposition to Dr. Horsley, that there is no well-authenticated instance upon record of a Christian enter-

ing into the army for nearly the whole of the first two centuries. There can be no doubt that they did decline the military profession as unlawful.

In the 10th letter the interesting case of Maximilian is introduced, who suffered death rather than compromise his duty as a Christian by entering into the army. He then traces through the subsequent history of Christianity the current of opinion respecting the lawfulness of war, and shews that in every age, however corrupt the practice of the major part of the community, there have been bright examples of individuals and sects cultivating the pacific principles and character in their full extent, and altogether denouncing war.

The two succeeding letters contain observations on the inaccordance even of natural religion and many parts of the Old Testament with the profession of arms.

Letter 14th contains remarks on "an Inquiry on the Duty of Christians with respect to War, by J. Sheppard." In this work Mr. S. condemns unlimited military service, but thinks defensive war admissible. We do not think Mr. Thrush happy in his attempts to shew that the precept, "Resist not evil," must be received without limitation. It is evident that there are various senses in which evil ought to be resisted. It is the duty of man to offer, at any rate, a moral resistance to it. Although, therefore, it may appear strange to Mr. Thrush to say, (p. 236,) "Resist not evil, from the impulse of any bad passion, as revenge or pride, in order that you may shew yourselves to be merciful, as your Father in heaven is merciful;" yet, because "it is certain that God cannot resist evil from the impulse of any bad passion, for such passions dwell not with him"—and, we may add, because God sees fit in his benevolence to resist and counteract evil with good—Mr. Sheppard's limitation on the text, "Resist not evil, from the impulse of any bad passion," appears exceedingly judicious, and agreeable to reason and the context. Mr. Thrush is, indeed, sensible of the value of this moral resistance for which we contend. He sees a distinction, and a just one, which

he might have explained more clearly, between non resistance and passive obedience. Does he not take non-resistance in the sense rather of non-compliance when he says, and says well, of it, contrasted with *passive obedience*,

"The former attaches itself to every thing that is great and excellent; the latter, to what is mean and grovelling. The former prohibits the shedding of human blood; the latter permits us to shed it in torrents. The former is consistent with liberty, civil and religious; the latter is the handmaid of slavery and moral degradation. The former teaches us to obey God rather than man; the latter, to obey man rather than God."

We conclude with expressing our admiration of the philanthropic and Christian spirit which dictates Mr. Thrush's zeal in disseminating "the doctrine of peace." We entirely agree with him, that Christianity does not permit its votaries "to dedicate themselves to what is called the profession of arms, and make it a trade to live by." Whether man is *on no occasion* justified in resisting evil with his physical powers, is a question to which we cannot consider him as having given a conclusive reply.

ART. II.—*Sunday Lectures*. By Mrs. Ives Hurry. London, Rainford. Pp. 134.

This little volume contains thirteen brief lectures on well-chosen subjects. We insert the address to her pupils which Mrs. Hurry has prefixed to them, not only because it indicates the occasion of their composition, but also on account of its so indicating the good sense and good feeling of the writer as to supersede any occasion for further recommendation.

"You are returning to your homes, to the land of your forefathers, and my adoptive character of mother ceases.—You have often assured me you would not forget me: I doubt not the sincerity of your intentions, when these promises were made; but time and absence are sometimes fearful trials of youthful attachment. Yet should even a personal remembrance wear away; let but my precepts influence your future conduct, and I shall still have subject for heartfelt satisfaction! I address to you the following Lectures, which, as you know, were written for, and read on, those Sundays when bad weather prevented our attending public worship. I flatter

myself their repetition will not weary, and may be beneficial. Accept them as the last offering of your sincerely attached

M. HURRY."

ART. III.—*Devotional Exercises, designed for the use of Families and Individuals; to which are subjoined, Prayers for Particular Occasions*. By the Rev. Joseph Hutton. Dublin, Hodges; Hunter, London. Pp. 163.

The Editor expresses his opinion that there is still "room for a manual of devotion brief in its forms, simple and fervent in its language, and perfectly scriptural in all its expressions." His publication has, we think, well supplied the want. With the single exception of those beautiful effusions of filial devotion, the "Prayers for the use of Families by the late Rev. Pendlebury Houghton," we have not seen any publication of this class to be compared with the one now before us. With that, the comparison can only be imperfectly made, as Mr. Hutton's plan is by far the most comprehensive. The two forms of worship for the Lord's day "when the family cannot, from distance, inclement weather, or other impediments, attend the House of Prayer," are particularly excellent. The first of them is a very happy adaptation of the Liturgy. There is a "Table of Select Portions of the Old Testament adapted to Christian Worship," which may be found very convenient. If in any thing we feel disposed to take an exception to a work of such uniform excellence and utility, it is to the "Prayer of the Soldier," p. 157. We cannot get over the incongruity of a man's hiring himself out to fight in any cause, and yet praying the Lord to "prosper the *righteous cause*." It is profane to pray not to be led into the temptation to which we have voluntarily exposed ourselves; and is not this his case who chooses the profession of arms, and yet prays, "Whilst I wield the instruments of war, let me not lose the feeling of humanity and the love of peace"? Again, as to the following petition—"And if at any time, O God, I should, through ignorance, be the means of shedding innocent blood, I beseech thee to pardon my offences,"—it may be asked, What defines the innocence, or the guilt, of the blood which it is the soldier's business to shed? If the very fact of being a soldier does not constitute

guilt, he sheds none but what is innocent, and what he knows to be so. It is not by forms of prayer that the military profession and the Christian profession can be harmonized.

ART. IV.—*The Character of a Good Servant: a Funeral Discourse on occasion of the Death of Ann Mayo, delivered in the High-Street Chapel, Warwick, on Sunday Evening, 30th November, 1828.* Sharpe, Warwick; Simpkin, London.

ALTHOUGH the name of the author does not appear on the title-page, there is no doubt of our being indebted for this useful Discourse to the worthy minister of the chapel in which it was preached, the Rev. W. Field; and it is pleasant to behold the friend and biographer of Dr. Parr in what the world may deem the more humble character of the funeral eulogist of departed merit in one of the lowlier walks of social life. There is no inconsistency, but there is much that is really honourable and useful, in this employment of the pen that has so recently been occupied by a topic of so much more literary dignity. The death which occasioned this Discourse was, literally, that of a *Servant*, and as literally, judging from the delineation of her character which it contains, that of a *Good Servant*. The author addresses himself chiefly to persons of the same condition in life as the deceased; inculcating, and recommending by her example, the duties of diligence, fidelity, frugality, kindness, and religion; and displaying their appropriate recompence, here and hereafter; at the same time not forgetting to demand for that example, as a just tribute, "the admiration of all who, in every station, are capable of admiring and honouring moral worth in humble life." The Sermon is indeed an excellent Christian Tract; and it well illustrates the rule for estimating character laid down in the motto from Dr. Young:

"Who does the best that circumstance allows,
Does well, acts nobly; angels could no more!"

ART. V.—*The Westminster Review.*
No. XIX.

AFTER considerable delay, and many ominous reports and surmises, the Westminster Review has at length reappeared, and in a form which demands the warm greetings of its old friends and supporters, while it bids fair to increase their number extensively and rapidly. Whatever may be the precise nature of the new arrangements which are announced to have taken place, we may, judging by their fruits, augur from them most propitiously for the success and utility of the work. It seems as if temporary retirement were sometimes good for books as well as men. The Westminster Review, at least, has improved marvellously during its seclusion from the public gaze. It has the same political character and principles, but they are combined with an amenity of manners in which it used to be deficient. It has lost nothing of the *fortiter in re*, but gained much of the *suaviter in modo*. It pursues the same great objects of Utility and Reform, but pursues them in a more benignant spirit. Another alteration for the better is the infusion of more literature and variety in its contents. It now as far surpasses all the other Quarterly Journals in this particular as it used to be surpassed by them. The light reading of the Westminster is a joke no longer. Its severer articles were always no joke. There is one other feature which we advert to with strong gratification. The Number just published affords no indication of the adoption of a party theology, but it does indicate, by the critique on Dr. Channing's last Sermon, the occasional notice of religious publications, and the respect which is due to divine revelation. We shall not discuss the merit of particular articles, but it was incumbent on us to point out to our readers these material improvements in a work which always had great claims, and has now greater claims than ever, on the support of the friends of truth, freedom, and improvement.

MISCELLANEOUS CORRESPONDENCE.

A Defence of Napoleon.

To the Editor.

SIR, *January 2, 1829.*

OF all the characters which the world has produced, either in ancient or modern times, none have appeared more conspicuous than Napoleon. His actions are known to the world, and it is probable that there is not a spot on the globe, inhabited by man, where his name and his deeds have not been heard. As might be expected, truth and falsehood have been blended together respecting him; and the whole forms such an immense mass, that it becomes difficult, amidst contending prejudices, to separate the one from the other, and to do full justice to that extraordinary man. During the period of his power and splendour, the world teemed with libels against him of the foulest nature, and the windows of booksellers' and printsellers' shops were nearly darkened with the most disgusting and hideous caricatures. Even after his fall the same spirit of hostility was manifested, and much was both written and said to damn him to everlasting fame. The "Voice from St. Helena" by Dr. O'Meara, and the Journal of Count Las Casas, produced a considerable reaction upon the public mind, and staggered numbers whose prejudices and enmity were the strongest. At length Sir Walter Scott's "Life of Napoleon Bonaparte" made its appearance. From the distinguished talents of the writer, his Life of Napoleon was eagerly expected and read with considerable avidity. Doubtless it has satisfied many of the Baronet's admirers, and induced them to regard Napoleon as the character whom he has represented. But many of the enlightened part of the public have concluded that his Life is partial and defective, and therefore one which cannot be depended upon as correct. We must, however, say, in justice to Sir Walter Scott, that, all things regarded, he has done well; and that, considering his political views and Tory connexions, we do not so much wonder that he has failed in several important points, as that he has softened down many groundless charges, and set in a just and favourable light many shades in his hero's character. In several respects his book will serve as a ground-work for a more impartial historian, but never as an unerring guide.

The publication of Sir Walter Scott's

Life, led to a review of it by Dr. Channing, of North America, a gentleman well known in this country by the liberality of his religious views, as well as by several Sermons and Essays, the productions of his pen. This review the Doctor terms an Analysis, which has not only been published in America, but reprinted in this country in periodicals, newspapers, and as a separate work both in London and Liverpool. We have read it, we must confess, with much pain. It has all the faults of Sir Walter Scott's book, without any of its redeeming qualities. He greatly exceeds the Baronet in vituperation, and has lowered himself in our estimation by his uncalled-for exaggerations and bitterness of spirit. Our regard for truth, and even for Dr. Channing, makes us deeply regret that he should have written and given it publicity. His friends and admirers may applaud it for its eloquence, but we must condemn it on account of its misrepresentations; and farther add, that eloquence can only be lovely when it supports the cause of truth and justice: if it be employed in the propagation of error, it is no longer the glorious sun which cheers, warms, and vivifies us by its rays, but the horrid glare of a frightful meteor passing wildly over the earth, producing little besides disgust and terror, and suddenly leaving all in darkness and solitary gloom.

It is not our intention, at present, either to review Sir Walter Scott's Life of Napoleon, or to analyze Dr. Channing's Analysis, but merely to consider certain charges brought forwards by the latter against the late French Emperor. In doing this we shall confine ourselves to such charges as are really worthy of notice. We omit several; such as his association with the Jacobins—the massacre at Jaffa—the poisoning of his men—the supposed murder of Wright and Pichegru—the disgracing of his own brothers—and his not permitting his mother to sit in his presence. Most of these carry their own contradiction; no well-informed person, in the present day, believes them to be true; and we have too high an opinion of Dr. Channing's mental energies and means of information to suppose for a moment that he believes them himself.

Napoleon has been accused not only as being deficient in humanity, but even as a ferocious monster delighting in blood,

coolly sacrificing his men in order to obtain his ambitious purposes, and riding or driving over the wounded on the field of battle. This charge has been made so often, and repeated in such a variety of ways, that there was a time when it obtained general credit, and there are persons still sufficiently weak to believe in its correctness. Nothing, however, can be more false; and we venture to affirm, that there never was a man, a soldier, or a sovereign, more humane, or that possessed kindlier feelings, than the late French Emperor. In support of this statement we advance the following proofs: In all the marches directed by Napoleon, the combats in which he was engaged, and the great battles which he decided, we find him particularly careful of and kind to his men, adopting every precaution to preserve and save his soldiers. Of this we could produce a thousand instances. His humanity procured him the love and warm affection of his troops. Had he been the unfeeling general or ferocious monster described, uselessly sacrificing his men and coolly riding over the wounded on the battle field, there is not a soldier in the French army that would have obeyed him, nor a wounded man on the field who would not have felt his exhausted strength renewed, even in the agonies of death, to pull a trigger at him and terminate his existence. Contrary to this, all the soldiers loved him as their father, their protector; and they did so because he was kind to them, and that between him and them there was a kindred feeling. In the bivouacs he often sat with them by their fires, shared in their rations, heard their various little tales, protected them from injuries, and raised them in the army according to their merit. Owing to this kindness they fought so well, preserved their warm attachment to the last, and even with their parting breath continued to shout *vive l'Empereur!* How different was his conduct in this respect from that of many other chiefs! It is also now well known that Charles XII. was killed by one of his own men; it is also understood that — at — and — at — fell by their own soldiers; and we have never yet heard either an officer or soldier say any thing in favour of the — humanity. Had Napoleon acted like these, he would have experienced the same fate, and been either shot or exposed to the hatred of the army. Consider farther the conduct of the French people. We believe, and upon

good authority, that no enlightened nation, either in ancient or modern times, ever did so much for its sovereign as the French. Had it been otherwise, they would not have supported him as they did in their tremendous struggles against combined Europe; they would not have left their homes and rushed over their mountains on his return from Elba, spreading out their arms, and hailing and cheering him as their legitimate sovereign, saviour, and friend; nor would they have preserved, as they still do, such feelings of reverence and respect for his memory. A stranger may be easily misled among the saloons of Paris, composed of Jacobins and Bourbonists; but the moment he gets into the country and questions the people, he will find that the name of Napoleon is still dear. This fact speaks volumes, and fully proves that the memory of him who still reigns in all hearts truly French must have been really kind and humane. In addition to these facts, consider the statements of those who knew him best, and who have, since his death, honourably published their respective testimonies relative to his humanity, when they knew that such statements could be of no personal advantage to themselves, but would, on the contrary, greatly incense the Holy Alliance, impudently so named, against them, on account of their honest attestations. Such witnesses as the Count Las Casas, Count Rapp, first Aide-camp to Napoleon, and Savary, Duke de Rovigo, are quite sufficient to satisfy every unprejudiced mind, that no man was ever more kind, more humane, more generous, than Napoleon.

A second charge against Napoleon is, that he was fond of war, and that it is owing to him Europe now suffers so much from the effects of war. This charge is a serious one; but before we examine it, we beg a moment's attention to the following things: Some deny the lawfulness of war in any respect, and assert that it is directly opposed to the generous and merciful intentions of God, the design of prophecy, and the spirit of genuine Christianity. War is, doubtless, productive of many evils; but as God, who has power, wisdom, and goodness, sufficient to prevent it, has thought proper to permit it, we cannot but regard his permission as equivalent to his appointment. When the advocates for peace can prove that the plague, famine, earthquakes, hurricanes, volcanic eruptions, and such things, are inconsistent with Divine love and mercy, then, upon

the same principle, we will admit the unlawfulness of war. All these are under the controul of the Deity; all are productive of many and dreadful evils, as well as war, but all are necessary and even right in the Divine plan, *because they exist*. When Dr. Channing, therefore, inveighs so fiercely against war and warriors, he should be told that by means of the scourge which he thus deprecates, the Independence and Liberty of his country were secured. In that affair the sword of Washington, with all its evils, was as necessary as the pen of Paine and the counsels of Franklin.—War has been divided into offensive and defensive, but this is often a distinction without a difference. No doubt, one party must be the aggressor; but circumstances frequently arise, through the course of events, to enable the power attacked to assume offensive operations, and to reduce its opponent to stand on the defensive. Suppose, then, an attacking power to publish a declaration of war, or to raise, equip, and march its forces as secretly and as rapidly as possible to invade another's territories—has the power thus threatened a right to assume the offensive, by immediately passing its own frontiers and carrying the war into the heart of the enemy's country? Upon this question there cannot be two opinions; for if war, in any case, be lawful, the power threatened has an unquestionable right, if it possess the means, and circumstances permit, of opposing the hostile intentions of the other, and destroying instead of being destroyed. To remain literally and invariably upon the defensive is absurd. Such a procedure will frequently compromise your army and endanger the independence of the country. With these remarks we turn to Napoleon and observe, that in all the wars in which he was engaged he was *never the aggressor*; that the coalition against him always existed either secretly or openly; that the secret of its being a war of life was openly avowed at the close of the affair; and that, being constantly attacked in one form or another, he had an undoubted right to repel force by force. The charge so often brought against him, that he was fond of war, is more easily made than proved. He fought because he was compelled to it; he invaded others' territories under pain of being invaded by them; but his spirit was naturally gentle, and he loved better to be employed in making roads, bridges, canals, harbours, and in encouraging and promoting agriculture, the

arts and sciences, and the happiness of his people, than in directing the march of armies and deciding the fate of battles.

The third charge against Napoleon is, that he murdered the Duke d'Enghien. As this charge is a very serious one, it will be necessary to take a brief survey of the circumstances. Upon the rupture of the peace, or rather truce, of Amiens; the enemies of France and Napoleon had two objects in view; first, the assassination of the First Consul, and second, a counter revolution, which would necessarily lead to a recall of the Bourbons. In order to carry these measures into effect, Lieutenant or Captain Wright landed a band of assassins in France, among whom were Pichegru and Georges. These wretches and their associates, among whom was Moreau, conferred in Paris and made their arrangements; and whilst some were to murder Napoleon, others were to seize upon strong places marked out, and to raise rebellion in different places, among which were La Vendee and Provence, to the latter of which the notorious Willot was sent. The Duke d'Enghien arrived at Ettenheim, about three leagues from the French frontiers, so that he might encourage the desperadoes and march upon Paris as soon as his agents had prepared the way. To give vigour and effect to the whole, we are sorry to say, that official reports announced two Englishmen as entering warmly into the conspiracy, and as furnishing large sums of money. Under these circumstances what ought Napoleon to have done? Was his life of no value and his blood mere ditch-water? Was he to remain passive—and leave the Bourbons to triumph by treading upon his corpse? Were they, their allies and agents, to effect all the mischief in their power both to him and to France, whilst he and the French people were coolly to sit still and wait to be butchered? We answer, No. Napoleon was perfectly right in arresting, trying, and shooting, the Duke d'Enghien; and though Sir Walter Scott calls it murder, and Dr. Channing seems horrified with it, we are satisfied that, had either or both of them been placed in the First Consul's situation, they would have done exactly the same thing. We tell these gentlemen farther, that if this act of Napoleon's were murder, that of hanging Major Andre by the American chiefs was murder, and the shooting and decapitation of so many of the adherents of the Stuarts, in 1715 and 1745, in this country, were murder also. But as long as

and Dr. Channing, who undoubtedly can view nothing effected by Napoleon but through a false medium. With respect to other subjects and characters Doctor is, upon the whole, candid and impartial; but the moment Napoleon's name is mentioned, his eye is jaundiced and his heart overflows with bile. We shall, however, not, because we have facts to supply, that Napoleon first suggested the idea who were to draw it up; that he stood at their sittings as often as they met; that he did more to perfect it than all the other gentlemen together; and that, therefore, it is justly called the "Code Napoleon." We

are infinitely superior either to English or American codes of jurisprudence, both as it regards the correctness of principles and the clearness and purity of its diction. There may be in it, for no human work is free from imperfection, but there are none which disturb the repose of the American. When he can shew us one which is either in Europe or America, I listen to his philippics, but till then I advise him to look at home.

The charge against Napoleon is, being an usurper. The urging of a royalist is natural enough, and might have been expected; but it is very strange from the pen of an avowed divine and republican. We know, however, that he was *not* an

usurper, but the legitimate Sovereign of a people whom he governed. Upon these principles the British acted when they expelled the Stuarts and called in the Brunswick family; and they did right. If the doctrine of legitimacy, as now advocated by the partisans of the misnamed Holy Alliance, be correct, it follows that the present reigning family of this country are usurpers, and that the Stuarts are our legitimate sovereigns.

A sixth charge against Napoleon is, that he was ambitious. We acknowledge that he was so; but if this be a crime, then every person possessing mental energies, from the lowest peasant or mechanic up to the highest personages in any country, are equally guilty. All are and ought to be ambitious to excel in their respective vocations and situations; and we are much mistaken if ambition did not form a principal ingredient in the mind of Dr. Channing when he penned his far-famed Analysis. It is this feeling which often inspires the farmer to be superior in agriculture; the engineer to make improvements in the arts and sciences; the philosopher to analyze; and the prince to govern. He who is without ambition, is a mere drone in society, and not worthy of the name of man. But it has been said that Napoleon's ambition was boundless and inordinate. If his ambition were boundless, which is not true, it arose from the vast superiority of his mental energies to those of other men, and the circumstances in which he was placed. If his ambition were inordinate, which we deny, who faulted it? Who furnished food

A seventh charge against Napoleon is, that he was an enemy to the liberty of the press. None can esteem the press more than ourselves, because we duly appreciate its advantages to society. But the press, like other blessings, has been often wickedly applied. It has as frequently been employed in offering incense to tyrants on the one hand, and encouraging licentiousness among the people on the other, as it has been engaged in the diffusion of genuine truth and moral excellence. It has been the organ of abominable libels, of the basest of calumnies, and of the greatest of errors, both religious and political. When, therefore, gentlemen talk of the *liberty of the press*, we ask, What is the signification of the phrase? Do they mean that the press should be free to publish falsehoods, to promote the intrigues of tyrants and the designs of factious and restless demagogues, as well as to state real truth? If so, we differ from them; for this is not the liberty but the licentiousness of the press. Oh, but it must not be meddled with! Though it blow up the flame of discord, and arm factions against each other under the old cries of liberty, equality, usurper, despot, and many other party terms, still it must be free! Presume to keep it within the bounds of truth and decency, and the cry is, Behold the tyrant! the enemy of the liberty of the press! So found Napoleon. When the reins of government were placed in his hands, he found France assailed by enemies without and factious within. He succeeded in repelling foreign invasion, reconciling many hostile parties, restoring order out of confusion, and in giving confidence and stability to the government. One of the means which he adopted to effect these things was, by putting a proper restraint upon the licentiousness of the press. The libellists of France could no longer calumniate their sovereign, nor could the factious rekindle the fires of La Vendée, and re-erect revolutionary tribunals. Hence they never forgave him; they never will. The bitter invectives, the inflammatory spirit, and the misrepresentations which abound in the *Analysis*, are sufficient to satisfy us that the press is often very licentious, and requires strong curbs to keep it within the bounds of *real liberty*.

An eighth charge against Napoleon is, that he did no good, and that all his exertions and sacrifices were without results. He certainly did not effect the good he intended, because of the destruction of his fleets, the burning of

Moscow, and the unexampled severity of a Russian winter. These things prevented him from accomplishing his glorious designs with respect to the nations of Europe. He was more than twice upon the point of succeeding: had he done so, he would have been hailed as the liberator of the world; but because he failed, he has been represented as the worst of men. Such is the way of the world. Still he did much good. Wherever he marched, religious tyranny and persecution fled before him. He sowed the seeds of civil liberty in most European States, the germs of which still appear, and will, we trust, grow up to a glorious maturity. With regard to France, the good he did was immense. He reconciled hostile factions, restored the deluded and wretched emigrants, encouraged agriculture in all its branches, promoted the arts and sciences, made roads, canals, bridges, quays, harbours, adorned and enriched the capital, founded schools for the education of youth, and gave the French people enlightened and liberal laws. We well recollect the astonishment of foreigners upon the invasion of France in 1814. They expected to find the country poor and exhausted; but they were strangely surprised to find it rich and flourishing. Look at France at present. Her debt is small and decreasing; her institutions are liberal; and her people are not burdened with excessive taxation. We hesitate not to say that France is now the most free and happy country in Europe, and that all this is owing to Napoleon. His name, his memory, his actions, will ever be dear to the French people.

A comparison has often been made between Napoleon and Washington, the latter of whom has been considered greater than the former, and termed the Fabius of the West. We admire Washington, and we are sure that his name will ever be dear to the real friends of liberty in every country. Napoleon admired him also, and on the 9th of February, 1800, when he heard of his death, he addressed the army by the following order of the day: "Washington is dead! That great man has fought against tyranny; he has consolidated the liberty of his country. His memory will always be dear to the French people, as well as to all liberal men of both worlds, and especially to the French soldiers, who, like him and the American soldiers, have fought for equality and liberty." In addition to this honourable testimony, he farther ordered that, during ten days, black crapes should be sus-

pend to all the flags and standards of the Republic. But Washington, it has been said, succeeded—Napoleon failed. True; but this is no proof of Washington's superiority or even equality; and even Dr. Channing admits that he did not possess "transcendent talent." Napoleon had to cope with the whole of Europe, all in arms and all skilled in the art of war; but Washington had only to struggle with a few British troops; the enemies of Napoleon were united and acted in concert, but the British generals commanding in America were dissipated and jealous of each other; Napoleon's enemies had easy communications, and when beaten could immediately fall back upon their resources, but Washington's opponents were in a strange country abounding with large swamps and immense forests, and had an ocean of nearly 3000 miles to cross, in order to obtain the necessary supplies of men, horses, military stores, &c.; the French Revolutionists had torn each other to pieces, had become sickened by their reciprocal fury, and loudly called for a counter revolution; but the Americans, being out of the influence of European intrigues, had committed no excesses and remained attached to republican principles. Admitting, then, that Washington were equal to Napoleon, which he was not, and that they had changed places, Washington must have been crowned at Paris because the nation called for it, and Napoleon could have been only President of the United States because the latter decided for republicanism. Had Washington failed, and he was more than once upon the very point of failing, his memory would have been held in execration; he fortunately succeeded, and has, therefore, been hailed as the father of his country. When Dr. Channing speaks of the greatness of the American people, and of the country being "all heart" during that momentous struggle, he excites our smiles. It is true that they fought well at Brede or Bunker's Hill, but that was nearly the grave of their valour. Their subsequent cowardice in several actions roused the indignation of Washington, and filled him with fear and grief. Had it not been for the jealousy of the British generals, the great distance from England, the local obstacles upon the theatre of war, the naval action between Count de Grasse and Lord Rodney, which, if not decisive, neutralized the influence of the British fleet, and the courage of French soldiers under La Fayette, we have reason to think that America, though ALL

HEART, would have had to wait nearly another fifty years before she could proclaim her independence, and cause it to be acknowledged by the mother country.

W.

Co-operation.

LETTER II.

To the Editor.

SIR,

THE object of this letter is to point out how the principles of Co-operation might be acted upon by Unitarian societies.

Co-operation is less adapted to societies existing in crowded cities, and whose members are very unequal in point of wealth. It is more suited to those existing in small towns or villages, and these are the places where something of the kind is most wanted. When the principles of the subject have been examined and approved of, the society should be at once formed, beginning with a small weekly subscription towards the common capital. This subscription may be as low as threepence, for the Brighton West-Street Society began with one penny, which was only increased to threepence at the end of about nine months, and is to be increased to sixpence at Christmas. Sixpence a week is enough to insure success. It would be desirable that all the members of the congregation should be members of the society, but this would be a question of prudence and management. The society would meet once a week for business and discussion of principles. The value and importance of knowledge would appear in a new light, a library of useful books would be formed, and classes for acquiring knowledge would immediately be formed. In all this the minister of the congregation would be eminently useful. He would give his time and assistance to the department of knowledge. He would teach classes himself, and pay particular attention to those members who were capable of becoming teachers to others. Having once acquired a knowledge of theology, as far as it concerned his flock to understand it, he would find it a more pleasing and valuable employment to spend less time in the knotty and abstruse studies of the closet, and more in the delightful task of developing the human heart and faculties, and of converting the dogmatic sectarian into a living Christian.

The richer members of the congrega-

tion should be members of the society, whether they ever appealed to its future provisions or not. But they should have no more share or right in the property or management than any other member; all should be upon a perfect equality, excepting so far as superior knowledge and character carry with them superior influence. The formation of a common capital, for the employment of members, should be the great object aimed at, and the direction of that capital would be the subject of discussion and management. The richer members of the society or congregation might make any donations they pleased to the common capital, which, when once made, would be irrevocable. Besides this, when the society was consolidated and the members sufficiently acquainted with the principles and management, loans might be lent to the common capital, either with or without interest.

The employment of the capital would become an immediate subject of discussion, and here the first step is obviously to have a shop and a room for meeting and instruction. An agent must be appointed to conduct the shop. He must be active and intelligent, well acquainted with the principles, and somewhat accustomed to business. While the dealings of the shop are small, some one might be found, of public and *Christian* spirit enough, to act gratis, and as the dealings increased, their amount would determine the salary and the size of the premises.

And here the advantage of the subject being taken up by a congregation would be immediately apparent. They would direct their expenses to their own shop, and thus augment rapidly the trade and profits of the society. The profits might be reckoned at ten per cent., according to the experience in West Street. But the amount of profit is the least important circumstance—the chief one is the principle of a common capital to employ labour for its own advantage.

The capital required in a shop is limited to its trade. After a time, therefore, the shop would be supplied with a sufficient capital, and an overplus one would begin to be accumulated. The society would then have to consider how they would employ this surplus. Here would begin the real and visible action of the society. It would employ one of its members to manufacture. The kind of manufacture would be a local consideration; the workmen would be paid the usual wages, and the profits go to the society. The members of the society

and congregation would again afford a certain market.

The advantage of a country society would here appear in the facility of producing food, the first necessary of life, and of consuming it on the spot, instead of incurring the expense of carriage to market, and various other circuitous routes of arriving at the consumer. The modern method of dealing, which reduces all transactions into money, though the effect of high civilization and the accumulation of great individual capital, is perhaps the worst suited to general comfort and happiness. The man who makes a loaf of bread and receives the value of his labour in money, goes to a shop and purchases, perhaps, the identical loaf at several times the value which he got for making it.

A society able to supply its members with food, could employ all its other members, not producing food, in useful trades, producing necessary conveniences for themselves, and selling the surplus to increase their common capital.

Should any congregation take up the subject of Co-operation, they would in a few years find that united labour and capital would employ and support all their poorer brethren, and give them ample funds for all religious purposes, instead of compelling them to appeal to other congregations for pecuniary aid. It would also afford them the means of supporting their members in sickness and old age, far better than the common Benefit Societies. The minister of the congregation would be supported by the congregation and the society, as before; and his support would be much more easily procured. Should the time arrive when a congregation should be entirely Co-operative, the support of the minister would be reduced to a mere trifle. At present most country labourers have a garden: the society would at least have a common garden. Many a minister finds his quiet garden the best place for exercise, relaxation, and meditation. This portion of his time spent in the common garden would contribute to increase the common produce, and afford him a daily opportunity, by quiet personal conversation, of improving the minds of his flock, and inculcating practical lessons of the purest benevolence and piety, united with a zealous activity and a noble public or co-operative spirit.

In such a society, too, the minister would find a secure asylum for the education and independence of his children. At present the worldly prospects of the families of the ministers of religion are

too often clouded with uncertainty and embittered by anxiety. Ministers are no longer monks, and the exercise of the family affections is a school for the most valuable knowledge of human nature. The marriage state is as necessary for their spiritual usefulness as for their private happiness, but the meditations of the closet must be distracted by pecuniary anxieties. A man wishes his children to inherit his own rank, but this is too often impossible. Trade and labour are at present considered a degradation; but should Productive Societies, with a common capital, ever be established, labour will lose its stigma; it will be rendered less laborious by the judicious application of capital; and to be received into a society as a minister, will be to secure an independence for a family.

ADELPHOS.

"True Worshipers" at Wareham.
To the Editor.

Newport, Isle of Wight,
Feb. 10, 1829.

SIR,

WELL knowing your unwillingness to permit the pages of the Repository to be occupied by the generally unprofitable details of congregational disputes, I should have passed unnoticed the statement of Mr. James Brown in your last number; but coming from the minister of the congregation to which his observations refer, they claim a degree of attention to which neither their importance nor their accuracy would otherwise entitle them.

The circumstances, also, which led to the separation of many of the oldest and most respected members of the Wareham congregation, though painful in themselves, are highly instructive, as they tend to shew that even kindness and forbearance may be carried to a dangerous excess, as they frequently enable those who consider that in the promotion of religious opinions the means are sanctified by the end, to take advantage of that charity which thinketh no ill, covertly to advance, and at length openly to avow, purposes which, in the first instance, they could not be suspected of entertaining.

The Wareham congregation was long ranked under the denomination of Presbyterian. The members generally were believers in the unrivalled supremacy of the one God the Father, and though as to the pre-existence of Christ considerable difference of opinion prevailed, the majority, probably, inclined to the affirmation side of that question. Mr. Hill,

the former minister, was what is commonly called an Arian; and Mr. Thomas, his successor, though he seldom preached on doctrinal subjects, was considered as holding the same opinions: thus much is certain, that he shewed himself friendly to Unitarianism by attending the meetings of the various Unitarian Societies which were held in his neighbourhood, though, like many of the ministers of his class, he would probably have been offended at being considered as favouring some of the opinions which those societies were formed to promote.

In this state of things, a young man, who, though he had usually attended Calvinistic preaching, was not considered as very fixed in his opinions, settled at Wareham, and married a lady of Mr. Thomas's congregation. He expressed himself much pleased with that gentleman's preaching, and stated in the hearing of the present writer, that he never met with any one whose opinions so completely coincided with his own.

Such conduct threw our friends at Wareham off their guard; in an evil hour, at his repeated solicitation, the individual in question was admitted as a trustee to the chapel. He now became very active, alarming the minds of the young and inexperienced as to the danger of religious error; circulated tracts among them of a Calvinistic tendency; invited Calvinist ministers to his house; and, when an opportunity offered, introduced them to the pulpit, taking care afterwards to contrast their style of preaching with that of the stated minister.

Things being thus prepared, he personally insulted Mr. Thomas, and that in so gross a manner, that he felt himself compelled to resign his office. By inducing many small subscribers to enter their names on the books, a majority was obtained, and the appointment of a Calvinistic minister carried, who, though he at first professed much moderation, and shewed some degree of respect for the persons of those who differed from him, soon felt it his duty to brand their opinions as unscriptural, and, as E. K. remarks, "to deny the Christian name to those who refuse to worship Jesus Christ and the Holy Spirit."

I will not tire your readers with an enumeration of the consequences which followed; suffice it to say, that Calvinism by these means gained a complete ascendancy. At the annual meeting for business, the trustee who held the chapel deeds was requested to produce them: without knowing the motives of the re-

quest, he complied, when they were taken out of his hands; and, to complete the whole, the subscriptions of those persons whose opinions were deemed erroneous, were returned to them.

It may be asked, how I, a stranger, can be acquainted with all this. I reply, the facts I have stated were chiefly communicated to me by Mr. John Brown, of Wareham, the individual whose conduct is thus brought prominently forward, and who called on me with a view to explain and justify his conduct, as conscious that it must have made an unfavourable impression. I have endeavoured to state the circumstances as they really occurred. If I have "nought extenuated," I am not sensible that I have "set down aught in malice." Mr. Brown asserts, that "no persons have been expelled, in any just sense of the term." What his idea of the just sense of the term may be, I am not aware; perhaps he thinks that there can be no expulsion without actual violence; that to justify the term, a person must be actually taken by the shoulders and thrust out of the chapel: in this sense, certainly, neither Mr. Thomas nor our Unitarian friends were expelled. The Porcupine in the fable did not thrust his

companions out of the nest—they were only so goaded and annoyed that they found it impossible to remain. They were not, I suppose, "expelled, in any just sense of the term."

I think, however, your readers will be of opinion that our friends at Wareham were fully justified in their withdrawal from the place in which they and their fathers had long been accustomed to meet, with the intention elsewhere of worshiping God more consistently with the dictates of their consciences. Whether others were justified in the measures they took for compelling them to this alternative, may admit of a different reply. The sacrifice must have been a painful one, but it was what duty required, and was cheerfully made. It is pleasing to know that success attended their efforts; a temporary chapel has been obtained, and an acceptable minister has settled among them, and probably at no distant period a building may be erected in which the true worshippers may worship the Father in spirit and in truth.

Not wishing the above statement to rest on an anonymous signature, I subscribe myself,

THOMAS COOKE, JUN.

OBITUARY.

MRS. SARAH FISHER.

1829. Jan. 5, at *Dorchester*, aged 40, after a long and complicated illness, during which her sufferings were very great, SARAH, the wife of Mr. Thomas FISHER. She bore her heavy trials with exemplary fortitude, gentleness, and resignation; often, indeed, weeping over them, but never allowing the slightest murmur or repining against an all-wise and benevolent Providence a place in her heart, much less suffering any such to escape from her lips.

She loved life, had enjoyed it herself, contributed largely to render it delightful to others, and still fondly clung to its endearing ties; but when convinced that its termination was at hand, she could surrender it with composure, look into the tomb without dismay, and beyond it, with the Christian hope of entering upon that happy state in which "God shall wipe away all tears from the eyes; and in which there shall be no more death,

neither sorrow nor crying, neither shall there be any more pain; for former things are passed away."

MARIA MICHELL.

Jan. 16, at *Taunton*, MARIA MICHELL. Few persons, who have spent their days in the retirement of private life, have ever secured to themselves a greater share of esteem and veneration than the lamented subject of this memoir. Her most intimate companions can truly testify that they found in her all those qualities which constitute an amiable acquaintance and a worthy friend. In addition to much benevolence of heart and suavity of disposition, she also cherished those nobler and higher feelings which become the candidate for immortality, and which dignify and adorn the Christian. Her active virtues had for many years proved the excellence of the principles by which she was actuated, and her patience in long-protracted suffering set the seal to

er, and afforded to all her consolatory assurance that was done—her warfare complete. In the humble sub-he will of Heaven evinced by at disciple of Christ through- the period of her indisposition, nity with which she contem- removal from this sublunary are furnished with another e power of Unitarianism to eath affliction's heaviest stroke the bed of death. For her, so sting, the grave no victory. r own expressive language, rting to the subject of her de- knew in whom she had believed, ; experienced the favour and of her heavenly Father in all scenes of life's eventful day, rith confidence on his support uce when she should pass e valley of the shadow of ose who survive and mourn ment that they shall no more in the pleasures and advan- cial intercourse with one so d so good; but whilst they y also indulge the Christian's h "paints the lost on earth eaven," and this hope affords solation which nothing earthly an destroy.

Mrs. ALICE WILSON.

suddenly, ALICE, the wife of WILSON, of *Sharples Lodge, m-le-Moors*. She was the daughter of Mr. Thomas Paw- oatin, near Manchester, and the 16th March, 1771. Her ere interred on Sunday, the ry, at the Dissenting chapel, ar Manchester. Though pos- mind naturally timid, yet po- ducation, and supported and the pure truths and promises Christianity, she was enabled e the duties of her situation firmness and prudence under g and painful circumstances. as indeed one of trouble and ut in the midst of all, her soul on her Father and her God. th, the poor in the neighbour- lost a kind and generous be- and the wise and the good a faithful friend.

7, 1829.

P.

MR. HENRY ATKINSON.

(From the Newcastle Chronicle.)

" On Saturday last, at his house in *Saville Row*, after a long and painful ill- ness, sustained with great fortitude and resignation, Mr. HENRY ATKINSON, schoolmaster, aged 47 years. As a ma- thematician, he had few equals; and his knowledge of various other subjects was both comprehensive and accurate. As a man, he was an ornament to human na- ture, happily blending in his character all the more severe with the gentler vir- tues—alike removed from stoical severity and undignified frivolity. Uprightness and candour were qualities that had marked him from his youth, and in him was brightly exemplified what an enemy was forced to confess of a Roman, that it were easier to turn the sun from his course than him from his integrity. In this alone he was stern—in this alone inflexible—and his abhorrence of a con- trary practice stood prominent in all his lessons and warnings, to the men of a future day. When viewed in another light, mildness and affability softened and gave brightness to his more dignified and manly features, and in every relation of life, as a son, a husband, a parent, a friend, and a citizen, he shone with equal lustre. His professional labours will be long remembered with gratitude by those minds which it was his pride and his pleasure to direct. Mr. Atkinson was the son of Mr. Cuthbert Atkinson, of Stamfordham, schoolmaster, and was born at Great Bavington, in Northum- berland, January 28, 1781. He com- menced teaching in his 13th year, in the neighbourhood where he was born, but removed to Newcastle in 1808. In the following year he became a member of the Literary and Philosophical Society, from which time until his death he was one of its most distinguished members. He was chosen one of the committee of that society in 1817, and was re-elected every succeeding year, until the last an- niversary, when he declined on account of bad health. The following is a list of the papers he has written :—

" 1809. A new Method of extracting the Roots of Equations of the higher Orders.

" 1810. An Essay on the Eclipses of Jupiter's Satellites, and on the Mode of determining the Longitude, &c., by their Means.

" 1811. A Demonstration of two cu- rious Properties of Square Numbers,

which was honoured by the high approbation of Dr. Hutton.

"1811. A Paper demonstrating that no sensible Error can arise in the Theory of Falling Bodies from assuming Gravity as an uniformly accelerating force.

"1813. An Essay upon the Comet of 1811, and a Model elucidating its Path.

"——. An Essay on Proportion.

"1814. A Paper on the Difference between the followers of Newton and Leibnitz concerning the Measure of Forces.

"1815. An Essay on the Possibility, and if possible, on the Consequences of the Lunar Origin of Meteoric Stones.

"1816. An Essay on the Nature and Connexion of Cause and Effect.

"1818. An Essay on Truth, which was printed in the Newcastle Magazine for 1822. Dr. Gillies, Author of the History of Greece, says this Essay is "a Piece of able, accurate Reasoning."

"1819. A new Mode of investigating Equations, which obtain among the Times, Distances, and Anomalies of Comets moving around the Sun, as their Centre of Attraction, in parabolic Orbits.

"1820. An Essay on the Effects produced on the different Classes of Society by an Increase or Decrease of the Price of Corn.

"All the above were read at the Literary and Philosophical Society.

"1824. On the Utility and probable Accuracy of the Method of determining the Sun's Parallax by Observations near the Planet Mars. Read at the Astronomical Society of London, March 12, 1824, and printed in the Transactions of the Society for that Year.

"1825. On Astronomical and other Refraction; with a connected Inquiry into the Law of Temperature, in different Latitudes, and at different Altitudes. Read at the Astronomical Society of London, Jan. 14, April 8, May 13, 1825, and printed in the Transactions of the Society for that Year.

"1826. Remarks on the intended Suspension Bridge between North and South Shields, and on Suspension Bridges in general. Read at the Literary and Philosophical Society.

"——. On the Strength and Elasticity of Iron. Read at the Literary, Scientific, and Mechanical Institution, of which Mr. Atkinson was also a member.

"Mr. Atkinson was also a valuable contributor to the Ladies' and Gentlemen's Diaries, and obtained the prizes in the former in the years 1811, 1816, and 1823; and in the latter, in 1819.

"In 1827, Mr. A. delivered a Course of Lectures on Astronomy, in the Lecture-Room of the Literary and Philosophical Society.

"During the last two years, Mr. A. has been pursuing his inquiries on Refraction, and it was his intention to send another paper to the Astronomical Society of London, as a continuation of his former one on that subject, but we regret to say, that, from the bad state of his health during the greater part of the time, he has not been able to bring it to a close. We hope, however, that enough has been done to enable some of his friends to finish what he has so ably commenced, upon this very interesting and important subject."

Mr. Atkinson, soon after his settling in Newcastle, joined, upon full conviction, the Unitarian Society in Hanover Square; and, while health continued, was a regular and devout attendant, and frequently a communicant. During the absence of his regular minister, his friend, the Rev. W. B. Smith, (the author of the above tribute to his memory,) attended him with the most constant assiduity, and was a witness to the perfect composure, resignation, and hope, with which he awaited the approach of death.

W. T.

MR. BENJAMIN FLOWER.

Feb. 17, at his house in *Dalston*, in the parish of Hackney, in the 74th year of his age, Mr. BENJAMIN FLOWER, well known to the public by his writings in favour of civil and religious liberty. He was the son of a respectable tradesman in the city of London, who was a firm Protestant Dissenter, and the friend and patron of the leading Dissenting ministers of his day, in what is called the orthodox connexion, who frequented his table on an appointed day of the week, and associated there with several of the clergy of the Established Church who were known by the title of Evangelical. In this mixed society, Mr. Benjamin Flower acquired that fund of religious knowledge from which his conversation and writings were afterwards enriched. He was early in life a theological reader, and his youthful studies tended gradually to form his character to independence. He attributed his ardent love of religious liberty in a great degree to his acquaintance with Mr. Robinson, of Cambridge, of whose preaching and publications he was a zealous admirer. Mr. Flower entered upon life with flattering prospects,

but he was doomed to bear at an early period severe worldly disappointments. These, however, were the occasion of his learning more both from books and men. He undertook the education of the children of a respectable family, and in this relation began friendships, highly honourable to himself, which ceased not but with his life. Whether as a tutor or a commercial agent (we are uncertain which), he visited Holland and France, and made some considerable stay in both those countries, where he formed acquaintances which contributed not a little to his intellectual improvement and happiness. He was at Paris on the breaking out of the French Revolution, which, in its beginnings, he hailed, with all the other friends of liberty, as the commencement of a new and auspicious era in human affairs. Deeply impressed with this persuasion, he returned to England, and published his work on the French Revolution, which attracted a large share of public attention, and determined the bent of his future life. He soon saw reason to renounce his confidence in some of the political leaders in France, but subsequent events only confirmed his admiration of the noble principles asserted by the National Assembly. Having now assumed a political character, he was encouraged to establish a liberal weekly newspaper at Cambridge. This periodical work, under the name of the *Cambridge Intelligencer*, was read all over the kingdom, and is still remembered by many with affectionate interest, as the publication that formed or strengthened their attachment to public liberty. It was, we believe, nearly the first provincial newspaper in England that denounced the war upon Republican France as absurd and wicked. In one respect, it was a novelty in the newspaper press, for it avowed the principles of religious liberty in their fullest extent, and professed attachment to the cause of the Protestant Dissenters. This is now common, but the boldness of such a profession at this period made the editor many bitter enemies, but at the same time gained him many cordial friends, whose sympathies never failed him. For one paragraph in the *Cambridge Intelligencer*, reflecting upon the late Bishop Watson's political subserviency, he was visited with the vengeance of the House of Lords in the year 1799, and deprived for some months of his liberty. The argument upon this case in the Court of King's Bench, as well as in Parliament, forms part of the constitutional history of England. The Lords seemed to feel that

they had stretched their privileges against the people to the utmost, for they liberated Mr. Flower, upon making some formal submission, before the expiration of the session. This vexatious occurrence led to one of the happiest events of his life. He was visited in prison by a lady with whom he had some previous acquaintance, who, on regaining his liberty, became his wife. This admirable woman, never called to mind by those that knew her without a tear, assisted Mr. Flower in his public usefulness, and ensured his happiness. Too soon for him, and too soon for the circle (and not a small one) of his and her friends, she was called away to a better world. (See *Mon. Repos.* Vol. V. pp. 203, &c.) Never was there a more sincere mourner, than he whom others are now called to mourn. His language on that occasion was, and it was not mere language,

"When such friends part, 'tis the Survivor dies."

His consolations, next to those of religion, in which no man ever drank deeper, were in the affection of two daughters, then children, whom he had the happiness to see growing up in the spirit and the form of their mother, and from whom, till the last moment of life, he was accustomed to receive all the kindness that even filial love can offer. Before this period, Mr. Flower had removed from Cambridge to the pleasant village of Harlow, in Essex, where he established the printing business, and put to press many valuable works, particularly those of his early friend Robert Robinson, of whom he became the biographer. Here also he carried on a monthly magazine, entitled the *Political Register*, which for some years, a period during which the feeling of public liberty was at a low ebb, maintained, though with limited success, the principles which are stamped in English political history with the name of Charles James Fox, who, amongst other great and good men of the same time, honoured Mr. Flower with his correspondence. At Harlow he found some congenial minds who encouraged his labours in the public cause, and mitigated, by sharing, his disappointments. For the last few years, he lived in comparative retirement at Dalstou, never dropping his zeal for the cause of liberty and truth, but with an apparent conviction that Providence had committed their defence to other and younger hands. Whilst he resided at Cambridge, Mr. Flower had been accus-

tomed to village preaching, and, though never assuming the profession of a minister, he was always ready to assist his ministerial friends whenever called upon; and this without distinction of party; for he was of a catholic spirit, and saw something to approve, and also, it must be admitted, something to censure, in all sects and parties. His discourses upon these occasions discovered much serious thought and great earnestness. Some of them, delivered to the villagers of Cambridgeshire especially, will never be forgotten. His sentiments on religion were nearly those of the late Drs. Price and Rees. Circumstances latterly threw him chiefly into connexion with Unitarians, but he never went to the extreme lengths of some of the accredited writers of this denomination, and his honesty was shewn in his habit of opposing them, when he thought them wrong, with as much plainness, as any other guides of public opinion. His temperament was constitutionally warm, and this led him to an occasional fervour and even severity of language which was sometimes misunderstood; the writer ventures, however, from an intimacy of thirty years, to say, that never was there a hu-

man being who made more conscience of truth, or was more desirous of extending to others the ample liberty which he claimed for himself. He was quick-sighted to what appeared to him to be religious hypocrisy or political servility, and he was no doubt sometimes mistaken in his suspicions, and sometimes immoderate in his accusations; but his errors leaned to the side of truth and liberty. The best proof of the goodness of his heart is, that he numbered amongst his warm friends persons of all religious persuasions. The last scene of his life was distressing, in so far as it shewed the decline of his mental faculties: yet there were not wanting gleams of sunshine in this gloomy day: he enjoyed, through the blessing of Providence, lucid hours, in which the best affections of his heart broke forth, and in which those that watched his decline were delighted to perceive that his last thoughts and feelings were consonant to his life, and that he sunk into death with the hope and belief, that had always been present to his mind and dear to his heart, of a resurrection, through and with his Redeemer, to life everlasting.

INTELLIGENCE.

Unitarian Chapel, Wareham, Dorset.

THE addition of a Christian Society to the Unitarian body is a circumstance that may not be considered unworthy to be recorded in the pages of the *Monthly Repository*, since its present Editor wishes it should sustain "the honourable character of the Unitarian Review and Magazine." The occurrence of the first anniversary of the day on which a house of prayer was opened in this town for the worship of one God, through his Son Jesus Christ, appears a proper opportunity for noticing the event, and registering it in the annals of Unitarianism. The Society began to be formed under circumstances of peculiar discouragement, with the detail of which it is unnecessary to trouble the readers of the *Repository*. The leading members of it, compelled to quit the Old Meeting-House, to which time and circumstances had attached them, assembled, although

few in number and without a pastor, in another building, resolving to worship God according to the teachings of Scripture, and not according to creeds and catechisms. This was on the first sabbath in the month of February, 1828. At first the house was kept open, partly by the reading of one of the members, partly by the services of the neighbouring ministers, who were anxious to lend a hand in raising another church, professing (as it appeared then) the pure faith of Jesus and his apostles. To the Unitarian minister at Poole, in particular, the Wareham congregation embrace this public opportunity of expressing their gratitude. Nor can they soon forget the aid afforded them in their emergency by a gentleman of Arian sentiments, who had formerly been their minister at the Old Meeting. Hearing of their shepherdless condition, he readily employed his valuable services amongst them, and, for the space of three months,

was a happy means of building up and strengthening the infant cause of Christian freedom. They have now a settled pastor, and their numbers are gradually increasing. At the close of a year, they look back without regret upon the sacrifices of ease and comfort which they have made, and forward, with humble confidence in the goodness of that Providence which has thus far blessed their efforts.

In Wareham and the neighbourhood another instance is afforded of the adaptation of Unitarian Christianity, when rightly understood, to the wants and feelings of the lower order of society. A large proportion of the congregation is of that class. They read with attention and with understanding the tracts which are put into their hands on doctrinal subjects, and, after a personal examination of the Scriptures, express themselves satisfied that we preach Jesus and him only. They have wisely got the better of the alarm which some of our Calvinistic brethren, perhaps honestly, attempted to excite amongst them, as to the dreadful tendency of Unitarian doctrines, and are now in some danger of considering the tenets of the alarmists to possess that character.

On the present occasion, we cannot forbear mentioning the pleasure and advantage we last week derived from the friendly aid of the Rev. M. Maurice, of Southampton. He preached three times to crowded and attentive audiences, twice on the Sabbath, and once on the Tuesday evening. On the afternoon and evening of the following Sabbath, the day of the anniversary, sermons were delivered on the duties incumbent upon members of a Christian society.

The building in which public service is now conducted, was intended for a temporary experiment in the cause of Unitarianism. As a consequence of its success, the erection of a more commodious structure is now contemplated.

As far as the Wareham Unitarians have consistently endeavoured to preserve that liberty wherewith Christ hath made his followers free, may their example be beneficial to others, who, like themselves, are seeking after the old paths of uncorrupted, apostolical Christianity.

Wareham, Feb. 6, 1829.

Catholic Question.

Proceedings in Parliament at the Opening of the Session.

FEBRUARY 5th.

The following extract from the King's speech, though well known to most of our readers, is perhaps necessary, as being the text on which were founded all the arguments made use of in both Houses of Parliament on this very important and all-absorbing topic:

"My Lords and Gentlemen,

"The state of Ireland has been the object of His Majesty's continued solicitude. His Majesty laments that in that part of the United Kingdom an Association should still exist, which is dangerous to the public peace, and inconsistent with the spirit of the Constitution; which keeps alive discord and ill-will amongst His Majesty's subjects, and which must, if permitted to continue, effectually obstruct every effort permanently to improve the condition of Ireland.—His Majesty confidently relies on the wisdom and on the support of his Parliament; and His Majesty feels assured that you will commit to him such powers as may enable His Majesty to maintain his just authority.—His Majesty recommends that when this essential object shall have been accomplished, you should take into your deliberate consideration the whole condition of Ireland; and that you should review the laws which impose civil disabilities on His Majesty's Roman Catholic subjects.—You will consider whether the removal of those disabilities can be effected consistently with the full and permanent security of our Establishments in Church and State, with the maintenance of the Reformed Religion established by Law, and of the Rights and Privileges of the Bishops and of the Clergy of this Realm, and of the Churches committed to their charge.—These are institutions which must ever be held sacred in this Protestant kingdom, and which it is the duty and the determination of His Majesty to preserve inviolate.—His Majesty most earnestly recommends to you to enter upon the consideration of a subject of such paramount importance, deeply interesting to the best feelings of his people, and involving the tranquillity and concord of the United Kingdom, with the temper and the moderation which will best ensure the successful issue of your deliberations."

After the usual preliminary business

The Duke of NEWCASTLE asked the Duke of Wellington whether it was his

intention to proceed on the subject of Roman Catholic disabilities by moving for the appointment of a committee to take these disabilities into consideration, or to bring the question under the consideration of their Lordships by means of a bill.

The Duke of WELLINGTON said, it was the intention of Government to present to Parliament, in the course of the present session, a measure for the adjustment of what was called the Roman Catholic Claims. This measure for the adjustment of the claims would be brought forward in a substantive shape by Ministers, without going through a committee. The measure would extend to the removal generally of all civil disabilities under which the Roman Catholics laboured, with exceptions solely resting on special grounds; and it would be accompanied by other measures rendered necessary by the removal of these disabilities.

Lord WINCHELSEA, in his usual strain, regretted the intended removal of these disabilities, in which he was followed by Lord ELDON, who maintained that the union between Church and State was as indispensable as that between man and wife! and a great deal of argument, if argument it can be called, of the same nature, which occasioned much amusement in the House.

Lord BATHURST defended the conduct of Ministers.

Lord FARNHAM was unable to see any security which could protect the Protestant Establishment from the abuse of Catholic power!

Lord DOWNSHIRE was satisfied, that if the Noble Premier went straightforward in his work, he would complete his salutary labours for the permanent benefit of all parties, and secure the peace and prosperity of the empire.

Lord ANGLSEA congratulated the country on the gracious recommendation made in his Majesty's Speech, regarding a question upon which the safety and well-being of Ireland—of the United Kingdom—mainly depended. This recommendation had diverted him from entering upon an explanation respecting his administration of the affairs of Ireland during the last ten months, of his sudden recall, and of the charges which he had reason to believe had been brought against him, of not having acted, in his high trust, in a manner consistent with his duty as the King's Representative. As, however, the public wrongs of so many millions of his fellow-subjects were now brought forward for the purpose of being redressed, he should abstain from

calling their Lordships' attention to his own private wrongs, (*Hear, hear*) merely say, that he courted a re-vestigation of his conduct, and was anxious to vindicate the whole of his proceedings in Ireland, satisfied he was, that a just acquittal would be the result upon every branch of the question. He sincerely hoped, that what he intended to be done would be done consciously, not with a cold and unfeeling hand—that the measure would be the work of a wise and liberal Legislature, and besetting a high-minded, long-suffering, and true-hearted people, to receive. (*Hear, hear*) for the Catholic Association, he declared, that though he had lived months under the nose of its danger, he saw nothing whatever. How it was to be put down, with vading the right of the subject to his grievances, he could not see though it was an unconstitutional one. He believed no lawyer would say it was an illegal one. If they would follow his advice, they would for ever distinguish the Association, and then to pass a bill placing upon a political equality their Protestant Catholic brethren. (*Hear, hear*)

Lord GODERICH did not advise the Catholic Association to dissolve itself. If the disabilities which affected Catholics were removed, the things would dissolve that Association. You take away the food on which they live, you destroy the vitality of the organism in which it breathes. You say to it, "the two Houses of Parliament are ready to consider your grievances and to remove them." You say by one generous act a thunder-bolt which has long been lowering on the horizon and threatening to bring ruin on your heads. He would never give up either as to the question of Catholic disabilities; for he was convinced that he would find the strongest security in doing justice. When justice was formed, six months would not be before they would all wonder how the question could have excited so much sensation in the country, and caused so many cabinets. (*Hear, hear*.)

The Duke of NEWCASTLE, in support of the proposition to release Catholics from their present disabilities emanated from the Throne, it to be accepted without consideration by Parliament. Such a proposition to be decided on its own merits—dangerous as it was in itself, it

still more dangerous by being recommended by a Protestant King to a Protestant Parliament.

SIR REDFERN, among other remarks observed, that he was certain either tranquillity nor satisfaction result from the proposed change, all classes of Protestants were of the opinion that the object of it was not to place upon them the Roman Catholic religion as the religion of the state.

Duke of WELLINGTON said, that the measure it would be the duty of his Majesty's Servants to support for the safety of those institutions must ever be held sacred in this kingdom, and which it was the duty and determination of his Majesty to keep inviolate. As to the accusation brought against him of a want of courage in bringing forward this measure at this time, he begged to remind their Lordships that on various occasions he had expressed his anxiety for a settlement of Ireland, and that a time of tranquillity was necessary for such settlement. The measure he intended should precede which he should afterwards propose was calculated to produce that measure of tranquillity so necessary to enable the public to the plan intended for the pacification of Ireland. His noble friend had stated that the measure was inconsistent with the constitution. If he were going to propose a measure which would have introduced a predominant Catholic power into Parliament, he would then have been doing that which was inconsistent with the constitution. It was not going to do any such thing.

There were degrees of power; he would ask, had not some noble lords exerted their influence to produce a power which has rendered a measure like that which he had announced in Parliament absolutely necessary? As was the case, he implored noble lords to look at the situation of the country and the state of society which it produced. Whether it had been brought about by the existence of these parties, or by the Catholic Association would not pretend to say; but he would say, that no man who looked at the state of things for the last years could proceed longer upon the system in the existing condition of the country, and of men's opinions on the subject, both in that country and in this. His opinion was, that it was the wish of the majority of the people that this question should be settled some way or other, in conformity with that wish that he undertaken to bring the adjust-

ment of it under the consideration of Parliament; and he hoped that their Lordships would give them such time as would enable them to bring it forward in that complete manner in which his Majesty had declared his willingness to give it his royal assent. He hoped that they would not take it into consideration by piecemeal, but would wait with patience till it was placed as a whole deliberately before them. (*Hear.*)

LORD LANSDOWN said, he was most glad to find that a question so indispensable to the welfare of Ireland was at length to be brought forward in a way that promised a happy issue, and he would not be so ungenerous as to pry into the motives in which the determination had originated. The question could end in one way only, and an act of grace and favour always came best from the Crown. In respect to the Catholic Association, how were they to proceed to prevent the people of Ireland from explaining their grievances? Whether the measure intended by the noble Duke should be by a suspension of the liberty of the subject, or whether it should be by sending all the members of that body to the Castle of Dublin, as long as the grievances remained untouched, those remedies would be ineffectual. (*Hear.*) As well might they attempt to remove the danger of a volcano by sweeping into it the cinders which it sometimes casts up: the inflammatory mass would still remain, and the attempt to check its vent would probably only cause it to explode in a quarter where it would be least expected and most injurious. He, however, fully admitted the danger to any state of having an irresponsible body exercising such powers as those possessed by the Association. But would it not be better to give that expression of feeling a proper direction, by bringing it there, where the collision of public discussion was always found the safest manner in which the public feeling could explode? What their Lordships were then doing would be the most effectual, and the only effectual, means of putting down the Association. (*Hear, hear.*)

HOUSE OF COMMONS.

Thursday, Feb. 5th.

The **SPEAKER** having read the Royal Commission just delivered in the House of Lords,—

LORD CLIVE, after warmly approving of the proposed proceedings in regard to Ireland, moved an Address to the King

in reply to his most gracious Speech;—which motion was seconded by Lord CORRY.

Sir J. YORKE said, he had never before heard a speech which had given him so much pleasure, for although he for one had been opposed to what was called Catholic Emancipation, yet he always thought that the Irish people should be placed on such a footing as to contribute to the solid strength of the empire. It was upon such grounds that he considered the speech a most acceptable one. Indeed, both in length and variety, it exceeded all the other speeches he had ever heard from that quarter. (*A laugh.*) It was distinguished for a multitude of topics; it began with the Ottoman Porte and ended with Catholic Emancipation. (*A laugh.*) Truly, to him (Sir Joseph Yorke) that was a most joyous termination. (*A laugh.*) He was also delighted to hear that our finances were flourishing; and, secondly, that economy was to be the order of the day. (*Hear, hear.*)

Mr. H. BANKES asked for information as to the intended measure in respect to Ireland—information which the nation, he said, had a right to possess. He should have thought, seeing his Right Hon. Friends opposite still in their places, that certain rumours as to a change in their sentiments were unworthy of credit. He trusted that their continuance in office would be a pledge for the maintenance of the Church Establishment. (*Hear.*) If the present proposition of Ministers went to tell the Irish agitators, that if they gave up the Association they might have whatever else they desired, he would say it was a base mode of achieving that object. It was now too late to put down the Catholic Association—"treason has done its worst." (*Cries of "Hear, hear."*) Was it from intimidation and dread of the Association that Government were about to introduce such a measure as Emancipation?

Sir R. INGLIS was of opinion that the term to "consider" meant in this case "concession," and that concession meant nothing else than the prostration of Protestantism. (*Laughter.*)

Lord MILTON complimented the Noble Premier and his colleagues on the line of conduct they had adopted in regard to the Catholic question. They had, he said, obtained a victory over their own prejudices, which would be more useful and important than that gained at Waterloo itself. (*Cheers.*) As to the Association, there was no occasion for a law to put it down, for the granting Emancipation would at once produce that effect. Take

away the grievance, and the Catholic Association fell at once. (*Cheers.*)

Mr. M. FITZGERALD expressed his delight at the prospect held out for Ireland by the production of a measure which could alone terminate a state of things that would have ended in a civil war. (*Hear, hear.*)

Lord CHANDOS was strongly opposed to any further concessions to the Catholics.

Mr. BROWNLOW thought that every man who respected the conscientious feelings and just rights of his fellow-subjects, would experience infinite satisfaction on hearing the Royal communication regarding the proposed measure for Ireland. (*Cheers.*) It ought to be, he conceived, a subject of joy and congratulation to England—an event which should excite exultation amongst Christians. (*Hear.*) The act would reflect infinite credit on Ministers, and would confer the most lasting fame on the statesmen by whom it was effected. (*Hear.*)

Mr. MOORE was of opinion that the announcement would be a source of surprise and sorrow to Ireland: how it would be received by English Protestants, it was not for him to declare.

Mr. PREL said, it was most painful to differ in opinion with, and separate from, honourable friends with whom he had long been concurring in a certain line of policy; but they would, he was sure, admit this, that Ministers had access to information which his honourable friends had not; and that they stood in a peculiar relation to his Majesty, by which they had contracted an obligation from which they could not relieve themselves by any reference to past declarations, from the duty of giving the best advice they could form, as to any measure, under the then existing situation of affairs. (*Hear, hear.*) If, therefore, Ministers believed that adherence to resistance against the Roman Catholics ought to cease—if they thought that, on the whole, it would be better for the interests of the country to take into consideration the entire condition of Ireland, it was their duty to give that advice. (*Hear, hear.*) And he would say, that there was, under present circumstances, less of evil and danger in considering the whole condition of Ireland, than in any other course which he could point out. (*Hear.*) He pretended to no new lights on the Catholic question. He retained the opinion he had formerly expressed in reference to that question. He saw the dangers which he heretofore felt, as connected with that subject; but he had no hesita-

tion in saying, that the pressure of present circumstances was so great, that he was willing to incur those dangers, rather than, in the existing situation of the country, to endure not only the continuance, but the aggravation, of the present system. (*Hear, hear*) Looking to the position of the country—to the position of the legislature—to the disunion which had prevailed between Ministers—to the disunion which for years had marked the proceedings of two branches of the legislature—and looking to the effect which these two causes produced on the state of Ireland;—considering these things, he must say, that there appeared to him to be sufficient reasons to induce him to accept of almost any alternative. (*Hear, hear.*) Upon a review of all the circumstances of the times, he was firmly of opinion, that no administration could be formed on the principle of paramount resistance to concession to the Catholics, and therefore there was but one alternative, viz. a consideration of the question with a view to the final settlement. In four out of five Parliaments, the Commons' House had resolved in favour of Catholic Emancipation; and certainly the differences between the two Houses on such a question was an evil, and another reason why it should be brought to an issue. It was, therefore, the intention of Ministers to propose a permanent settlement of the question on satisfactory grounds. (*Cheers.*) It was their intention to effect the removal of civil and political disabilities (*Cheers*), subject to those regulations which appeared necessary. Other measures were in contemplation, but the principle which Ministers had in view was to attempt a permanent settlement of the question, and the removal of civil disabilities arising from religious distinctions. (*Cheers.*) This was the general basis of the measure. It was not to be viewed in the light of a compact or compromise; neither was it connected with negotiations with any foreign powers; but it was a measure merely of domestic policy, which should, without interfering with the rights of the Crown, secure peace to the country, and have no reference whatever to any parties. (*Cheers.*) Religious distinctions having been done away, they should also come to the other subjects connected with the affairs of Ireland in better temper. His Honourable Friend had taunted Ministers with being intimidated into concessions. In his opinion, no motive could be more justly branded as ignominious than that which was usually termed cowardice. But there was a temper of mind much

more dangerous than this, though it might not be so base,—he meant the fear of being thought to be afraid. Base as a coward was, the man who abandoned himself to the fear of being thought a coward, displayed little less fortitude. His Majesty's Ministers had not been afraid of the Catholic Association. That intimidation had been resorted to he readily admitted. But it was put down by the Protestant spirit of the country. Fear, however, was by no means inconsistent with the character *constantis viri*; there were many subjects which it might be impossible for him not to contemplate without dread. He would tell his Honourable Friend, that the disorganization and disaffection of Ireland could not be looked upon without fear (*Cheers*), and that to affect not to fear it would be to affect insensibility to the welfare of the country. (*Cheers.*) The opinions which he now expressed were formed more than six months ago. At that time he communicated with his Noble Friend, and they were of opinion that it was not for the King's service, nor for the welfare of the country, that hostility to concessions to the Roman Catholics should still be persisted in. They were of opinion that the time was come for a serious consideration of the question, and that there would be less evil in considering the question than in persevering to oppose it. He felt that all personal feelings must be subordinate to public good, but he could not help feeling that his own position was materially different from that of any other minister, and he would willingly have retired from that interference in the settlement of the question which now devolved upon him. In the course of the discussions, however, his Noble Friend had said that his retirement would greatly embarrass him; and this being the case, and it having been proved that difficulties would be increased if he pressed his retirement,—he said to his Noble Friend, that if such were to be the consequence, no consideration should induce him to urge his own personal wishes, but that he was ready to uphold a measure which he was firmly convinced had now become necessary. His Noble Friend had thought it his duty to advise his Majesty to resort to the proposed measure, and would not allow the fear of any imputations which he felt to be unjust to influence his conduct. (*Cheers.*)

Mr. BROUGHAM entirely concurred with the honourable gentleman who had just sat down, that this measure, great

and important, and (as he trusted it would be) infinitely beneficial to all parts of the empire, would lose more than half its value, if it were the result of negotiations or of compact, and not of the liberal wisdom of the Legislature. He considered the Catholic question to be substantially carried. He meant by the Catholic question, the admissibility of Catholics to seats in Parliament, and their eligibility to such offices as Protestants are capable of holding, with one or two exceptions with respect to certain offices, from which even Catholics must confess themselves fairly excluded. It had been said by an honourable baron, that the Ministers, in propounding a measure of this description, must have changed all their principles, without any change of circumstance to account for the change. If upon the result of larger and longer experience, men were to change opinions, and to become the supporters of different principles to those which they had heretofore honestly holden, he (Mr. Brougham) should not be disposed to speak with the slightest disrespect of those who came manfully forward and avowed such change. He preferred those who lived to profit by experience, over those whom longer living only makes more perversely obstinate (*laughter*),—year after year reaping the sad fruits of continued long life, without the important though melancholy consolation of setting against increasing years increasing wisdom. (*Continued laughter*.)—Mr. B. proceeded to observe upon the absolute necessity of terminating the existing state of things in Ireland, which threatened hourly the national safety. He believed that no man living could advocate the putting down the Catholic Association by any means but concession; and he was sorry that *that* was not intended to be the first of the proposed measures. He called upon the Catholic Association—entreated them, by a regard for their honour, their interests, the interests of the empire at large, but above all, for the success of their great cause, at once to be satisfied with the assurances from the Throne (*hear, hear!*)—to be satisfied with the commentaries of his Majesty's advisers—with the state of the question, in doors and out of doors, and at once freely to put an end to their corporate existence, and throw themselves on the wisdom of Parliament. (*Cheers.*) If with this entreaty and advice they comply, he would be answerable with his head that the question is as certain of being carried as if the bill had already received the approbation of

Parliament.—On an occasion like the present (said Mr. B. in conclusion), it would be quite useless to say, that, laying aside all personal feelings and party prepossessions, he concurred in the great and good work just on the point of being accomplished. Who can stop to ask by whom it was done, so that only it was done? Who can stop to inquire what party in the state is to derive advantage, when so great an advantage is secured as civil peace and religious tranquillity, quietness at home, and independence abroad? We are all united in forwarding this good work. As to party contentions, there will be abundance of time for going through them after completing this measure, and thus rendering the most lasting, the most general, and the most valuable benefit to the country, which Parliament had rendered for the last century. (*Cheers.*)

Mr. TRANT protested against being led away by the sophistry of the Right. Hon. Gentleman (Mr. Peel).

Mr. PELHAM thought any further concession to the Catholics would endanger our Protestant Constitution.

Gen. GASCOYNE said he had never listened to a more unsatisfactory explanation than that afforded by the Right Hon. Secretary for the change in his line of conduct. No person would, *in future*, have confidence in the declarations of a Minister.

Lord ASHLEY was much gratified at the prospect held out for Ireland, and complimented Mr. Peel upon the sacrifice he had made of private feelings to public duty.

Mr. H. GRATTAN saw the dawn of hope now rise, and there was a prospect of good for Ireland. The Catholic Association might have exhibited some violence; but such was the condition of that country, that neither person nor property was safe, and the Association was justified in going far to obtain their rights.

Sir J. MACINTOSH believed that the speech of his Majesty would be productive of the happiest consequences to England and Ireland, (*Hear, hear.*) that this would be an era of national harmony, in which England, by doing justice to Ireland, had most effectually promoted her own prosperity. (*Cheers.*) He felt a greater degree of delight at witnessing this day, than at any public event during the whole of his political life. (*Cheers.*)

Sir FRANCIS BURDETT expressed his cordial concurrence in what had fallen from Mr. Brougham, especially in the advice he had given to the Catholic As-

sociation, their adoption of which would furnish the most fortunate argument they could use to honest though prejudiced men, unite them in their cause, and dissipate that apprehension of danger which some entertained. He must also say, that it was a high merit in any Minister placed in circumstances so difficult as those of the Duke of Wellington, to be able to bring this great question to a point to which all the honest advocates of the question had so long desired to bring it. He must say, in regard to the right honourable gentleman (Mr. Peel), that, let his motive be what it might, whether a sincere change of sentiment, or a concession to circumstances, he had taken the opportunity of effecting a great public good. He must have conquered many misgivings, and undergone many taunts. He (Sir F. Burdett) hailed this measure as the harbinger of peace to the two kingdoms, which would make this union a union of heart, thereby fulfilling the ends of those who brought it about. He hailed it as the means of strengthening the country within and without. As to the noble Duke, he deserved the support of every candid and unprejudiced man; and when the Duke brought forward his measure, he would have in him (Sir F. Burdett), however feeble an advocate he might be, at least one sincere, one honest defender.

The address was then carried *nem. dis.* and the house adjourned.

FRIDAY, FEB. 6th.

MR. PEEL gave notice that on Tuesday next he should move for leave to bring in a Bill to suppress *all* dangerous Associations.

Several petitions, for and against the Claims of the Catholics, were received from various parts of the Empire.

On the Report on the Address to the King being brought up,—

Sir T. LETHBRIDGE said, he entertained a hope that the measure recommended in the King's Speech would be productive of the desired effects; and avowed his intention to watch over the future proceedings, in order to obtain for the Established Church the best possible terms, under all the circumstances of the case. (*Hear, hear.*)

Mr. L. FOSTER said, he was neither an Orangeman nor a Brunswicker, and had no sort of bias on his judgment. Owing to the weakness of the Irish Government, all real power had fallen into the hands of the Catholic Association. In such circumstances, to avert a civil war, some step was absolutely necessary; and he hoped that the measure now recom-

mended would be founded upon a Protestant and not a Catholic basis, for the discipline of the Catholic Church was incompatible with the British Constitution; and if they let that Church into their House, they would find it a very troublesome companion. (*Laughter.*)

Mr. G. DAWSON observed, that he went to Ireland without any knowledge of the intentions of Government, but when he witnessed the extraordinary state of that country, he felt it his duty not to sanction feelings and proceedings which tended to the destruction of the Catholics and the production of a civil war. He had not been intimidated by the Catholic Association; but he was afraid of seeing the blood of his countrymen poured forth in a desolating domestic struggle, and he therefore publicly avowed his conviction that the time had arrived when it was necessary to concede the claims of the Catholics. (*Cheers.*) Such being his opinion, he was delighted beyond measure to find that the Government had taken up the question, the settlement of which, he was confident, would be productive of lasting benefits to all parties. (*Cheers.*)

Mr. HUSKISSON said, the proposed measure, when completed, would be the happiest event that had occurred since the accession of the House of Brunswick, and he trusted that it would be liberal and fully adequate to the great object in view. (*Cheers.*) It was a subject for congratulation, that truth and justice had at length prevailed over long-cherished prejudices and errors. (*Cheers.*) In legislating upon this matter, they had nothing whatever to do with religious doctrines; at the same time, he could not but notice the extraordinary change of sentiment—the numerous conversions—which had recently taken place among Gentlemen, who, a short time back, had expressed so much horror of Catholic tenets! (*Laughter.*) This, no doubt, was owing to some natural cause—some strange influence of atmosphere not well understood—that would some day or other be better explained. (*Much laughter.*) Impartial history would do justice to the subject!—Mr. H. went on to say that the Catholic Association was not the cause, but the evidence, of the ill-will that prevailed in Ireland—it was the spawn of our own wrong. (*Hear.*) He said therefore, relieve the Catholics from their disabilities, and leave the Association to expire, as it would, for want of a pretext for support. (*Hear, hear.*)

Sir J. NEWPORT, after intimating his satisfaction at the proposed measure in regard to the Catholics earnestly hoped the Catholic Association would dissolve

itself without waiting for any legislative proceeding.—(*Hear, hear.*)

Mr. R. SMITH believed that the hostility to the Catholic Claims was not so general as many supposed; and he was sure that the course now resolved upon would shortly be rewarded by the increased prosperity and unvarying attachment of Ireland.

Lord ALTHORP was delighted to see the question at length in the proper hands, and thought that the Noble Duke deserved great credit for the manner in which he had proceeded. If the Catholic Association followed the dictates of good sense and prudence, it would forthwith dissolve itself.—(*Hear.*)

Mr. C. GRANT thought the Royal Speech the most truly honest and British that had ever come before them, and every way worthy of an enlightened Monarch, who felt for the sufferings of his Irish subjects. He hoped the measure would not be clogged with incumbrances, and he thought that the best mode of doing away with the Catholic Association would be by at once granting the Catholic Claims. This was a long-desired act of national justice—nay, of national piety—(*cheers*)—for it was the exercise of an enlarged benevolence—and the result must be a happy one. He should envy the feelings both of his Majesty and the Noble Duke when they met, for the first time, the Representatives of the Empire assembled in the United Parliament of Great Britain and Ireland. (*Loud cheering.*)

Lord F. L. GOWER had always advocated concessions to the Catholics, but he thought the Association should first be put down; that would be the very *elixir vitæ* of Ireland, and a mere act of justice to the Protestant population.

Lord JOHN RUSSELL differed with the Noble Lord on this point; for though the Association was irreconcilable with law and authority, they had better dissolve it by the grant of Emancipation, and not by force of legislation. A great step was, however, gained; and he hoped nothing would be proposed which would call for any opposition, on his part, in the progress of a measure which would be the most unfading laurel in the crown of the Noble Duke, if it gave equal liberty to all classes of his Majesty's subjects. (*Cheers.*)

Mr. PEEL said he should do his best to secure the interests of the Protestants, and at the same time satisfy the expectations of every reasonable Catholic; and nothing should betray him into the expression of angry feelings, now that he had undertaken this important, difficult,

and, to him, painful task, whatever might be the reproaches of those who deemed his present conduct inconsistent with his former declarations. (*Cheers*)

FEBRUARY 14th.

The presentation of petitions in both Houses was accompanied by incidental expressions of opinion on the general question, and by a good deal of personal skirmishing.

The Earl of WINCHELSEA led the van this week. He wished to know when the Duke of Wellington meant to present a petition against his own measure, signed by ten thousand men of Boston? The Duke, with military alacrity, said, "I will present it now;" and the bulky parchment was produced forthwith. Lord FALMOUTH had a desire to be informed whether the phrase "settling the question" meant "Catholic Emancipation;" and if so, whether the Duke meant to say that the majority of the people of England were agreed with him? The Duke of WELLINGTON answered, that a great portion of the people were agreed with him; and Lord HOLLAND sarcastically directed the noble querist to apply to the House of Commons for an answer to his question. Lord FALMOUTH spoke about a dissolution of Parliament as the means by which the sense of the nation was to be obtained; and appealed to the unanimity of the men of Devonshire and those of Cornwall as specimens of "the people" from whom the Premier was to glean instruction; people who, the Earl of CAERNARVON declared, were utterly ignorant of the petition for which they held up their hands. The last-named Peer noticed a manifesto published in some of the papers, under the signature of "Winchelsea and Nottingham," in which Catholic concession was denounced as a design to destroy the Constitution and dethrone the King; but he charitably expressed his belief that it could not be the Earl of Winchelsea who spoke of the House of Peers as "degenerate senators" ready to sacrifice the Constitution at the "shrine of treason and rebellion." Time was when the author of such language would have been sent to the Tower; but the House did well to look upon the letter as the "production of a distempered fancy." The Duke of Newcastle complained one evening that he had lost his ideas; but some days afterwards he recovered them sufficiently to be facetious at the Premier's expense.

The two leading Ministers suffered many taunts about "inconsistency," and "miraculous conversions." To some of

these Mr. PEEL proudly replied; but in general they were answered by his former opponents. In one instance the Duke of WELLINGTON explained to a questioner, that when he wrote his famous letter to Dr. Curtis, he had not obtained the Royal permission to take the settlement of the Catholic question under the protection of the Cabinet.

The principal oratory of the week was on Friday in the House of Lords, when the Earl of Winchelsea presented the Penenden Heath petition, and Earl Grey spoke, whose eloquent defence of the great question of civil and religious liberty we regret we are precluded from giving.

FEBRUARY 16th.

A number of petitions were presented against the Claims of the Catholics.

Lord COLCHESTER, in presenting one of this description from the Protestant Bishops and Clergy of Dublin, took occasion to avow that his sentiments remained unchanged; that he saw with regret the course adopted by Ministers; and that it would lead to the overthrow of the Constitution as settled at the Revolution. (*Hear, hear.*) His Lordship concluded by asking for information in regard to the particular measures intended to be introduced.

The Duke of WELLINGTON said, he had already stated the general purport of the measures, and he declined entering further at present upon the question. (*Hear, hear.*) They would be brought forward on the responsibility of Ministers, who hoped that they would be adopted by both Houses. They had not been resolved upon through fear, as had been alleged, nor any such motive, but from a conviction of the necessity of a final adjustment of the question. It was not an agreeable task, and he and his friends had sacrificed much, particularly his honourable friend (Mr. Peel) in another place. When the measures came to be discussed, he should be able to prove, that the Protestant interest would be exposed to greater danger by allowing the present laws to remain, than by adopting the alteration intended, by which all the Catholic disabilities would be removed, with certain exceptions.

Lord HOLLAND, in reply to Lord Colchester's assertion that the possession of political power by the Catholics would overturn the Constitution settled at the Revolution, observed, that the laws intended to be repealed were not created at the Revolution, were not fundamental principles of the Constitution, and would not have been passed if a Protestant

Succession to the Throne had been established. The rights of the people were established at the Revolution, and among them is the right to be admitted into all offices, and to take a part in the government of the country. The repeal of the laws in question, so far from violating the Constitution, will restore it, and render the Protestant Succession more secure. As long as the majority of the nation remains Protestant, there will be a Protestant Parliament, although Catholics be allowed to sit in it, as they were formerly. The King's right to the Crown was not, as some maintained, founded in his ancestry or in his Protestantism, but was a clear Parliamentary right, derived from the powers of the Constitution and the Common Law, and inherent in the people to provide for the security of the Government. (*Hear, hear.*) To call this right in question would be treason. Many important laws made at the Revolution have been since altered. Frequent Parliaments were asserted by the Bill of Rights, and yet Septennial Parliaments had been made legal—so that the Constitution had not been held inviolable; and Noble Lords were not so anxious to uphold it untouched when the question related to the rights of their fellow-subjects!

Lord ELDON expressed his entire dissent from the arguments of the Noble Lord.

FEBRUARY 17th.

A number of petitions were presented against the Catholic Claims, and some in favour of them; one from Worcestershire, signed by 5,700 persons, but which, Lord LYTTELTON contended, did not express the sentiments of the county, as it was not agreed to at a public meeting.

Lord FALMOUTH, in presenting some petitions from Cornwall, noticed the speech of Earl Grey, made a few nights since, and observed that the vote of the House of Commons, last year, was against the Catholic Claims, so that it did not appear that the public opinion had grown in their favour, as was asserted. He admitted that there was but a choice of evils; that the overthrow of the present administration would be a great one; but contended that the greatest evil of all would be the breaking up that great and glorious constitution to which we were indebted for all our prosperity,—for all our prosperity (said the Noble Lord) was owing to our pure Protestant religion. He insisted that the conduct of Ministers had been brought about by intimidation.

Lord GREY contended, that the repeated majorities of late years, in the House of Commons, proved that the Catholic question had grown in favour with the people at large. Though he admitted that the other House required reform to a certain extent, yet, even as now constituted, it was materially influenced by the public opinion. The Noble Lord admitted that the overthrow of the present Administration would be an evil; but it was impossible to form one entirely hostile to the Catholic Claims; and no man would be bold enough to undertake to conduct the Government and preserve the Constitution, if the question was to remain unsettled. (*Hear, hear.*) Let the Noble Lord consider the consequences of driving seven millions of people to despair after their hopes had been raised by the prospect of a measure in their favour. (*Cheers.*)

The Duke of WELLINGTON, for the second time, would repel the charge of intimidation which was brought against the Administration. They had proposed their measures on their own responsibility, without communication of any sort, from a sense of duty to the country, satisfied as they were that such measures were necessary to the peace and welfare of Ireland. (*Hear, hear.*) It was known that the two Houses had been of different opinions on the Catholic question, and that the Government held none at all. Such a state of things could not possibly continue, and it was the duty of Ministers to terminate it, in order to conduct the affairs of Ireland satisfactorily. These were the reasons, and not the unworthy ones imputed; and it called for more firmness, on the part of his honourable friend (Mr. Peel)—to abandon opinions which he had hitherto maintained, and to urge upon Parliament the adoption of this measure, to which he had been always opposed,—to abandon, as it were, his political existence in order to urge on Parliament this measure—it required, he repeated, more firmness of character to do that, than to adhere to his long-cherished opinions on the subject.

The Irish Associations' Suppression Bill was brought up from the Commons and read a first time.

The Duke of NEWCASTLE wished to ask the Noble Duke what were his ulterior views in regard to the intended measure of admitting Catholics into Parliament? The country, he said, was not prepared to submit to absolute power or military rule. As to the alleged difficulties of a divided Cabinet, he knew that the Noble Duke was absolute there,

and that his will was implicitly obeyed.—[No reply from the Duke of Wellington.]

Lord CAMDEN advised the Noble Duke not to reply to every question which Noble Lords might choose to put on this subject, particularly as Ministers had avowed that the measure was introduced on their own responsibility. His Lordship also complimented Mr. Peel for the manful, honourable, and most useful conduct he had adopted, in order to carry measures which he deemed beneficial to the nation, though at the great sacrifice of private ties and personal feelings. (*Cheers.*)

Lord FALMOUTH thought there was nothing irregular or improper in seeking for information on this important subject.

Lord DARNLEY complained of the narrow-minded and inflammatory appeals that had been of late made to the worst feelings and prejudices of the people—similar ones, in 1780, led to mobbings and conflagrations, but the people were then much less enlightened than they are at present.

FEBRUARY 18th.

Several petitions were presented against the Catholic Claims, among them that from the University of Oxford, by Lord CLARE, who said, that neither himself nor his noble friend the Chancellor of the University, agreed with the petitioners in their hostility to the claims of the Catholics, the favourable settlement of which they were both most anxious to aid in.—Lord BEXLEY observed, that the petition had been agreed to at the most numerous convocation ever assembled in Oxford, and had been carried by a majority of three to one. His Lordship presented an Anti-catholic petition from Norwich, signed by 5000 persons.

FEBRUARY 19th.

Several petitions were presented against the Catholic Claims; and there was one, Lord ELDON said, which he did not know well how to treat, as it was signed by a great many ladies—(*Laughter*)—about which he would look into the Journals, to see whether there was any precedent to prevent them from forwarding their remonstrances against measures which they deemed injurious to the Constitution!—Lord KING asked if the petitioners were young or old women?—(*Laughter.*)—Lord ELDON said, he could not answer upon that point; but he was sure there were many women who possessed more knowledge of the Constitution, and more common sense, than the descendants of Chancellors!—

(*Laughter.*) Lord KING remarked, he was quite sure that the sentiments expressed in the petition were those of the old women of England. (*Much laughing.*)

The Duke of SUSSEX, on presenting a petition from Bristol, in favour of the Catholic claims, took that occasion to express his gratitude to Ministers for the manly and honourable conduct they were now pursuing in regard to the Catholics, and to assure them of his most cordial support.

The Bishop of BRISTOL was of opinion that the present ruinous condition of Ireland was owing to the Catholic religion, the priests of which faith resisted all attempts to introduce a religious system of education. The demoralizing effects of their sacramental abominations, and other superstitious institutions, were evident in that country. Their Church had tampered with the articles of the Decalogue, and omitted that which condemned idolatry. (*Hear, hear.*)

The Duke of CUMBERLAND said, it was a source of painful regret to him to differ from the Noble Duke at the head of the Government, for whom he entertained the highest respect; but the question was, whether this country was to be a Protestant country with a Protestant Government, or a Roman Catholic country with a Roman Catholic Government. (*Hear, hear.*) The moment Roman Catholics were admitted into Parliament, that moment it ceased to be a Protestant Parliament; and though he was as much a friend to toleration as any one, he was not prepared to admit Catholics into Parliament, or the Cabinet, or into high confidential situations. (*Hear.*)

Lord GREY was sorry to hear such an avowal from the illustrious Duke; but he must deny that the question was whether the country was to continue Protestant or to become Catholic. The measure in question, on the contrary, would, in his opinion, eminently serve the Protestant interest, by quelling factions and removing dangers; and the colour which the illustrious Duke had given to it would not, he hoped, be suffered to affix itself to it out of doors, where it might do much mischief.

Lord ELDON highly approved of the constitutional language uttered by the illustrious Duke; and he should maintain with his latest breath, that if they once permitted Catholics to enter that House, it must cease to be a Protestant House of Lords. (*Hear.*) He should treat with contempt all the obloquy attempted to be thrown upon him either within or without that House.

Lord PLUNKETT was pleased to see that the Learned Lord had dealt in assertious only, and had not graced his remarks with a single argument. Those were the worst enemies of the State who rested the basis of the Constitution on the principle of exclusion. It was a gross misrepresentation of the Revolution of 1688; for all that the Patriots of that day aimed at was the ensuring the succession of a Protestant Sovereign; and the Catholic Peers were not by that Revolution excluded from Parliament. (*Hear, hear.*) Their exclusion was the work of Titus Oates, in the reign of Charles II., founded on the infamous fable of the Popish Plot. The Clubs called "Brunswick" should be entitled "Titus Oates' Clubs." (*Hear, hear.*) The true principles of the English Constitution were, that the Government should represent the interests of all classes, and that people of all sects should have a right to enter Parliament, and enjoy offices of State. At the Unions with Scotland and Ireland, certain oaths were required to be taken only "until Parliament should otherwise direct," and now his Majesty deemed it time to relieve his Catholic subjects from their disabilities, for the safety and general happiness of the empire. (*Hear, hear.*)

Lord REDESDALE was astonished to hear any one advocate that the advisers of the King should not be Protestant.

The LORD CHANCELLOR deprecated this premature discussion, observing, that when the proper time arrived for discussion, he should be able to prove, that the measure now censured would produce none of the evils prophesied to the Protestant Constitution.

We cannot conclude this report, here necessarily broken off, of proceedings on the Catholic question, without enforcing on the attention of the Dissenters of all classes, and particularly those of our own persuasion, the necessity as well as the duty of petitioning in favour of Emancipation. We trust that we shall not hesitate to solicit those privileges for our Catholic brethren which they scrupled not to solicit for us. "Oh! but we differ so widely in sentiment." Granted—as wide as the Poles: but what has that to do with the question? It is the broad principle of religious freedom that we, and all other classes of Dissenters, ought to contend for; the giving to every man the enjoyment of his opinions without let or hindrance. But it may be argued, and *has been* argued by some amongst us, "What is the use of Petitioning? We have it from authority that the question will be entertained by

the Legislature. It is quite safe in their hands, and any interference of ours would but imply distrust of their sincerity." This might be true were there no petitions on the other side; but such reasoners ought to bear in mind, that it is by petitions only that the Parliament can come at the sentiments of the people. If, therefore, these are all on one side, they will naturally conclude this to be the popular side, and will, or at all events *ought to*, take their measures accordingly. We know it is the wish of the liberal party in both Houses that petitions should be set against petitions. Again, therefore, we say—PETITION!—and let no time be lost in doing so.

NOTICES.

Sussex Unitarian Association.

A Tea-meeting of this Society will be held at Brighton on Wednesday, March 18th, 1829: the Rev. G. Duplock, of Ditchling, to preach. Subject proposed for conversation, "On the Reasons for and against Religious Establishments."

Manchester College, York.

The 42nd annual meeting of the Trustees of this Institution will be held in the Cross-Street Chapel Rooms, Manchester, on Thursday, the 19th March instant, at eleven o'clock in the forenoon; and in the afternoon of the same day there will be a public dinner of the subscribers and friends of the College; George William Wood, Esq., in the chair.

S. D. DARBYSHIRE,

J. J. TAYLER,

Secretaries.

Manchester, March 1, 1829.

Society for the Relief of Protestant Dissenting Ministers' Widows and Children.

The anniversary meeting of this Society, (instituted 1733,) will be held on Wednesday, the 1st of April next, when a sermon will be preached at the Old Jewry Chapel, removed to Jewin Street, Aldersgate Street, by the Rev. Isaiah Birt, of Hackney. Service to begin at 12 o'clock precisely. The friends of the Society will afterwards dine together at the Albion, in Aldersgate Street.

LITERARY NOTICES.

The Rev. S. Wood is preparing for publication a "Grammar of Elocution." Conceiving that one great cause of our having so few good readers and speakers is the want of a good work on the subject, Mr. W. hopes in some measure to supply the deficiency. Avoiding the diffuseness of Walker, and the technicality of Chapman, he will endeavour to bring together in a brief compass all that is really valuable in the most approved writers on Elocution, and thus to produce a work which shall be at once complete in its details, and yet not too bulky for practical purposes. To the Grammar will be added a large Appendix, containing passages marked for reading; and the whole, though of general application, will be specially adapted to the use of students for the ministry.

In the course of the present month will be published, edited by the Rev. J. R. Beard, price to subscribers 8s., to non-subscribers 9s., a volume of Sermons for Family Use, intended to aid and recommend the Observance of Domestic Worship; contributed by the following Ministers: see Advertisement.

CORRESPONDENCE.

We hope to receive the first of the three papers promised us, by the 10th. The writer may rely on their being "*wanted*."

Some articles intended, and two announced, for insertion, are unavoidably postponed.

The Memoir of the late Charles Baring, Esq., was not received in time; nor the Letter to the Rev. W. Thorpe.

A Review of the Parish Priest's Letter to the Archbishop of Canterbury on the state of the Curates of the Church of England, in our next.

The Publications on the "Suttees" have been received; but they seem to have been delayed by the way. We could not make room for any account of the meeting at Coventry.

THE MONTHLY REPOSITORY

AND

REVIEW.

NEW SERIES, No. XXVIII.

APRIL, 1829.

STATE OF THE CURATES OF THE CHURCH OF ENGLAND.*

THE Church is in danger ! Such is the fact, as asserted by competent authority. Of Dr. Parr it is reported by his biographer Mr. Field, "He was dining some years ago at Hatton in company with several clergymen ; and among them was an Irish dignitary, who talked long and loudly of 'our excellent Church,' of 'our venerable Establishment,' in whose fair face, it should seem, he could discover 'neither spot nor wrinkle, nor any such thing.' Having suffered him to run the whole length of his line with no other interruption but a smile now and then of pity, or a frown sometimes of displeasure, Dr. Parr rose at length from his seat, and after puffing in clouds for a moment or two, laid down his pipe ; then resting one arm on the table, and enforcing all he said by the ponderous movements of the other, he broke out into a vehement declamation on the state of the Church, painting in glaring colours the grievances under which 'it was sick, though he hoped not dying,'—especially in the unequal distribution of its revenues—in the mysticism of some parts of its creed—in the absurdity of some of its articles—in the servile spirit too prevalent both among its higher and lower clergy, and in their obstinate resistance to the most reasonable and desirable improvements. He insisted that the Church was fast losing ground, both in the esteem of the more reflecting part, and in the affection of the great body of the community. 'Unitarians,' said he 'multiply and calmly persevere—Methodists multiply and rage and swagger—High-Churchmen hate and abuse both, and deny the necessity of reforming themselves. *The Church is in danger* ; I own it,' said he ; 'but let *them* look to it who have brought it on, and who will not adopt the only method for saving us. Reform !' cried he, 'Reform, I say, is the only safety for our Church. As sure as the uprooted tree must bend, or the tower undermined must bow, so surely our Church must fall, unless it be refixed in the good opinion of the people.' Then turning to the reverend dignitary, 'Sir,' said he, 'I give you your choice—reform or ruin : and mark my words—within twenty years that

* The State of the Curates of the Church of England : a Letter addressed to his Grace the Archbishop of Canterbury. By a Parish Priest.

choice, whichever it be, must take effect.' " Of similar import is the testimony of the " Parish Priest."

" I consider the Church to be in danger, but more from internal than external enemies; and I conscientiously believe that it may be truly predicated of her, that her most dangerous foes are those of her own household. She has no bulwark but her moral strength; and I am persuaded that things cannot go on much longer as they have done, without imminent peril to her best interests, if not to her very existence."

Once more, then, the Church is declared to be in danger. We must confess that we have no such love for her as to feel alarm at the outcry, nor any such reliance on the declarations of her doctors as to expect a speedy dissolution. We rather fear—to use a phrase of hers, the application of which has often puzzled us no little—"as it is now, so it shall be, world (corruption) without end:" that is, as long as Church and State are united. We have begun to suspect the symptoms of dissolution which the Church is from time to time said to manifest; and though those who are admitted to her privacy assure us that she has for a long while laboured under periodical returns of the *falling* sickness, there is too much reason to think that the old lady feigns ill, and imposes upon her medical advisers, in order to excite our sympathies and awaken our pity, that we may bear with her many frailties, and soothe her maladies with the cordial of *gold*. There are some hundreds in this kingdom who obtain a comfortable living by exposing to their fellow-subjects a misformed limb or a half naked body; and the Church of England is not less informed than other beggars of the means of moving the compassion and opening the purse-strings of "a generous public."

We are not surprised that the lame, the halt, and the blind, of the fraternity of beggars should find the means of taking from our pockets wherewith to subsist. These we see in their own proper persons—their defects we may behold—their distresses we may scrutinize—their wailing we may hear: in a word, they are flesh and blood—visible and tangible realities. No one but a Berkleian can question their existence. But who, what, or where, this said Church is, we never could learn. What is its gender we know not; and we had almost thrown our pen down in despair of discovering whether to nuncupate the Church he, she, or it. Nor does our ignorance arise from lack of inquiry. We have searched for ourselves; we have consulted the learned; but we are profoundly ignorant whether the Church be masculine, feminine, or neuter. It is somewhat strange, if the Church be a real *ens*, that no one should have been favoured with a sight thereof; but such, upon inquiry, we learn is the fact. In our days of ignorance, we thought, with the Scriptures, that the Church was a body of Christian people; but we find we were wrong. Next, we imagined it was a steeple-house; but this would not answer the descriptions given thereof. Our American brethren made us hope to find the Church even amongst the Unitarians of their land; but the bishops of England were shocked at the idea. We have, in a word, searched every where, and searched in vain. That about which so much noise is made—whose name is with millions a powerful and stirring charm—which by turns flourishes, declines, and threatens dissolution—we are bound to believe, even amid our ignorance of its nature, is a real existence. Perhaps, deep hidden from the vulgar gaze in the archiepiscopal palace of Canterbury, the Church may be preserved in a shrine over which, as upon that of Isis, is inscribed, "I am *all* that has been, is, and ever shall be; no mortal has ever raised up the veil with which I am covered." Being thus unknown, how comes it to pass that the Church excites so deeply the pity of the people, or

awakens their rejoicings? Alas! men are swayed by names; and this same unknown and unknowable Church, like the idol deity of many a savage tribe, receives the adoration of its worshipers, because so it was before we were born, and a superstitious fear precludes the thought of its being otherwise. We have sometimes thought that Church might mean Churchmen—and the interests of the Church, the glebes, the stalls, and the larders of the clergy. To this idea we have been led by analogy. Philosophers talk of body and substance; but what are body and substance when qualities are taken away? They discourse very luminously of an abstract idea of a triangle; but then “it is neither oblique, nor rectangle; neither equilateral, equicrural, nor scalenon; but *all and none of these* at once.”* With Bishop Berkeley, I have to beg “that the reader would fully and certainly inform himself whether he has such an idea or not.” If not, then, I imagine, I have some authority for thinking that the word Church is Churchmen written short. Of substratum apart from qualities we know nothing; of abstract triangles we are profoundly ignorant; and in the same way we think, with all due modesty, that a Church without clergy, emoluments, and dignities, is a word without a corresponding reality. We say this with all due modesty, for we fear it is a heresy to identify Church and Churchmen. Leaving every one at liberty to think as he pleases, we return to inquire wherein the danger of the Church lieth, and what are the remedies proposed for its cure.

The Church, it seems, is unsound within; her constitution is decayed and corrupt. We put it to our author whether it would not be more merciful to let the old lady die in peace, undisturbed by the nostrums of this or that empirical practitioner. No! says the Parish Priest; “I would say of her from the bottom of my soul, *Esto perpetua!*” may she live for ever. And therefore our author feels, and very properly feels, the necessity of her having a good constitution.

We believe that the Parish Priest is among the most respectable friends of the aforesaid Church. He himself informs us,

“I am no radical, no enthusiast, no speculative reformer. I belong to no party; I am connected with no society; I am neither Whig nor Tory, Orthodox nor Evangelical, High-Church nor Low-Church, Calvinist nor Arminian, Liberal nor Bigot, according to the perverted signification in which these terms are used; but I am really and truly a staunch member of the Church of England, a loyal subject to the King, and I trust an humble and laborious parish priest.”

The vouchers to his character are in his work. The pamphlet is evidently the production of an honest, independent mind. From such a writer we may hope to learn wherein the Church is indisposed; his statements are worthy of credit, his prescriptions worthy of consideration.

The pamphlet of the Parish Priest was occasioned by the perusal of a work entitled *Hortæ Catechetice*, the production of a clergyman named Gilly. In this work Mr. Gilly insists on the necessity of public catechising in church, in imitation of the Roman Catholic clergy, whose uniform practice, we are informed, it is, both abroad and in England; and in imitation also of the foreign Protestant clergy, in whose hands public catechising is said to produce the most happy effects. It places the rising generation in the view of the minister; it gives them in their tenderest infancy the advantage of his paternal protection, and causes them to be sent to church, to be publicly instructed

by him in faith and morals. The time proposed for the catechetical lessons is immediately after the afternoon service, when there can be no interruption to the congregation, and the time employed may depend upon circumstances. If the children and by-standers shew no weariness, it may be lengthened at pleasure. Catechising with Mr. Gilly is instruction communicated by asking questions, and hearing and correcting the answers. It is a service in which the questioning and answering must be mutual, and the catechist does not do his duty by the catechumen unless he gives him an opportunity, not only of repeating the lesson, but of asking for explanations, and of returning the sense as well as echoing back the sound of his instructor. It is not a mere formulary, but a preaching conference. It is, in fact, requiring of the catechist to lead his young charge to employ their thoughts about themselves, to tempt them to think, and to prevail on them to exercise their minds upon that which they have been reading or learning. In addition to these duties, Mr. Gilly requires the exercise of all those endearing pastoral duties which attach the people to their ministers. It is the argument of an active life, he shews, that convinces common understandings. He adduces the practice of the foreign Protestant clergy, who follow their congregations to their houses, and, extending their pastoral care to old as well as young, ask for an account of their studies and meditations in the bosoms of their families. He considers the clergyman obliged to give much of his time and attention to the internal management of Sunday and weekly charity-schools; to devote private as well as public attention to the young. The benefits of pastoral and catechetical instruction are not to be confined to the poor and children in charity-schools, but are to be extended to young persons of higher degree, to servants, to apprentices, to the high and low, the rich and poor.—This outline of what a good master-builder might erect upon catechising, the Parish Priest admires; but he also strenuously contends that the plan is impracticable in the present state of the working clergy. He is firmly persuaded that curates never can perform their duty until they are better remunerated for the labours which are required at their hands; until, in fact, they are in a condition to abandon every secular employment, and to devote themselves in earnest to their high and engrossing service.

To make Mr. Gilly's system truly beneficial, it must, he contends, be acted on, not only in large towns, but in the small and quiet village also; it must be pursued, not only amongst the dense population of the manufacturing districts, but it must work its way too among the scattered hamlets of our agricultural counties. But its adoption in the country is, in the present state of things, impossible. A great number of parishes in the country are under the spiritual care of curates appointed by pluralist incumbents, who allow them for their services a sum that is often barely sufficient to keep them from starvation; in many cases, where they have families, it will not do it, and they are consequently obliged to serve more than one curacy, to take private pupils, or to keep a day-school, to augment their miserable stipends, and to maintain themselves with some outward decency and respectability. As this is no uncommon case, how can the minister find time to give the young that preparatory training which is essential to the success of public catechising, or conduct with satisfaction the catechetical exercises of his class? Besides, two full services, often in large churches, and several miles' hard riding, fall to the lot of many country curates; and after the mind and body have been thus fatigued, there are few men who would be able (even were it safe to do so) to descend from the pulpit in a state of perspiration to catechise the children, in a damp and cold church. The body would be hardly

fit for the exertion, and much less the mind, which it is necessary to have in a calm, quiet, and intelligent state, to be able to perform the duty to advantage.

This duty cannot, then, be performed while things remain as they are. If the curate be a married man, and the generality of curates are, he will be compelled by his necessities to devote the greater part of his time to his pupils; six of the best hours of the day will at least be employed in this manner: he must eat, drink, and sleep; he must be studious in reading and learning the Scriptures, and in composing sermons; he must walk for the benefit of his health; he must visit the sick, baptize the living, and bury the dead; and when all this, and often more than this, is done, what time will remain at his disposal for training the young, the rude, and the ignorant, in the principles of religion? If it is not intended to restore Popish celibacy amongst us, the working clergy must be better paid, or they cannot perform the duties of their sacred office.

The Parish Priest further maintains, that the principles of justice and equity most certainly require that curates should be fairly and honestly remunerated. If, he says,

"If one class, and that a large class, of the ministers of any church be by their poverty, or rather by the selfishness of the other class, deprived of the means of fulfilling their obligations, the welfare of the Church is not duly consulted, nor its character sufficiently maintained.—That the case which I have supposed is a just representation of the actual state of the Church of England, no unprejudiced man will pretend to deny."

Whence he argues it is the duty of Churchmen

—"to wipe out the foul blot which has so long sullied the fame of the Church," and "take away the reproach which the Dissenter and the Roman Catholic have so long cast in our teeth, that our beneficed clergy regard the fleece far more than the flock."

He continues:

"The hopeless condition of a great many of the curates might be insisted on—the necessity of their maintaining their rank in society might be stated—the almost impossibility of their emerging from the poverty and privation in which they are placed, might be urged—the desolate state of their families—the time of superannuation, sickness, and death, to which they must come, and the want of temporal aid and comfort in these distressing seasons, might be mentioned—as too many glaring proofs of the absolute necessity of some amelioration of their circumstances."

To the state of Church patronage the Parish Priest then turns. Unless the curate has influential friends and powerful interest, it matters nothing to him that there are rectories and vicarages, and comfortable parsonage-houses, and snug prebendal stalls. He sees them, it is true; but it is like the land of promise, afar off. He may labour diligently to deserve them; but his labours will be in vain. Does he look to private patronage? He will look in vain, except he has claims on the wealthy, the noble, and the powerful. To episcopal patronage? Of this little will remain by the time the sons, brothers, nephews, cousins, sons-in-law, chaplains, and college friends of a bishop, are provided for. To public patronage? This channel is more closed against him than any other. For though the Lord Chancellor disposes of nine hundred benefices, yet "were even the purity of an angel, the piety of a saint, the labours of an apostle, the energy and zeal of Peter, the learning and eloquence of Paul, the wisdom and gravity of James, and the benignity and love of John, all united in his own single person, they

would not avail him a hundredth part as much as a vote at a contested election, interest in a close borough, the introduction of a county member, or the friendship of a noble lord." The curate may have laboured diligently for years in the important duties of his vocation; he may have won the esteem and love of his flock; he may have employed his talents successfully in the service of religion and learning; he may have defended boldly and ably the truths of the gospel; or he may have adorned his station by that humble and modest merit which shrinks from observation; and yet a life thus spent "shall not be able to place him in the stead of the deceased incumbent; but he shall have the mortification to see a rich pluralist or a titled stripling lifted over his head, and he himself driven in his declining years to seek a shelter from the gathering storm, and to find a resting-place for the sole of his foot."

"At twenty-three a gentleman may take holy orders with a nomination to a cure; and at seventy-three he may die a curate as he first set out; die perhaps in want, in debt, with a spirit broken by neglect, and his last thoughts perplexed by the agonizing reflection that the partner of his heart, and the children of his old age, must be left dependant for bread upon the cold pity of an unfeeling world."

The conclusion of our author from these facts is, that the condition of curates ought to be amended. The subject has, indeed, already occupied the attention of government. The late Clergy Act enjoin that a curate's salary shall in no case be less than £80 per annum; and that such salary shall not be less than £100 per annum in any parish or place where the population, according to the last parliamentary returns, shall amount to three hundred persons; where the population shall amount to five hundred persons, the salary is not to be less than £120 per annum; and £150 per annum if the population shall amount to a thousand persons. But there are in this act two exceptions which nearly disannul and annihilate the purpose for which it was passed. The incumbent who was instituted *before* 1813, or who is legally resident, that is, resident without doing duty, is permitted to fix the curate's stipend at his own pleasure. To illustrate the evil which hence arises, two cases are mentioned. In the first, the population consists of 1300 souls; the duty two services on the Sunday, reading prayers at the poor-house, visiting the sick, superintending a Sunday-school, and performing all the surplice duty; the living is worth at least £1200 per annum: the incumbent, a young man, has been instituted since 1813, is resident, does no duty, and besides this living has two others of considerable value, and a good prebendal stall. The curate is a married man with a family, has no private property, and the stipend of the curacy is only £105 per annum, and out of this he has to pay £40 per annum for furnished lodgings, the residence of the incumbent depriving him of the parsonage. In the second case, the town contains 6000 persons; the duty similar to that before named; the income of the living £2500 per annum; the incumbent was instituted before 1813, is resident, and *does no duty whatever*. The curate is a married man with a large family, and the stipend is £100, without a house. These are two instances out of many. In the first case, the dignified incumbent, by his legal residence, deprives the curate of a stipend of £150 per annum and the parsonage-house, and thus diminishes his income one-half. The second case is worse than the first; for in this instance, be the incumbent resident or not, the curate would be no better for it, since institution to the living took place before 1813. To remedy these griev-

ances, the Parish Priest proposes to his Grace the Archbishop of Canterbury to bring into Parliament a bill to give to all curates the stipends awarded by the Act, whether the incumbents have been instituted before 1813 or not, and whether they be resident or not. In contending for the propriety of this measure, he is led to enunciate a truth which we wish all his brethren would recognize :

"On the ground of equity the measure is defensible, since the clergy can have no vested rights but such as are for the welfare of the Church and the good of the people."

But this is not the only remedial measure which he deems necessary ; for even where the stipends allotted to curates are just and adequate, and where the exceptions of the late Clergy Act do not interfere, its provisions are in numberless instances evaded, and its designs defeated, by the cupidity and dishonesty of unworthy incumbents. This is a notorious fact ; and

"— to enumerate all the paltry evasions, the scandalous misrepresentations, the crafty subterfuges, the shuffling expedients, the mean tricks, and the direct lies, by which the plain and benevolent intentions of the Legislature have been defeated, would be disgusting to any candid mind, and would furnish ample materials for another volume of Mrs. Opie's 'Illustrations of Lying in all its branches.'"—"Your Grace," continues our author, "is aware that amongst the ministers of truth, evasions which would fix indelible disgrace on men of any rank in society, however low, are not uncommon ; that giving 'a Title for Orders,' is seized on as a common pretext for considerably abridging the rightful stipend to the curate ; that a rent is often exacted by non-resident incumbents for the curate's occupation of the parsonage-house, to which he has a legal claim ; and that notes of hand, to repay a part of the sum promised, are often required from the curate, before or after his nomination, to secure the incumbent, in case payment of the full sum due to the curate should ever be demanded."—"But your Grace will, perhaps, inquire how this crying evil is to be remedied, and will ask what measure can be adopted entirely to prevent these shameful evasions of the provisions of the Act. My Lord, if men will not be honest of their own accord, we must endeavour to make them so ; if Christian ministers, some of them pluralists and dignitaries, will not be actuated by Christian principles, will not freely and of their own accord allow such salaries to their curates as are sufficient and reasonable, they must be compelled to do so ; and, however painful is the reflection that legislative enactments should be required to make the clergy act honestly by each other, yet we must enact them, if it can be proved that they are needful."

The author then propounds his plan for the rectification of the shameful abuses which he points out (of which we have only given a specimen). The plan consists in requiring of every curate, on his being licensed to any parish, a solemn declaration, under severe penalties, that he has not in any way agreed, nor will he in any way agree, to take less than the sum assigned to him by Act of Parliament. Every curate, we are assured, would be glad to sign such a declaration ; for though they are parties to private bargains with their incumbents, their necessities, and not their wills, have consented to it, and they have reluctantly yielded to the conviction "that half a loaf is better than no bread." In this way, and in this way alone, have the weakest gone to the wall. This plan the author deems competent to the removal of the evils of which he justly complains. It would, he also thinks, take away the reproach of selfishness, which is constantly cast upon the benefited clergy by Roman Catholics and Dissenters ; and cast, it should seem, from the statements in this pamphlet, with some show of reason. He thinks,

moreover, but thinks on insufficient grounds, that his plan of securing to the working clergy the full amount of their legal claim, would remove the objections of Dissenters against the enormous revenue of the dignitaries of the Church. We allow that we should think less ill of the dignitaries if they allowed those whose exertions mainly teach the people, in so far as they are taught, and mainly support the Established Church, a sum sufficient to support existence; but we boldly declare that nothing can reconcile us to the enormous revenues of the hierarchy, that nothing can reconcile us to the union of Church with State.

As to our author's plan, we mean not to examine it in detail. We think we could suggest a far more efficacious remedy. The evils complained of evidently arise from a superabundant supply. Curtail this; and, the demand remaining the same, the price of labour will rise. This would prove an effectual remedy; but it is not, we know, likely to be acted on. While there are so many good things in the Church, the portals will be crowded with aspirants. All, it is known, cannot enjoy a well-foddered stall, or a luxuriant rectorship, or a princely diocese. But a few prizes will cause thousands to risk their all in this lottery; for who knows, thinks each, but that I may be the happy man whom the king will delight to honour? But the Parish Priest may, we fear, rest assured, that as it is now so it will be. Literally, "unto every one that hath shall be given, and he shall have abundance; but from him that hath not, shall be taken away even that which he hath."

We ground our fears that our author's plan will prove fruitless upon the knowledge of the past. The history of Church Property is a history of fraud. Its acquisition, in almost nine cases out of every ten, has been effected in opposition both to the laws of man and the laws of God. In vain have legislators tried again and again to arrest the fraudulent practices of the clergy; political wisdom was outdone by ecclesiastical intrigue. Tithes were at first free-will offerings, but the clergy soon converted custom into right, and charity into compulsion. The legislature of the various Christian kingdoms they got to sanction their nefarious appropriation; and this effected, they proceeded to take to themselves the whole of that contribution of which one-third alone was their due. But with this they were not satisfied; the terrors of the invisible world were wickedly brought to bear on minds originally weak and harassed by a consciousness of crime, and most valuable bequests were extorted from the terror-struck religionist—extorted by a subtle blending of hope and fear in articulo mortis. In vain, as we have before said, did the Legislature try to check the growing evil. Provision after provision was made to no purpose, so great was the bad ingenuity of the clergy. In reference to the acquisitions made by the clergy it was that the various statutes of Mortmain were made; "in deducing the history of which," says Blackstone, "it will be matter of curiosity to observe the great address and subtle contrivance of the ecclesiastics in eluding from time to time the laws in being, and the zeal with which successive Parliaments have pursued them through all their finesses: how new remedies were still the parents of new evasions; till the Legislature at last, though with difficulty, hath obtained a decisive victory." There is one class of men, and the sole class, benefited by the nefarious practices of the clergy—the lawyers. Some of their most lucrative contrivances they owe to ecclesiastical sagacity. The clergy had the honour of inventing those fictitious adjudications of right known by the name of *common recoveries*. And when they were driven out of all their former holds, they devised a new method of obtaining pro-

perty in trust ; and, says Blackstone, " it is to these inventions that our practisers are indebted for the introduction of uses and trusts, the foundation of modern conveyancing." By these and other equally disgraceful means the clergy had acquired possession of one-third of the gross property of this kingdom.

Nor let it be supposed that these mal-practices were going on only during the reign of Papacy in this kingdom. Our Church-of-England clergy have proved themselves legitimate descendants of their worthy predecessors. When Henry VIII. had made himself the head of the English Church, the first-fruits, i. e. the revenues of each benefice for one year, and the tenths, that is, a yearly rent of one-tenth of the proceeds of all preferments, which had previously been paid to the Pope, were now taken possession of by the King. These revenues were appropriated to the use of the Crown till the reign of Anne, who gave them in trust to a corporation, for the augmentation of small livings. But the poor clergy reaped little of the Queen's bounty, and her Majesty was over-reached by her cunning priests. The clergy contrived so as to have to pay their contributions, not according to the actual value of their livings, but according to a valuation made as far back as the reign of Henry VIII. Still something remained after this trick for the increase of the livings of the lower orders of clergy ; and by far the greater part of what was thus left, was distributed *by lot*. After this it is superfluous to say any thing of the regard paid to the greater or less urgency of claims, the greater or less amount of duty, the greater or less number of hearers. It is a fact, however, that in many cases the money fell where it was least wanted. It would be folly to expect that the dignified clergy who distributed the bounty, and with whom the principle of *the less work the more pay* had become not a speculative but a practical axiom, should so far forget the doctrine in which they had been so long trained, and which for them, at least, worked so well, as to think of allotting remuneration in proportion to the amount of duty. Accordingly we find that this most equitable mode of distribution *by lot*, has, in the diocese of Chester, given to the rectory of Hurdham, which, in 1811, contained eighty-nine people, six augmentations, or £1200 ; to the vicarage of Sellington, with forty-eight people, six augmentations, or £1200. In the diocese of Salisbury, one place containing fourteen people, another of twelve, received each an augmentation of £200. Take these instances as specimens of what was done for the assistance of the *working* clergy by the well-intentioned but shamefully perverted bounty of Queen Anne.

Semper eris pauper, si pauper es, Emiliane ;
Datur opes nulli nunc, nisi divitibus.

Of the Protestant Church in Ireland we might, if time permitted, relate instances similar in iniquity. We, therefore, despair that our author's plan will prove effectual. In the first place, the higher clergy will not consent, if they can avoid it, to yield the prevailing and gainful system of grinding down the journeymen parsons, as they are called in derision. If they appear to consent, experience teaches, we should the more suspect them.

Quidquid id est, timeo Danaos et dona ferentes.

The chances are, that instead of giving they will take ; leaving undiminished the difficulties of their inferiors, and augmenting their own power and affluence. The power is in their hands, and they have shewn the will, of making all things subservient to their own aggrandizement. Legislative enactments may be tried—they have been tried—and yet the clergy have

found a way of escape. The last act framed expressly for the benefit of the curate, we have seen, they have most effectually evaded, and our impression is, that such will be the fate of every similar attempt.

Quo teneam vultus mutantem Protea nodo
Quid Pauper ?

What are we to say then ? The evils complained of exist in the Church beyond a question. They do. For the sake of those who suffer under them we regret the fact. We pity the curate most sincerely ; but our pity for him only augments our hatred of the system under which he suffers. In respect of the Church, we are not sorry, we are glad, that things are as they are. They give us hope that the Church is truly in danger ; they are most effective co-operators with us in the great work of dissolving the connexion between Church and State. But what, in the mean time, are the curates to do ? Let them quit a connexion which gives them abundance in hard labour only—which owes mainly to them its welfare, and yet grudges them the means even of a scanty maintenance. Let them leave the Church, we repeat. There is no other remedy. We object to another farthing of the public revenue going towards the increase of the consumption of the clergy. That consumption is already enormous. Its extent almost surpasses credibility. It is, indeed, no easy thing to arrive at a just estimate of its amount, and the various accounts that have been published may either exceed or fall below the actual consumption ; yet, doubtless, the income of the clergy is enormous. The author of *Remarks on the Consumption of Public Wealth by the Clergy of every Christian Nation*, states that the expenditure on the clergy of England and Ireland amounts to £8,896,000. This his chief opponent, Rev. A. Campbell, denies, without, however, substituting any satisfactory sum in its place. Supposing the actual amount is not more than half of this—a supposition far, we are persuaded, below the truth—then four millions of money is annually expended for the spiritual instruction of about six millions of hearers : whereas, it has been computed that the clergy of all other denominations in England do not receive for the instruction of fourteen millions of hearers two millions of money. What a shameful disproportion do these statements shew !—illustrating what we have before said, that the maxim of the Church is, the less work the greater pay. If, however, we wish to see this maxim in all its latitude of absurd application we must look to Ireland. There we behold the astounding spectacle of twenty-two archbishops and bishops presiding over some eight or nine hundred inferiors, with flocks not amounting to more than 400,000 souls ; dividing amongst them, though their hearers amount not to a tithe of the population, the tithe of the land, independently of glebes amazingly large.

But under this intolerable burden our minds might be somewhat quieted did we know that the expenditure was requisite for the good education of the people. This cannot be pretended. What had the Church of England done for those who most needed spiritual aid and guidance when John Wesley laid the foundations, among the ignorant and the profligate, of the now lordly and ambitious sect of Methodists ? Nay, to speak generally, the success of Dissenters has been as much owing to the negligence of the Church, as to the intrinsic rectitude of their principles. The Church has been over-fed, and, therefore, it has not worked. Riches have introduced a spirit of worldly-mindedness, which has crushed the early intentions of many an ingenuous mind, and turned the heart from the love of souls to the love of lucre. But surely, it will be said, the Church has not been wholly

idle. No ; but those did the work, who had not the money—and what is truly grievous, as formerly, so now—the labourers have had scarcely whereon to subsist. The Church has not been wholly idle—but is it in the present day doing its duty ? The Parish Priest proclaims the contrary with a loud and fearless voice. Notwithstanding its more than princely revenues, the ignorant are uninstructed, the vicious are unadmonished.

“Your Grace,” says our author, “I am sure, can scarcely conceive the deplorable state of ignorance and spiritual darkness in which a vast portion of our agricultural population is buried ; and none but those who have been long and intimately acquainted with their habits and sentiments can at all describe it, or be aware of the baneful consequences which such ignorance produces. It must be witnessed to be believed. A single instance shall suffice, and I know it to be a fact. A clergyman in the country was not long since called on to visit an aged man, lying on his death-bed. He proceeded to inquire into this person’s spiritual state, but, from his lamentable ignorance of the first principles of religion, could get but little information. At length he asked him if he had ever heard of a Saviour, Jesus Christ, who came into the world to die for sinners. To his utter astonishment, a negative was given to this important question. The question was asked over and over again, but the same answer was returned. The clergyman then gave a brief history of the Redeemer, and pointed out the most remarkable particulars of his life, doctrine, death, and resurrection, with which he was evidently astonished and delighted ; and at the conclusion he made the following singular remark :—‘I never heard of Jesus Christ before ; he seems to me to have been a very good man ! What, did he live here in——?’”

Such is the gross and palpable darkness in which the people are left, the clergy themselves being the vouchers. They have, therefore, betrayed their trust, and no project for increasing their revenues from the public purse can for a moment be entertained. Should such an audacious plan be mooted, the people of England would, we trust, rise indignantly from the south to the north, and from the east to the west, in the length and breadth of the land, to stay the work of spoliation. Still, what are the half-starved curates to do ? We again say, Let them come out and be separate—not “lest,” but because, “they partake of their plagues.” Let them come out, for it is the connexion between Church and State that is the cause of their grievances. The public have made an ample provision for them ; but power and political intrigue turn aside the bounty of the public from its proper channels into the pockets of those who can either, by their unscrupulous pen or their borough interest, serve the purposes of those who guide the State. Those who have the money of the Church, have also the ear of Government, and of their tenacity the working clergy have had sufficient proofs. But these things would not, they could not, be so, if the Church was dissevered from the State. Equity then would take place of injustice, and honourable dealing of artifice. But when shall this unholy union be broken ? Alas ! our wishes outstrip our expectations. Yet great changes have taken place, and greater may be in preparation. From the spirit of the times we hope much. “Whatever,” to use the language of a writer in the last Quarterly Review—language truly gratifying when heard in such a quarter—“whatever is for the general good, whatever is just and reasonable, will ultimately stand ; but unless they who shall be the depositaries of power, when the storm rages, are so qualified as to make it manifest that it is for the general good, and, therefore, reasonable, and just, and necessary, that they should continue in their hereditary station, they must fall. It is no wisdom to dissemble this ; the way to overcome the danger is to provide against it and expect it, and

meet it resolutely." We are not, we are free to confess, entirely disinterested in our wishes for a disjunction of Church and State. As ministers of Christ we desire it from principle, but we desire it also from interest. Already are the people of England, Dissenters as well as Churchmen, so taxed for the support of religion, that both the means and the will of the former to remunerate their own ministers are considerably diminished. The enormous wealth of the dignified clergy exerts an evil influence on the pittance of the poor Nonconformist, tending to check a liberal treatment of those who, among Dissenters, minister in holy things, and diminishing to them the amount of what is set apart for religious purposes. Their superfluity thus acts to our detriment in two ways—by appropriating to themselves that which in part would fall to the Dissenter, and by narrowing men's minds and hearts, and causing them to forget or to disregard the just claims of the labourer. When we call upon the labouring clergy to leave their well-foddered brethren—*fruges consumere natos*—we do not invite them to come amongst us, for they would be then further, if possible, from the good things of the world than they are at present. We wish them to leave, assured that then the Church would be really in danger, and that a breaking up of the present nefarious system might lead to each minister of Christ's receiving a fair remuneration for his labours. If we turn from the clergy of the Church of England to the ministers of our own body, we shall not, indeed, be pained with beholding gross inequalities in the emoluments of the clergy, for with few, very few, exceptions, they are all pitifully small. With scarcely an exception, certainly with very few exceptions, the stipends which they receive from their congregations are utterly insufficient for the maintenance of themselves and families, while, owing to the nature of their education and the society with which they are expected to mingle, their wants are greater than those of many other Dissenting ministers. Waving the last consideration, however, is the average amount of their stipends any way adequate for the subsistence and the education of a family? Will this average exceed £120 per annum, the kingdom through? If not, how is it possible that ministers can subsist upon their salaries, to say nothing of contributing to charitable objects, and procuring requisite nutriment for their minds? The consequence is, that other occupations besides the ministry are of necessity sought and pursued. No man can execute two things and fulfil two offices so well as he can one. The time and energy that might be directed to ministerial and pastoral duties, are now diverted from their proper objects into channels which often have no immediate connexion with the office of a minister. We do not say that our ministers are not usefully employed in teaching schools, or in literary engagements. But are they so usefully engaged *as ministers* as they otherwise might be? In the present state of Unitarianism, nay, in every condition of Christianity that has come to our knowledge, there are wanted, not schoolmasters, but active and energetic preachers and pastors; we want men who can devote all the energies of their mind to one leading object; men who are mighty in the Scriptures, both critically and practically; who will not suffer in comparison, either as to general information, or as to a knowledge on biblical subjects, with those who, as laymen or as divines, have enjoyed the advantages of an university education; while their devotion to one object shall enable them to concentrate on it the unimpaired vigour of their intellect, and the entire homage of their heart. As it is, however, our ministers in general are engaged during the whole of the week in the harassing occupation of teaching schools; in consequence, they bring to the composition of their pulpit ser-

vices jaded minds, and to the delivery of their compositions wearied spirits. The sabbath which comes to all, comes not to them; and they have to pursue one unvarying round of laborious exertion. It is evident that, under such circumstances, the duties of a minister cannot be performed so as to satisfy the preacher himself, or adequately to benefit his hearers. But where is the time for the discharge of those duties which are at least as important as the services of the pulpit—the duties of the pastor; or for that public advocacy of our opinions from the press, which, in existing circumstances, is essentially requisite? Will it be contended that the employments of a schoolmaster are not incompatible with the duty of a minister? We are willing to allow that teaching, when the time is devoted to private pupils and the communication of the higher branches of knowledge, may constitute a beneficial discipline of a minister's mind. Yet we can hardly doubt that persons who were competent for such an undertaking, and in consequence well-informed, would not, under the influence of a love of knowledge, pursue with their whole time and attention such subjects as might not only discipline their minds, but have also a more direct bearing on their professional duties. In such cases the discipline of mind that would ensue, would at least be equal to that acquired in teaching, while the amount of available knowledge would be much greater. But how few of our ministers are engaged in teaching of this nature, compared with those who are devoted to school-keeping! and we are entirely at a loss to imagine how the dull and monotonous routine of elementary education can in any way fit a person for the discharge of his ministerial functions. If it be rejoined that our ministers had better be employed in school-keeping than not employed at all, an imputation is thrown upon their characters which is not only unwarranted but unjust. We do not suppose them immaculate, but we do regard them upon the whole both as a highly respectable and a highly industrious body of men. We have as yet spoken only of those ministers who are engaged in teaching, but there are others to whom literary pursuits are a means of eking out a subsistence. Why should we be surprised if the engagement of the time and attention of these also, is such as to exert a prejudicial influence upon their professional duties; if a taste for literary or scientific pursuits ensues, so decided as to divert excellent talents into a direction where they are all but lost to the ministry? It is not merely our congregations, individually considered, that suffer in the actual state of things—our institutions also are affected. How can men who are engaged in the daily duties of a school quit their occupations to attend even the few association-meetings that we have? Many of our country ministers, we doubt not, are obliged to deny themselves the pleasure and the advantage of an attendance upon the annual association in the metropolis; many are obliged to abstain from similar institutions in the country, on account of their engagements as teachers of schools. It would be a wonder if, under such circumstances, the bonds of union amongst us were strong and efficient; it would be a wonder if a wholesome and vigorous zeal prevailed, when there is so little intercommunication and mutual prompting. Our ministers must be free to go whither the call of duty invites them, to see each other frequently, and to provoke each other to good works; and our congregations must feel themselves more closely knit together for mutual comfort and support, the strong to assist the weak, and the zealous to prompt the tardy, ere we can hope to see the work of God prosper in our hands.

J. R. B.

THE CREATION OF MAN.

"And God said, Let us make man in our own image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air," &c.—Gen. i. 26.

"But there went up a mist from the earth, and watered the whole face of the ground. And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."—Gen. ii. 6, 7.

"LET us make Man!" Jehovah spake the word;
Inferior natures trembled while they heard;
Earth shook, the last great fiat to record;
And all creation waited for its lord.

Then thus, pavilion'd on th' o'erarching skies,
God speaks His will,—and round the world it flies:
"Let Man our image wear, our likeness be;
And let him have dominion o'er the sea!"

"Be his the fowls that cleave the liquid air;
And let the beasts his yoke of bondage bear:
In Man let meaner things their sovereign know:—
His be the sea, the earth, and his be all below!"

He ceas'd: at once uprose, from earth profound,
A thick'ning mist, which water'd all the ground!
Through every pore the liquid current ran;
And from the moisten'd earth God fashion'd MAN!

Thus from his parent EARTH, Earth's sovereign came;
God breath'd within him life's ethereal flame:
Th' immortal spirit through his fabric stole,
And monarch "Man became a living soul!"

Brighton.

J. C. W.

TO DR. CHANNING,

ON HIS SERMON, "MAN THE IMAGE OF GOD."

Go on, and prosper—man of lofty soul!
To God and thine own spirit nobly true:
Go—and before thee, while the dark clouds roll,
Spread out a wide horizon to the view:
Teach the dull eye to see! inform anew
The heart and mind, their aim, their pow'rs to know.
Teachers of old the listening numbers drew
To *their own* wisdom: not like them be thou.
O gently let the breathing influence fall
Over the soul—it sleeps, but never dies—
Spirit to spirit speak—O say to all,
"The well-spring of deep bliss within ye lies;
"Drink deep, and thirst no more." Preach thus, and we
Shall hear the Master's voice again from thee.

E.

OBSERVATIONS BY THE REV. T. BELSHAM, OCCASIONED BY MR. BENSON'S REMARKS ON DR. PRIESTLEY'S SYSTEM OF MATERIALISM, MECHANISM, AND NECESSITY, IN A SERIES OF LETTERS TO THE REV. JOHN WESLEY. PRINTED AT HULL.

SIR,

Hampstead, Feb. 5, 1829.

It is rather late to write upon this subject, but having accidentally met with Mr. Benson's work, I was tempted to set down my thoughts upon the question, which you will publish or not, as best comports with your design.

T. BELSHAM.

1. Dr. Priestley, with Mitchell, Franklin, P. Boscovich, and others, held matter to be destitute of the properties of inertia and impenetrability.

2. He thought that matter consists of active powers, of attraction, and repulsion, surrounding each other like the coats of an onion.

3. His *matter*, therefore, was much the same as Dr. Price's *spirit*; i. e. extension without solidity or impenetrability.

4. As thought was allowed to be a property of Dr. Price's immaterial extended substance, there is no reason why it should be denied to Dr. Priestley's matter, which is also extended, penetrable, active substance.

5. Man, therefore, upon Dr. Priestley's principle, *might* be *wholly* material, while upon Dr. Price's he *must* have a *spirit*, or *soul*, distinct from body.

6. Upon Dr. Priestley's principle, the *man*, the conscious being, is annihilated by death; the several particles being disposed of to make other *bodies*, or perhaps parts of other *souls*.

7. The stamina of one soul would not make the stamina of another, either from necessity of nature or by almighty power.

8. Upon Dr. Price's principle, the body is indeed resolved at death into its constituent atoms; and resurrection consists either in uniting the same soul to the same unchangeable stamina, or to a body similarly constituted to the original one; the identity of the man consisting wholly in identity of soul.

9. According to Dr. Priestley's principle, identity of man must, *strictly* speaking, consist of identity of *particles*, under *identity* of form. Identity of particles where form is wanting, would be no identity at all. Identity of form where particles are different, can produce only *similarity*, not *identity*.

10. Upon Dr. Priestley's principle, therefore, there can be no true resurrection but by a location of the original stamina in the original form. There may be a thousand cases imagined of exactly similar stamina placed in an exactly *similar* form, and producing exactly similar beings; but there is only one case of identity.

11. In order to make two similar beings equally happy, a similar combination of particles must be placed under the *same* or an equal process of discipline.

12. Nothing could insure the perfect happiness of Dr. Price's man, because with precisely the same discipline he might act a part the very reverse of what he does; which is very like an opposite effect from the same cause.

13. Every sentient creature is conscious that he possesses no power of self-determination, but to say that it involves a contradiction, and is in itself impossible, is more than can be warranted.

NATIONAL EDUCATION FOR IRELAND.*

SOME congratulation may fairly be given to the friends of education in this and the sister country on the appearance of so bold an attempt as this to infuse into the public mind a fresh spirit of zeal in the cause ; to inform that zeal, moreover, and to make it a more sensible and praiseworthy thing. — There are some points on which we cannot but differ from Mr. Bryce, yet on one important subject he is so useful an auxiliary, that we must not be hard upon him on any. He has made no new discovery : the impossibility of effectually carrying on the education of the people without a better educated set of teachers, is daily becoming more apparent to all who concern themselves about the matter. To meet the difficulty, Mr. Bryce's idea is, that of erecting Teaching into a fourth learned profession, by establishing a professor of the art in every university ; by requiring from those who study under him a good previous education, and, in particular, an acquaintance with the science of mind ; and by making a certificate of attendance on his instructions an indispensable qualification for every public charge connected with the education of youth, from the presidencies of our richest and most illustrious colleges, to the masterships of our humblest village schools. Mr. Bryce, who is President of the Belfast Academy, writes, it is true, for Ireland, and conceives it to be clear that all which he proposes, even to the establishment of three more universities, might be accomplished for one half of the sum which has already been expended in well-meant, but utterly inefficient, endeavours to improve education in Ireland. With regard to religious differences, his opinion is, that the plan recommended by the late Committee of the House of Commons is both objectionable in principle and impracticable in detail.

"As far," says he, "as the south of Ireland is concerned, the plan of having two separate days for religious instruction, one for Catholics and one for Protestants, may do very well. It is liable to this objection, however, that it loses one day in every week. Only four days are employed in the work of ordinary teaching ; of the remaining two, one is given up to Roman Catholics, the other to Protestants. * * * But in the north of Ireland it would never do. The divisions of Protestants among themselves would, in some places, render three days at least necessary for them alone. The Protestants of the Established Church, the various bodies of Presbyterians, and the Independents, (who, however, are few and rare,) would never submit to the same system of instruction. * * * Besides, the religious instruction is to be given by the clergyman ; and how are we sure of him ? It is his duty to instruct the people, it is true ; but what if he chooses not to perform it ? Is he to be paid by government an extra salary for this ? Surely not ; and if not, how does the system of education lay hold on him ?"

"But we confess we despair of the success of any scheme for combining religious and common education in Ireland at present. It is much to be regretted ; but what then ? Because we cannot get all done, shall we refuse to do any thing ? Let us give ordinary education as a temporal benefit, as the means of helping the wretched population to earn their bread, on the same principle that we are commanded to feed the hungry and to clothe the naked." P. 48.

Again :

"We are inclined to believe that, at present, by far the best way of proceed-

* Sketch of a Plan for a System of National Education for Ireland, &c. By R. J. Bryce, A. M., Principal of the Belfast Academy.

ing would be to make no regulation about religious instruction at all. Leave it to the feeling of each neighbourhood; and in the Act of Parliament constituting the schools, let not one word be said about it, either in the way of prohibition or regulation. Thus an opening will be left for its introduction, if the people be agreed about it; but, if they cannot agree, one of two things will happen; either they will omit it altogether, and the matter will fall to the charge of Sabbath-schools; or else they will divide into two parties, set up an opposition school, quarrel violently for a few months, and in a few years be as good friends as ever; and the country will have two schools in place of one."—Pp. 49, 50.

Mr. Bryce might have added, that teachers, such at least as he proposes to send up and down the land, ought to understand the nature of religious instruction well enough to communicate a great deal to their pupils without the probability of giving offence either to Catholic or Protestant. It is the least important part of that great business which does the mischief. Who would have the heart to expel a mild, affectionate, effective teacher, for bringing home to a child's feelings the beautiful lessons of pure Christian morality; or for making him acquainted, as far, probably, as his age admits, with the character of the Saviour, and the glorious purposes of his mission? We have often been made to regret the state of some of our Lancasterian schools, which, because a difference of religious sentiments in the members of a committee forbids the introduction of all religious books but the Bible, are subjected to a dry and uninteresting reading of that sacred volume, and learn little that they are able immediately to apply. But this would never be the case, let the restrictions on a teacher with regard to books be what they might, if a devotional spirit and a cultivated, well-instructed mind were brought to the task. The absence of books of direct religious teaching would in such a case force out a degree of extempore talent, of practical application, which might be in the end better for children than the indolent habit of trusting to what is written.

There is another favourite position of Mr. Bryce, in establishing which we wish him more success than, it is to be feared, he will easily meet with.

"The radical error," says he, "in all schemes of national education hitherto proposed is, that they are schemes *for the poor*. Now we say, that in order to have good teachers for the poor, there must be one common system of education for them and for the rich. We do not mean that the children of the rich and of the poor must necessarily meet in the same school to be taught; but that the same machine of national education must furnish teachers for both. The teacher who labours among the poor requires just as high qualifications as he who labours among the rich: he may not need the same extent of learning, or the same knowledge of the world, but he requires even more skill and dexterity in his art, because the minds on which he is to work are in an inferior state of cultivation. But scarcely any man of talent will take charge of a pauper school, though he will have no objection to a school with small income, and attended by humble pupils, if he is to be one of a profession, all whose members may claim a connexion with one another, so that honour is reflected on all from the respectability of those who are at the head of it."

"Curates," as he afterwards observes, "live upon very low salaries, and yet are men of education."

In the above we entirely concur. The most difficult part of the subject is the future, if not present, interference of Government in the appointment of teachers. For awhile the supply must precede the demand. There is no possibility of making the people feel a want of this kind, without first in some degree supplying it.

"The science of jurisprudence tells the legislator to excite, if he can, a demand for education where it is wanting: the science of political economy teaches him to leave the supply to be regulated by the demand."

With regard to the influence of Government, however the case may stand with regard to England, it seems very certain that no progress can be made in education in *Ireland* without the aid of Government money: and it never should be forgotten, as has been well observed by an Edinburgh Reviewer, (Vol. XXXIV. p. 221,) that "the natural effect of the system is to increase, beyond all calculation, the power and energy of the people generally, and especially to furnish, in each individual instance, the very antidote most adapted to counteract any tendency which the mode of tuition might have unfriendly to perfect independence." Mr. Bryce's idea is, moreover, far less objectionable than Mr. Brougham's in the rejected Education Bill; and he has the merit of perceiving, what seems to have escaped the cognizance of that keen-sighted man, the necessity of making provision for the instruction of teachers of the people. Mr. Bryce bestows great commendations upon the plan adopted by Lovell Edgeworth, Esq., at Edgeworth Town.

"About ten or twelve years ago, he established a school, intended at first merely for the poor of his town and estate." He therefore made "the education so cheap, that the poor could count it no hardship to pay," and he made "the education so good, that, without his ever having calculated upon such a result, the rich found it of no hurt to their children to send. Many of the most respectable persons in that quarter of the country, and even at a considerable distance, requested him to allow their children to attend: he fitted up a neat house adjoining the school for the reception of pupils from a distance, and placed it under the charge of a proper person, and it is generally full. There are, besides, boys of a very respectable description, who board or lodge in private houses through the town."

Objections have, we are informed, been made to this plan, on the ground of the mixture of ranks in the school; but it is perfectly voluntary on the part of the rich; the boarders have no intercourse with the other scholars except during the lessons; and we cannot help thinking any possible disadvantages which might result occasionally from this mixture, would be more than compensated by the lessons which the richer members might learn respecting the necessity of mental exertion, and the worthlessness of mere external advantages in a field where mental and moral acquirements form the only ground of distinction.

Among the most necessary qualifications of a teacher, Mr. Bryce ranks that of an acquaintance with the science of the human mind—with "the few facts which have been ascertained concerning its operations, in order that they may be able to act rationally and effectually in their endeavours to manage and instruct the minds of their scholars," (p. 15,) previously to all question of the best practical methods of imparting knowledge. "A good and solid general education" is also, very properly, insisted upon. Yet, on the whole, we are inclined to think that Mr. Bryce has laid rather too great a stress on mere intellectual education; that he expects a result from the mere communication of outward knowledge which experience does not warrant. While his general principle, which is that of giving all the knowledge we can to the poor as well as to the rich, may be a good one, we would say that, for the poor, no less than for the rich, do we desire to see less stress laid upon *acquisition*, and more upon *education*. If observation be attentively exercised upon the defects of our national character, surely it must be seen that the real want is cultivation of the domestic, religious, and social

feelings — cultivation of all those various powers, whether of heart or mind, by which the Deity has connected individuals with himself and with society. Hitherto, in defiance of all the immense varieties of character, constitution, and talent, the grand aim in our schools for the poor, and in some of our highest grammar-schools also, is to make all get through a certain quantity of learning, and there the discipline stops. In schools for the poor, we have also farther to object, that the whole mechanism is calculated to swallow up individual peculiarity, or to hide it from the master's eye; so that he really knows nothing of the actual state of mind or feeling of the various children under his charge. Now the principal problem which has to be solved in education is, what are the exercises most calculated from the earliest period to strengthen and develop *the whole compound character*. We may satisfy our minds as to the general solution of this problem, and so far, and no farther, do our querists often proceed; but, be it remembered, that there is a fresh problem to solve with every individual child presented to the schoolmaster, and that his general rules must not stand in the way of his particular investigations. As there is a peculiarity in every mind, (how or why arising we need not now stop to inquire,) there must be a modification of his previously-formed system probably in every case, if he pays due deference to the nature of the being before him. Yet there are gentleman pedants (we do not say Mr. Bryce is one of them) who propose to work out the reformation of the poor by means of the grammar and lexicon, and by crowding their minds with historical facts. Not so Dr. Channing. "The great hope of the world," says that able man, who sees the world and all things in it from the elevation of truly Christian virtue, — "the great hope of the world is in individual character: the grand lesson for men to learn is, that their happiness is in their own hands; that it is to be wrought out by their own faithfulness to God and conscience; that no outward institutions can supply the place of inward principle, of moral energy; whilst these can go far to supply the place of almost every outward aid."*

The value of the human character, we would add, is in the *proportion* which all its component parts bear one to another—in permitting every different power to occupy its just place in the system, and no one faculty to be the tyrant of the whole. Difficult and impossible as it may be for any individual not endowed with omniscience to mete out with perfect correctness the stimulus or the check which may be necessary for the formation of a well-proportioned mental and moral character, we surely ought always to be aiming at this point. We ought not, at any rate, to labour at increasing the inequalities which prevail. This, however, is too often the case with teachers. They seize upon that faculty which a pupil exercises with the greatest ease—the memory, for instance—and by it and with it they principally work; neglecting the obvious inference, that, if one power is particularly strong, another, probably, is in a state of weakness and depression, and requires especial attention, while the strong one has sufficient strength to maintain its ground till greater force has been acquired by that which is weak. Mr. Bryce has chiefly adverted to exercises of memory in a child's earlier years, and has never even mentioned the advantages of awakening its powers of observation upon itself and the objects around. Natural history is not once alluded to; and though a child is to learn to read at five years old, writing is not to begin till seven. What can be the reason for this ar-

* Thoughts on Power and Greatness.

rangement? Writing is one of the most valuable aids in education, not as an end, but as a means. The same may be said of drawing.

Enough has been written to give the reader a general estimate of a pamphlet, which, however, ought to be read for itself. With reference to all plans for the improvement of society, we are inclined to say, "If you would have the people wiser and happier and better, beware of the spirit of ostentation." This spirit has inconceivably retarded the progress of many good things in this country, and of none more than of education. When Lancasterian Schools were first introduced, those who took them under their protection were so pleased with the plan, and so shocked at the illiberality of those who opposed it, that they took it up almost as if it left little to be desired as a system of national reformation. They did not observe in how small a degree it bore upon individual character, and how nearly alike, to all intents and purposes, except in the knowledge of reading, writing, and arithmetic, a boy who had passed through one of these schools, and one who had never entered them, might be. The grand thing was to have large schools—schools for hundreds—"schools for all, and not for Churchmen only." They planned for the world. "Meeting in the very worst parish in all London, in St. Giles's, they listened to reports of the progress they were making with the new method—in St. Giles's? in any part of London? in the country? in Ireland? No; but in France, Spain, Poland, Russia, Finland—even on the shores of the Euxine and Caspian!"* There is a little of this spirit of dash in Mr. Bryce's pamphlet, in spite of its good sense and motive. But it must be regarded as a valuable contribution to the general fund, and, we hope, will lead to more serious consideration of the best mode of providing good National Education for England and Ireland.

THE BLACKBIRD.

BY THE LATE MR. GRIGG.

SWEET Blackbird, sing on : and I wish I could sing :
 Well mayst thou be gay, for with thee it is Spring.
 Thy season enjoy : that fair season was mine,
 And, Warbler, my note was as tuneful as thine.
 But now, I'm in Autumn, in Winter, for lo !
 Old Time on my locks has dropp'd fleeces of snow ;
 And Winter's the season for pleasure to creep,
 The season for nature to sit down and weep.
 And let the tears flow—they can flow but a while;
 And yonder's a spring that for ever shall smile.
 If once yon deep river I safely get through,
 Gay songster, I'll warble it sweeter than you.

* Edinburgh Review, Vol. XXXIV. p. 235.

urate information, it labours under an essential deficiency, and, in
ews, may be dangerous and hurtful. The external accomplishments
ecturer, will often conceal from the majority of his auditors his su-
l or incorrect learning; while the captivated hearer may too easily
as his own acquisition the intelligence which he receives merely
the channel of the person to whom he listens. In many instances,
om of delivering a lecture within a given circle, literary, commer-
manufacturing, ecclesiastical, bespeaks and promotes an *empirical* spi-
l may be ranked among the many ways in which candidates for the
ge of the public aim at obtruding themselves on its notice, and
; if they can, its approbation.

Indeed, lectures are multiplied at a time when books have become
it, and if the demand for both is equal, or nearly equal, such a cir-
ce will be an auspicious token of the increase of a thirst for useful
lge; especially among the manufacturing classes. We fear, never-
that the coincidence is not quite so exact: we suspect that, in
every department of society, a great proportion of the attendants
a lecture-room content themselves with the *opus operatum*, nor en-
that regular course of *reading* which harmonizes with such an occu-
of, it may be, a single hour in the week, and is requisite to the due
on and improvement of the mental powers. Any degree of know-
ntitled to the name, is, we grant, better than ignorance: and we are
sile to the habit of lecturing, while we intimate its defects, and sug-
necessity of its being exercised and encouraged with certain modi-
s, aids, and cautions. Censure, like praise, may be immoderate, and
its proper end. We can allow that the celebrated Samuel Johnson
ried into an exaggerated reprehension, and a *caricature* description,
e said, "Lectures were once useful; but now, when all can read,
ks are so numerous, lectures are unnecessary. If your attention
d you miss a part of a lecture, it is lost; you cannot go back, as you
i a book. People have now-a-days got a strange opinion that every
ould be taught by lectures. Now, I cannot see that lectures can do

To this decision we cannot subscribe. In our own judgment, lectures may be advantageously delivered on a wider range, and a yet superior class, of subjects. But whatever be thought of lectures on other spots, and from other persons, we cheerfully acknowledge that within academical precincts, and in the hands of competent professors, they may be signally beneficial. Well framed, well conducted, and accompanied by the assistance of college, if not of private, tutors, of specific exercises and regulations, of preparatory and of collateral studies, of the very genius and atmosphere of the scene,* and of easy access to books and conversation, they will materially advance the progress of every assiduous hearer, and place many topics before him in a stronger and a more familiar light than books alone are capable of affording. Nor can we be astonished that works at once highly popular and intrinsically valuable—works, indeed, of surpassing merit in their respective departments,—have been lectures delivered officially within some one of the universities of the united kingdom. We are purposely silent concerning publications of this sort, which are extremely creditable to certain living authors. Of *Blackstone's Commentaries*, and of *Lowth's Prelections*, we may be permitted to say, that time cannot impair their deserved reputation. The intelligent and able, though too casuistical, lectures of the late Professor Hey, are worthy of being diligently perused by every theological student; while, among our contemporaries, Bishop Marsh honourably signalizes himself by those which he lays before his university and the world.

We have welcomed and noticed the several parts of his Lectures, as they have successively appeared. To their specific excellencies, in point of style, arrangement, intelligence, and reasoning, we have not been insensible: and we have marked, firmly, yet, we hope, with becoming candour, what we deem their omissions and their blemishes. Altogether, we consider them as meriting no scanty commendation: we regard their author as one of the most accomplished theologians of his age; and we, in proportion, hail the two supplementary Lectures and the Appendix, which are now to pass under our review.

They take their fit place after the lectures on the principles of biblical interpretation: †

"The *principles* of biblical interpretation," says his Lordship, "having been explained in the ten preceding lectures, it now remains that, agreeably to the plan proposed in the first Preliminary Lecture, we take an *historical view* of biblical interpretation, according to the different modes which prevailed in the different ages of Christianity. In describing the criticisms of the Bible, the historical view preceded the rules of criticism, because a history of criticism is a history of *facts*, and the rules of criticism are founded on those facts. But a history of interpretation is a history of *opinions*, which may properly follow the principles of interpretation." ‡

From the Jews, "the earliest interpreters of Scripture," we here learn what to avoid rather than what to imitate; they perpetually sought for remote and mystical meanings in their sacred books, nor, in their expositions of them, were governed by rules applicable to other writings. Philo's at-

* Sir Joshua Reynolds' Discourses, &c., No. I., and Lowth's Letter to Warburton, p. 65.

† Parts III. and IV.

‡ P. 3. It will be remembered that by "a history of criticism," Bishop Marsh means "a history of whatever regards the *text* of Scripture."

tachment to the new Platonic philosophy, gave him an additional motive to the use of allegorical interpretation.

Among Christian authors of the first century, Barnabas interprets the Old Testament in the same mystical manner : and his expositions are so many examples of the Jewish Medrash.* Contemporary and immediately succeeding writers afford little matter for a history of biblical interpretation, because their quotations from Scripture are generally unaccompanied by explanation.†

In the second century, Justin Martyr, who, before his conversion to Christianity, had been a Platonic philosopher, considered the words of Scripture, especially in the Old Testament, as containing mystical meanings, which were concealed from the view of those who regarded only the literal sense. His works abound in instances of this sort of exposition ; shewing alike his feebleness of judgment, and the absurdity of his principles of interpretative criticism.

Irenæus justly objects to the allegorical interpretations employed by the Gnostics, although his own interpretations are sometimes as fanciful as those of his opponents. But the principle of interpretation upon which he chiefly insists, is a kind of *traditio hermeneutica*, to which he appeals as *authority* for the interpretation of Scripture. He appeals also to a *κανὼν τῆς ἀληθείας*, or *regula veritatis*. A formulary of faith laid down by him accords in substance with the corresponding articles in the Apostles' Creed : and with this formulary his *regula veritatis* was identical.

The *Recognitiones Clementis*, written by some author of the second century, declare the sentiments which then prevailed in the Latin Church respecting biblical interpretation. This author speaks of the *veritas tradita*, and the *regula suscepta ex divinis Scripturis*. "It was not an authority," says Bishop Marsh, "distinct from Scripture, but Scripture itself interpreted by authority."

Clement of Alexandria, being greatly attached to that species of the Platonic philosophy which prevailed there, had a strong predilection for allegorical interpretation, and carried it so far as even to put a mystical or allegorical sense on the precepts of the decalogue. The fifth commandment, for instance, relates, according to Clement, not to our natural parents, but to our heavenly Father, and the divine *Gnosis*.

Still, notwithstanding his regard for the Greek philosophy and his propensity to allegorical interpretation, Clement, like Irenæus, appeals to *κανὼν τῆς ἀληθείας*, which he terms also *κανὼν ἐκκλησιαστικὸς*. This was professedly founded on Scripture.‡

We come now to the Latin fathers of the end of the second century. Of these Tertullian is the most ancient, and one of the most important. He was not addicted to allegorical interpretation. The rule by which he appears to have been chiefly guided in the interpretation of Scripture, is that which he calls the *regula fidei* : not the tradition of the Church of Rome, not the *doctrina tradita*, which is called by Bellarmine, *Verbum Dei non scriptum*, but a rule which has no other foundation than in Scripture, and by which in controversies of faith the sense of Scripture should be determined.§

In the third century the most distinguished among the fathers were Origen in the Greek Church, and Cyprian in the Latin.

Origen had really but two modes of interpretation, the grammatical and

* See Buxtorf. Lex. Rabb., &c., in verb.

† Pp. 4, 5.

‡ Pp. 5—14.

§ Pp. 14—18.

the spiritual; notwithstanding that he speaks of spiritual interpretation under three different names. Whenever grammatical interpretation produced a sense which in his opinion was irrational or impossible, he then *departed* from the literal sense. At the same time, he admitted that historical or grammatical interpretation applies in many more instances than mere spiritual interpretation.

In a note to this part of his Lectures the Bishop of Peterborough suggests that the celebrated exclamation of Tertullian, 'Certum est quia impossibile!' * may have reference to an impossibility resulting from a test which Tertullian disregarded—to an imagined, not an actual impossibility. So, in the opinion of Dr. Neander, † this language is "only an exaggerated mode of declaring that a Christian readily admits, on the authority of revelation, what men who rely solely on the conclusions of their own reason, pronounce impossible." The conjecture is ingenious, and has even an air of probability. ‡

Cyprian professed to follow Tertullian, but was much more inclined than his master § to depart from the literal sense of Scripture. Witness his famous exposition of the clause, *et hi tres unum sunt*, which follows the words *spiritus, aqua, et sanguis*, in 1 John v. 8; a comment, which, it seems, Facundus adopted on his authority. ||

Proceeding to the fourth century, we find that the influence of Clement and Origen on the Greek fathers Eusebius, Athanasius, Cyril of Jerusalem, Epiphanius, Apollinarius, Basil of Cæsarea, Gregory of Nazianzum, Amphilochius, Gregory of Nyssa, Theodore of Mopsuestia, Chrysostom, and Cyril of Alexandria, disposed them all, with the exception of Theodore, to recommend or use allegorical interpretation. Another kind of interpretation prevailed together with it; that called *κατ' οἰκονομίαν*, the interpretation of *management, of accommodation*, the practice of expounding, perhaps we should say explaining away, Scripture, by making it bend to human creeds and speculations. Thus, it having been objected to the term *δημοσιος*, that our Saviour had declared his ignorance of the day of judgment, ¶ the answer was, that his words are to be understood *κατ' οἰκονομίαν* ὅτι οἰκονομικὸς. **

Among the Latin fathers of this period, Arnobius was a decided adversary of allegorical interpretation. However, it was not rejected by Lactantius, who found a proof of the Millennium in the first chapter of Genesis. Ambrose of Milan and Hilary were powerfully attached to mystical meanings. Jerom, too, though highly gifted as an interpreter of Scripture, has not unfrequently fallen into the error, which he condemns in Origen. Of Augustine's rules for expounding the Scriptures, that which relates to grammatical and allegorical (or as he terms it, figurative) interpretation, is the following: *Iste omnino modus est, ut quidquid in sermone divino neque ad morum honestatem neque ad fidei veritatem proprie referri potest, figuratum esse cognoscas*. Yet Augustine, like Tertullian, appeals also to a *regula fidei*. The will of God, according to Augustine, must be sought in Holy Scripture: and when he speaks about the authority of the church, he means only an authority to

* De Carne Christi, § 5.

† Bishop Kaye's Eccles. Hist., &c., [ed. 2.] Pref. pp. xxix. xxx.

‡ Pp. 18—23.

§ Cyprian was accustomed to speak of Tertullian as his *master*. Bishop Kaye's Ecc. Hist. &c. p. 6.

|| Porson's Letters to Travis. No. V.

¶ Mark xiii. 32.

** See a famous passage in Tertull. adv. Prax. § 3.

determine the *sense of Scripture*, which in controversies of faith is claimed by every church.

"He affords," adds Bishop Marsh, "no support to the Romish doctrine of tradition, as an authority *independent* of Scripture. And even were it true that a *doctrina tradita* existed, the discrepancies which prevailed among the fathers of the four first centuries, would shew the uncertainty of the vehicle by which it is supposed to have been conveyed." *

This concluding remark is just, weighty, and comprehensive. But we cannot approve of his Lordship's criticism on Augustine's direction, that where any man doubts the sense of Scripture, *consulat regulam fidei, quam de scripturarum planioribus locis et ecclesiæ autoritate suscepit*. Whence are we to derive this rule of faith? Bishop Marsh replies, "from two sources—a comparison of difficult with plain passages of Scripture—and ecclesiastical authority." If we further ask, in what ecclesiastical authority consists, we shall be told that it means "only an authority to determine the *sense of Scripture*, which in controversies of faith is claimed by every church." Claimed indeed it, unhappily, is: and should we proceed to inquire, by whom it has been conferred, how it has been exercised, what have been its decisions, and what its fruits, we fear that the answers would be any thing but satisfactory. It is not possible that church authority can be a just and safe rule for determining the sense of Scripture. So far, all churches making pretensions to it stand on the same ground; nor is it very material whether nominally they possess a *doctrina tradita* or not, the discrepancies of the *regula fidei* being nearly as great, and quite sufficient to shew the uncertainty of the principle. Indeed, the *regula fidei*, the *analogia fidei*, or by whatever name it is called, can be no principle of exposition, since it merely informs us what are the expositions of other men.

To those Protestant writers who, not very consistently with the spirit of Protestantism, are strenuous advocates of church authority, the indefinite and somewhat ambiguous language of certain of the early fathers, of Irenæus, for example, in respect of the traditions of the church, has been sufficiently embarrassing. At a future time we may have a more favourable opportunity of entering into the discussion.

As we have now reached the conclusion of the former of Bishop Marsh's Supplementary Lectures, it is natural to look back on the wretched methods of interpreting Scripture, which prevailed even during the first, second, third, and fourth centuries of the Christian æra. Allegory and the *regula fidei* were the rules in vogue. The false philosophy of the schools, and attachment to church authority, introduced wild and visionary expositions of the sacred volume. An historical review of such causes and such effects will have answered no important purpose, if it do not warn the present age and succeeding generations against the danger of falling into the same or similar errors of speculation and of practice; if it do not illustrate the necessity and value of a sound judgment, of correct learning, and of personal and impartial examination, to the public teachers of religion.

In the remaining lecture, the Bishop of Peterborough continues his historical sketch. He begins with the fifth century, and proceeds down to our own times. But the narrative is conducted, avowedly, on a limited scale

* Pp. 23—30. See Paley's *Evid. of Christ.* [ed. 8,] Vol. I. pp. 206, &c., and Bishop Kaye's *Ecc. Hist. &c.*, p. 290.

and in a summary manner; on scarcely any other account is it objectionable.

Little was done in the fifth century for scriptural interpretation. It was facilitated, indeed, by some mechanical divisions of the text. Nevertheless, even Theodoret and Isidore of Pelusium retained allegorical interpretation.

Andreas, Bishop of Cæsarea, in Cappadocia, wrote, at the beginning of the sixth century, a commentary on the Apocalypse, which abounds in mystical meanings. Still, his commentary is of some use in the *criticism* of the Bible, because it is accompanied with the *text*. In this century, as original commentators began to decrease, it became the fashion in the Greek church to make collections from former commentaries, and to arrange them under the portions of Scripture to which they belonged. These collections acquired afterwards the name of *Σειραι*, or *catenæ*, in which the individual writers were considered as so many links.

From the end of the sixth to the middle of the eighth century, the only Greek commentator of any note was Johannes Damascenus. In the ninth century we find Photius, Patriarch of Constantinople, whose writings, however, as far as we know them, contain but little of biblical interpretation. The tenth and eleventh centuries place before us Œcumenius and Theophylact as annotators on Scripture; in the twelfth we meet with Euthymius, a Greek monk at Constantinople, as a commentator on the Psalms, the Gospels, and the Epistles; and there are those who very highly extol him as a judicious and accurate interpreter.*

To these commentators may be added the unknown authors of the Greek Scholia; † nor, in a history of interpretation, should we omit the Greek Glossaries, especially those of Hesychius and Suidas. ‡

Returning to the Latin church, in the fifth century we find Tychonius, Vincentius Lirinensis, Eucherius, Gennadius; and in the sixth century, Cassiodorus, Facundus, Vigilius Tapsensis, Fulgentius, Primasius, Junilius, Isidore of Seville, and Gregory the Great. But it would be a waste of time to examine their writings in the expectation of meeting with any thing useful for the interpretation of the Bible. The original languages of Scripture were unknown to them, grammatical interpretation was consequently disregarded, and mystical meanings were adopted without control. §

The seventh century produced no biblical commentator in the Latin church: nor did Italy produce a biblical commentator during many ages. But in the eighth century, and in England, Bede published commentaries on the Latin Vulgate, which were principally derived from the works of Ambrose, Jerom, Augustine, and Gregory the Great; while his good sense and solid judgment induced him to adhere, especially in the New Testament, to literal interpretation, though it must be admitted that he has sometimes *deviated* into mystical meanings. The works of Alcuin, a native of York-shire, contain various remarks on Scripture, which are chiefly taken from former writers. Rabanus Maurus, a disciple of Alcuin, wrote commentaries on the Latin Bible. But, like Origen, he maintained a four-fold, or more properly a two-fold, sense of Scripture.

* Pp. 30, 33. See Matthai's Greek Test. and Lardner's Works, [1788,] V. 332.

† Specimens of which may be seen in Matthai's edition of the Greek Testament.

‡ In this view, we should recommend to the student's care Alberti Glossarium Græcum, 1735.

§ Pp. 33, 34.

In the ninth century Walafrid Strabo* compiled a commentary on the Bible, which was called afterwards *Glossa ordinaria*, on account of its general adoption. Druthmar, too, a monk of Corbie, wrote a commentary on Matthew. Being well acquainted with the original, he was better qualified than most other Latin writers to investigate the grammatical sense; and he forms a remarkable exception to the then prevailing taste for spiritual meanings.†

During the tenth and eleventh centuries, there arose no commentator in the West of Europe that is worthy of notice. In the twelfth century, the most distinguished writer was Petrus Lombardus, who, from the work which he composed, acquired the title of *Magister sententiarum*. He wrote observations on the Epistles of Paul, which were principally taken from Jerom and Augustine. In the thirteenth century we find Thomas Aquinas: he was eminent as a scholastic divine, but contributed little to the interpretation of the Bible. Hugo de St. Caro, in the same century, adopted Origen's views of interpretation, and composed a Concordance, and divided the Vulgate into the chapters which are now in use. Albertus Magnus attempted to unite the Aristotelian philosophy with an allegorical interpretation of Scripture; and Bonaventura was a most extravagant advocate of mystical senses and expositions.

The scholastic theology, so prevalent at that period, had a most unhappy effect on the interpretation of the Bible.

"A theology which could establish points of doctrine by the aid of dialectics, necessarily tended to bring the Bible into disuse; and the church of Rome derived advantage from the substitution of dialectics, in proportion as doctrines were introduced, which had no support in the Bible. Thus, when Berengarius and his followers denied the doctrine of Transubstantiation, they were silenced by arguments derived from the scholastic theology."

This statement is correct; and we may apply the spirit of it to other churches than the church of Rome, and to other doctrines than the doctrine of Transubstantiation. The substitution of ecclesiastical authority, of metaphysical creeds and formularies, countenances and even prescribes tenets which have no support, tends to bring the Bible into disuse, and impedes the progress of truth and reformation in communions nominally Protestant.‡

While the subtleties of logic and the fancies of mysticism thus perverted Scripture, there existed in the South of Spain many learned Jews, who devoted their attention to the study of the Hebrew Bible. It will be sufficient to mention the names of Aben Ezra, David Kimchi, and Moses Maimonides.

In the fourteenth century Nicolaus Lyranus was, among all the Christian interpreters who either preceded him or lived at the same time with him, the most distinguished for his knowledge of Hebrew. The same century was likewise characterised by the attempts put forth both in England and in Germany to make the Bible known to the people at large. Wickliffe undertook soon afterwards to translate it into English. About the same period translations were made into the German language; and, though they were only from the Latin Vulgate, they opened the Scriptures to the common people, who had long been kept in darkness. Those German translations were among the earliest books printed by Fust and Schaeffer.

At the beginning of the fifteenth century the revival of literature prepared

* Porson's Letters to Travis, pp. 357, &c. † Pp. 37, 38. ‡ Pp. 38—41.

the way for the study of the Bible in its original languages. In 1488 the whole Hebrew Bible was printed at Soncino: and about the middle of the century Laurentius Valla had made contributions of real value to the criticism and interpretation of the Greek Testament.

The sixteenth century is adorned by the great names of Erasmus, Luther, and Melancthon. By them and by their learned contemporaries * a method of enlightened interpretation was at once exemplified and defended. In the seventeenth century there appear writers still more eminent who were advocates of a single sense and a literal exposition: J. and L. Capellus, F. Spanheim, Louis De Dieu, Pricæus, Lightfoot, Arminius, Grotius, Episcopus, Le Clerc, are a few among the number.†

Bishop Marsh takes occasion to remark, in a note, that "it would have been fortunate, if they who agreed in opinion that Scripture had only one sense, could have further agreed in adopting one and the same sense."

"Fortunate," nevertheless, as he may deem this uniformity of interpretation and of sentiment, he must be aware that, in the circumstances, and at the period, of which he treats, the approaches to it were necessarily and particularly faint. Nor would its existence be an unmixed good; nor would there be any difficulty in assigning the reasons why, even at the present day, it cannot be attained.

"Towards the close of the seventeenth century," says the Right Reverend Professor, "an effort was made by Cocceius at Leyden, and by some German divines at Berlin and Halle, to restore the *manifold* interpretation of Scripture, which the Reformation had banished. During a period of many years their efforts were attended with success; but good sense and good taste gradually restored the Scriptures to the same mode of interpretation which is applied to classic authors. And with a few exceptions, which it is unnecessary to mention, the same kind of interpretation has continued to prevail. Here then I will conclude, without further remarks, the historical view of the modes which have been adopted in the interpretation of Scripture from the earliest ages of Christianity to the present day."

We should have been more satisfied if he had not here concluded: for at least one additional lecture ample and interesting materials were at hand. We should have been glad if Bishop Marsh had noticed those divines, both of his own church and of other communions, not excluding the Romish, who, during the seventeenth and eighteenth centuries, have given proofs of their practical acquaintance with the true principles of Scriptural interpretation. In particular, we wish that he had directed the student to the best works illustrative of the subject, whether in the way of precept or of example; nor can we hold him justified for attempting little or nothing of this kind by the plea that selection would be difficult and invidious.

Is the following statement designed for censure or for praise of the state of theological learning in England?

"Since the year 1800, the explanations of the Bible, which have been published abroad, are not generally such as would recommend themselves to an English divine."

To a certain extent these Supplementary Lectures‡ are good and valuable. We lament, however, the scantiness of their limits, and of their references to

* Camerarius, Osiander, Chemnitz, Calixt, Zuingli, Bucer, Calvin, Beza, Isaac Casaubon, Drusius, Scaliger, &c.

† Pp. 41—49.

‡ First printed in the new edition (1828) of the Lectures on the Bible.

books. The style, too, exhibits occasional marks of negligence; and the lecturer, in sketching a history of interpretation, finds it somewhat difficult to repress his feelings as a Protestant controversialist.

His Appendix is by far the more curious and excellent part of his pamphlet. In these concluding pages he aims at vindicating the opinion which he formerly expressed concerning the Received Version of the Bible; and his success is complete. He does not inform us in reply to what work of periodical criticism his observations are made: we believe that it is the *Quarterly Review*.

The M. Professor shews, with great historical exactness, and by an ample induction, that in the Public Version a considerable regard was paid to preceding English translations, one of which, in particular, [Tyndal's,] was taken in some degree from Luther's. Of King James's Translation he thinks that it was as faithful a representation of the original Scriptures as could have been formed at that period; and that it is most unjust to accuse him of representing this version as a compilation of *second-hand* translations: its revision he strenuously recommends.

We cannot, by any abridgment of his remarks, place before our readers with sufficient clearness his proof of the fact that Tyndal adopted *Germanisms*, some of which are still retained in our authorized version. An extract will be preferable:*

"It cannot appear extraordinary, if an English translator, who followed Luther so closely as Tyndal did, should occasionally adopt a German idiom. Now there is nothing which more distinguishes the structure of the German from that of the English language than the position of the nominative case and verb in affirmative sentences. To make this intelligible to an English reader, and at the same time to contrast the English with the German idiom, let us take some familiar English example: for instance, 'I rode yesterday from Cambridge to Huntingdon,' which might be expressed in German by 'Ich ritt gestern von Cambridge nach Huntingdon.' But if *Gestern* be placed at the beginning of the sentence, the German idiom requires that the nominative be put *after* the verb, though the sentence is not interrogatory, but affirmative. A German, therefore, would say, *Gestern ritt ich* von Cambridge nach Huntingdon, though an Englishman, if he began the sentence with yesterday, would still say, 'Yesterday I rode,' &c. And if he said, 'Yesterday rode I from Cambridge to Huntingdon,' he would use a Germanism.

"Now there are many such Germanisms in our English Bible, though their deviation from the common English style is generally overlooked, because we are accustomed to them from our childhood.†

"Examples which originated in Tyndal's Translation,‡ and were transferred to the King's are, 1 Cor. ix. 22, 'To the weak *became I*;' xii. 31, and yet *shew I*;' 2 Cor. vii. 13, exceedingly the more *joyed we*."§

Happy shall we be, if, continuing to deliver and to publish his lectures, Bishop Marsh affords us an early opportunity of again expressing our respect for him, in his character of Lady Margaret's Professor.

N.

* Pp. 58, 59.

† For ourselves we can truly say that our attention has been now called for the first time to this peculiarity. Newcome, indeed, in his *Hist. View of Eng. Bibl. Translations*, p. 328, notices many "unpleasing collocations of words," but does not seem to be aware of their source and nature.

‡ It will be a useful employment (we speak from experience) to compare together such examples, i. e. Luther's and Cranmer's and the Received Version.

§ Among the instances not pointed out by the M. Professor are, Acts. xi. 16, 25, xiii. 18, 44.

FROM THE DUTCH OF WITHUYS.

Een dag is let leven.

OUR life is a day-dream,
A dream, and no more ;
We laugh, sport, dance, play, dream ;
A Midsummer's day-dream,
With sunset 'tis o'er :

The dawn of the morrow
Brings sadness and sorrow,
And mantles the eye ;

The flying,
The dying,
The idle relying

On days that flit by ;
And vain is the trying
To stop them ;—they haste
Like winds o'er the waste ;

Their bright hours
Are night hours,
Soon scattered about :
And dark is the clouding,
Life's solitude shrouding,
Till storms thunder out.

The pilgrim o'ertaken
By darkness and snows,
Looks round as he goes ;
Hope's dreams long mistaken,
Youth's gaieties fled,
And sorrows awaken

The clouds o'er his head.

The rush and the riot
Soon settle and cease,
And evening brings peace.

In the twilight's calm quiet,
The sun shrinks from sight,
Some marvellous fiat
Has quench'd all his light—
And 'tis night !

The pilgrim, arisen,
Then ponders on youth,
And virtue, and truth.

His heaven-guided vision
Earth cannot imprison,
While memories soothe
Of pleasures elysian.

So onward he creeps
In silence and meekness ;
And soon doth his hand
Dig a grave in the sand,
And, sinking in weakness,
He sleeps.

REASONS FOR MUTUAL ENCOURAGEMENT AND CO-OPERATION, IN PROMOTING THE KNOWLEDGE AND DIFFUSION OF THE GREAT PRINCIPLES OF UNITARIANISM ; WITH A SPECIAL REFERENCE TO THE BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

[This article, the conclusion of which will appear in the succeeding number, forms the chief part of a discourse delivered on the first Anniversary of the British and Foreign Unitarian Association. The Preacher was requested by the Committee to print it, for the purpose of extending an acquaintance with the objects of the Association, and of showing the motives which, he thought, should influence Unitarian Congregations in general to unite with it, and individuals to afford it their pecuniary aid. The state of his health at the time, and for a long period afterwards, operated to prevent his compliance; but the views he then stated may not be deemed unseasonable now; and he submits them to the readers of the Monthly Repository, with the desire that they may contribute to promote that spirit of union and mutual aid, which he trusts is increasing among us, and which, united with the exemplification of the practical influence of our great principles, must extend effectually the knowledge and reception of them.]

THOUGH various errors, which once deformed the sacred system of Christianity, have yielded to the gradual progress of the human mind; and others have become extinct, or have lost much of their influence, through increasing knowledge of the Scriptures; still, the present period of the Christian church is not characterized by "the unity of the faith and of the knowledge of the Son of God." We may, however, reasonably look forwards, with full conviction, to a time, when all men shall possess that knowledge which our Saviour pronounced to be life eternal, in the faith and obedience of the "ONLY TRUE GOD;" when in the name of Christ every knee shall bow, and every tongue confess him to be Lord, to the glory of GOD *even the FATHER*. To this issue the language of prophecy points; and so also does our best knowledge respecting the perfections of God. However much, in his unsearchable dispensations, error, and evil the offspring of error, may be made to bring about great and good ends, those means cannot in themselves be good; and under the all-perfect and all-powerful government of infinite wisdom and love, they must ultimately cease.

Whenever that period arrives, in which, on the great points of Christian doctrine, there will be unity of faith, then will there exist that union of spirit which unity of faith should ever cherish.—It is indeed a cheering and a just persuasion, that such union of spirit is more extensive than unity of opinion. The Church of Christ includes members of every denomination. Wherever there is the spirit of Christ—the spirit of love and piety and righteousness,—and it brings forth (as if genuine it must do) the fruits of a Christian life and conversation, there is a member of that holy community whose names are enrolled in heaven, and who will hereafter be found there, even if, through the narrow creeds of men, excluded from the "communion of saints" on earth. It is no slight recommendation of those views which Unitarians regard as the teachings of gospel truth, that they enable us to offer such a disciple (whether or not he can receive it) the right hand of Christian fellowship; and that they are hostile to that narrow bigotry which confines the affections, which warps the judgment, and which cramps the exertions of charity.

While we check in our own hearts, and if need be among each other, all approaches to that baneful disposition, have we no sufficient motives to strive earnestly to promote the progress of what we believe "the faith once de-

livered to the saints" ? If we will do nothing for what we deem the truth, while thousands around us are doing every thing they can against it, how can we claim a relationship to him who came to bear witness to the truth ? —God's time is doubtless best ; but he employs human agency to bring about his great and good purposes : and though that agency should be carefully directed according to his will, and guided by the pointings of his providence, yet ought we ever to be on the watch to observe and follow those pointings, and never to allow personal considerations of ease, of interest, or of honour, to cause us to slight or to neglect them.

The great principles which form the bond of union among Unitarian Christians, *may* be viewed as matters of barren speculation, interesting as truths, but unconnected with any important practical results. If this be just, then may we be permitted to leave them to work their way in the world, and give ourselves no trouble in disseminating them,—not even so much as in promoting and extending the discoveries of modern philosophy. But it is not just. The question at issue between the Unitarian and his fellow-christian is not one of names or strifes of words : it respects the attributes and dispensations, the worship and the requirements of Jehovah ; it respects the terms of salvation. It may appear unimportant to those who observe the devout, benevolent and holy lives of numbers who embrace prevalent doctrines ; forgetting that this is because the influence of those doctrines is overpowered by that of the great practical principles of the gospel, which Unitarianism includes, nay, in which it mainly consists. It may also appear unimportant to those who observe the inefficaciousness of those principles in the lives of many Unitarian professors ; forgetting that the moral influence of doctrines often bears little proportion to the convictions of the understanding, or even to their intrinsic excellence ; and that if this be an argument against Unitarianism, it will equally hold against the value of Christianity itself. And it may appear unimportant to those who view religion altogether with indifference, and, like Gallio, care for none of these things. But surely it cannot be thus viewed by him who observes how error leads to error ; and how much errors which appear, and perhaps are, harmless to one, are really noxious to others : who perceives that truth is, by the nature given to man by his Maker, healthful to the soul as light is to the body : who believes that revealed truth must be enlightening and sanctifying to the human race ; and that whatever obstructs the *reception* or the *influence* of it, must, in that proportion, be baneful. Nor can the question at issue be deemed unimportant by those who observe that it is not merely whether there are Three Objects, or only One Object of religious worship and supreme affection ; (though, whether viewed in itself, or in its connexions and consequences, this is an inquiry of great moment ;) but also, whether the Father of all is to be regarded as essentially merciful and the *sole* First Cause of our salvation ; or whether we owe all our inestimable blessings as Christians to *Christ Jesus*, as being procured for us by his appeasing the wrath of God, or satisfying his justice, or *enabling* him to exercise his mercy to the repentant sinner ;—whether or not religion consists in the vital, practical principle of godliness, or the fear of the Lord ;—whether or not faith in Christ consists in the cordial reception of his divine authority, operating to produce obedience to his laws, the imitation of his example, and grateful attachment to his service ;—whether or not we shall be judged according to our own works, and bear our own burden ;—whether or not in every nation he that feareth God and worketh righteousness, (according to the light which Providence affordeth him,) |

will be accepted by him.—On some or other of these points most of our brethren will be found to leave us, who leave the simpler faith that GOD is ONE, and HE ALONE to be worshipped.

Candid Christians, of all persuasions, if they would consent to keep close to the Scriptures, might unite together with mutual edification; and they would find that they are nearer than they had imagined: but with those who follow the creeds and systems of men, and guide their worship and their services by them, the Unitarian has too little common ground for the engagements of religious worship. Thus separated from the prevalent denominations of Christians, ought we not to cherish fellowship among each other? Is Unitarianism so frigid a system that the genial spirit of the gospel must lose in it its warmth and its energy? If so it is not Christianity.

We may learn much from those who, as we think, have less light than ourselves. It matters not *where* we see what is good; it should, if practicable, be our desire to imitate it. It should be nothing to us, whether the good example be set by the Wesleyan, the Calvinist, the Moravian, the Evangelical, or the Orthodox Churchman. If the Unitarian be not above the prejudices of names, he at least ought not to wonder that his *opponents* are not. I doubt not that the time will come when Unitarians, generally, will manifest no small portion of that zeal, which at present seems to exist most where, as we believe, it is most without knowledge; and when the Unitarian body, and its various individual communities, shall shew much of the genuine character of the Church of Christ in its best periods;—when they shall set that example which is now often set them, of zeal for the glory of God, of cordial union with their brethren, and of earnest desire to promote the best interests of all around them. That it is not so as yet, may be the subject of reproach, and sometimes of self-reproach, but not of despair. Within the recollection of those who have not passed the middle of life,—and still more of those who themselves laboured, (with others who have gone to their rest,) in comparatively dark discouragement,—the dawns of a brighter day have increasingly shewn themselves in our horizon. But that it is not yet fully come, should operate to urge us to embrace all feasible plans which have in view to strengthen one another's hands, and warm one another's hearts. If sometimes these appear to cooler calculators (perhaps themselves too much biassed by the wisdom of the world) to be in a great measure the offspring of enthusiasm, let them, on their part, produce one thing great and good which has been achieved without enthusiasm somewhere: let them remember, too, that there is an enthusiasm which the understanding cherishes and approves; as well as that which is the wild-fire of the feelings and the imagination: and instead of chilling it with their excessive caution, let them, partaking a little of its generous glow, aid it with the direction of their soberer judgment.

The caution of benevolent prudence, and the cheering influence of faith and hope, must be united in all objects having directly in view the diffusion of truth and righteousness, as well as in all others which respect human well-being. The darkest appearances often are, in the order of Divine Providence, the precursors of results on which benevolence must dwell with delight. At that all-important juncture, when “from the sixth hour darkness was over the whole land till the ninth hour,” hope seemed ended, and to the eye of sense all was finished. *It was finished*, but in a far different import. As far as respected the personal services of the Saviour on earth, the work was done. The seed was sown. It was so sown that the genial influences of heaven might be confidently looked for. It was sown in tears, it was watered with blood; but he knew that it would be reaped in joy. He knew the great

Reasons for mutual Encouragement and Co-operation.

purposes of his Heavenly Father; and he knew that they must be accomplished. And what has been the result? What baffles human wisdom, and yet cheers and animates the heart of Christian love.—Human wisdom, when it aims to penetrate the future, is often but folly: human strength, when it is exerted for purposes which, however good, anticipate the order of Divine Providence, is always weakness. Human wisdom would have anticipated that that which is so great a blessing would be communicated to all men, at once; and, like the light of the sun, would in quick succession visit every region of the globe to refine, to elevate, and to lead to holiness and to blessedness: and human strength would have put forth unhallowed weapons to force the reception of the seed where the ground was not prepared. He who said, "Let there be light, and there was light," could, indeed, at once have given light to the soul, where the deepest shades of ignorance involve in gloom and wretchedness; but, in his infinite wisdom, He had appointed that the progress of spiritual light should be gradual, not only to the individual, but to mankind at large: He has made that progress depend on human exertion and benevolence: and in carrying on the great work to its termination, He has seen fit to make the exercise of faith and hope the mainspring of benevolent exertion. It is not alone those who are to be blessed, but those also who bless, that are to be disciplined. The seed of love is to be sown by the hand of faith. We are to watch and wait for opportunities; and even then we can merely sow the seed; we cannot command the weather or the soil: sometimes, even with the best directions of sound understanding and experience, it will prove to have been sown in vain. But where we have done our best, (not with the presumption of pride, but with simple desires to serve our generation according to the will of God, and to fulfil, in our sphere of exertion, the noblest prayer that the human heart can utter,—*"Thy will be done,"*) we may rest satisfied in the results, be they what they may; and where, notwithstanding the disappointments which benevolence must often experience, and without which it would be narrowed and debased, we go on with *"the patience of hope and the labour of love,"* our labour shall not be in vain. We may see no results: for a time there may be none apparent: but the momentous interests of truth and righteousness are silently but effectually advancing. It was the noble maxim of a noble mind, *"No effort is lost;"* and certainly no effort can be lost, in which good intention is guided by discretion, and supported by the higher motives of love and duty. The good intended may not be accomplished. Some unexpected evil may follow, even where the understanding has been enlightened and disciplined by religion. In the moral world, causes which at the time we do not comprehend continually operate in ways which we know not, and cannot with the utmost sagacity fully discern. But such efforts are like the prayer of the faithful, which, if not answered in the way desired, returns to his own bosom. Disappointment leads to self-discipline and self-correction. It leads to mutual forbearance and mutual aid. It *"worketh patience, and patience experience, and experience hope, and hope maketh not ashamed,"*

In some directions, hope will not be ashamed. The time must come when *"the knowledge of Jehovah shall cover the earth as the waters do the channels of the deep."* The lines of providence and of prophecy all converge towards this glorious period; and whatever contributes to it, is deserving of our desires for its success, and of our exertions according to our abilities. Blessed, we may say is he, who, by his labours, his privations, his instructions, or (if this be all he can give,) what is the most essential of all, his

example, contributes to lead others to know the only true God, and Jesus Christ whom he hath sent; and, in the practical possession of this faith, to walk in the ways of holiness here, towards eternal life hereafter. It may not be ours to witness personally the majestic streams which are swelling the ocean of divine knowledge; it may not be ours to direct even the smaller rivers in their course, to discern their moral grandeur, and behold the way in which they contribute, on the great scale, to the promotion of human worth and happiness; but there are few, indeed, who may not guide the fertilizing rivulet from that fountain which never faileth, from which all may derive the means of blessedness to themselves and others, whose waters are healing to the soul.

It is one of the bright features of the present day, which throw gleams on the distant prospect, that the power of individuals is incalculably increased by the resources for mutual co-operation, themselves so wonderfully augmented by the various means of mutual communication. Leaving out of view the external aid afforded by such co-operation, who has not felt the influence of its encouragement? The sympathy of those whose views have the same direction, often affords a cheering support to the heart; it is animating even where it is not needed to give steadfast perseverance. When the aged ambassador of Christ was approaching the great capital of the world, which he was about to enter in chains to be "brought before Cæsar," he was met at some distance by brethren from Rome; and the sacred historian, with the beautiful simplicity which so constantly adorns his writings, records, that when Paul saw them, "he thanked God and took courage." I appeal to the heart of every one who has been engaged in labours of love, whether this is not accordant with the truth of nature. Who is there among us, who labouring to promote the welfare of others, either in a wider or a narrower sphere, has not felt encouragement and strengthening comfort, when he found that in his work he was not alone; that others thought it good as well as himself; that he might expect their aid and co-operation in it; and at any rate be free from those chilling obstacles which sometimes sink the energies of the soul, and check those efforts which might otherwise turn to a full account?

Many services in the cause of truth and righteousness depend on the individual labourer almost alone: and there he must learn to go on perseveringly and faithfully, doing his best, and resting in no way on human motives, but seeking his encouragements in those views and prospects which Christian faith so richly presents; aiming to employ his means of usefulness with discretion as well as earnestness, but not sinking under occasional disappointments of his best efforts, or the occasional perception of error in his previous plans; taking care to correct, to limit, or to extend, as circumstances direct; but always *going on*, with simple aims and chastened desires; receiving with gratitude every indication of success, but satisfied even when hope is deferred; and trusting the Lord of the harvest, when sometimes it appears that the seeds of truth and love are dying in the earth.

But in a variety of instances, the great purposes of human improvement, both temporal and spiritual, cannot go on without the encouragement and co-operation of others. Every public object must have some individuals who shall make it their peculiar care, and watch over and direct it, and keep up its usefulness, and see to its interests; but even this, though essential, is not enough; there must be aid (pecuniary or otherwise as the case requires) from others who, perhaps, may not take the same degree of interest in it, or see its importance in the same strong light, or (if they did) have other

objects more peculiarly claiming their attention and exertion. Human life is short, and the human mind is limited. It is necessary that we should act *with* others, in order to enable *them* to do that which, even if it could be accomplished by the labours of an individual during a long life, can be better done at once by joint exertion. In order to do with our might that which our hand findeth to do, before the night of death closes our service—and to enable others to do the same—there must often be mutual acquiescence in the convictions of those who have entered into the subject, and perceive the whole bearings of it, and are prepared to give their efforts to carry the purposes of benevolence into execution. And then, by the arms of others, we may reach to do good where our own cannot. Through them, our little pecuniary sacrifices will tell to the best account; with their activity and intelligence, we may surmount obstacles which have baffled us; and we may possess and may communicate the consolation, (when it seems to the wearied head or the depressed heart as though we could do nothing,) that the work will go on, however humble and limited our own share in it, so as to promote its great purposes. And, in like manner, where our co-operation is cheerfully given to others, we may expect, or if we do not expect, we shall find co-operation from others. In this *present* state of existence, there is vastly more of retribution than can be discerned by the inexperienced.

In order to do as much good as we can, we must place confidence in others; and, where their motives are obviously right, and their judgment on the whole has proved to be sound, when they have plans of usefulness which, if successful, must be beneficial, and which cannot be successful without aid from others, we should not be too nice in scanning all the difficulties, presenting all the obstacles, and reckoning up all the failures; but *venture* a little. Our means are limited, and our *ventures*, therefore, should be well directed; but if we are too fastidious, or too fearful of success, we shall create difficulties and prevent it.

(To be continued.)

THE EAGLE'S DEATH.

I saw an Eagle die—

A little star-flash trembled in his eye,
 And, as if some mysterious hidden power
 Had held it open to that mournful hour,
 And then had dropped the slowly-closing curtain,
 It fell—and darkness wrapped it instantly :
 His giant claws were stretch'd as if in sleep
 And ~~crampish~~ agony—intense—uncertain—
 And then—as still as any frozen heap :
 The wings which often on the mountain summit
 Flapped—battling with the clouds and winds of heaven,
 Had fallen to earth, as falls the senseless plummet ;
 And the proud plumage which with storms had striven
 Lay in vile clay polluted—ruffled—rified.
 One gasp—another—and another ? No !
 'Tis over—death and senselessness have stifled
 All sound—all sense—all motion—and the king
 Of all aerial creatures is a thing
 For worms to revel in.

A.

THE WATCHMAN.

No. II.

" Watchman, what of the night? Watchman, what of the night? The Watchman said, The morning cometh, and also the night." Isaiah xxi. 11, 12.

SOME half dozen years since, a gentleman, not very distantly related to the writer of the Watchman, being then a student for the ministry, was on a visit in Devonshire to an uncle. At the request of his relative, who was a liberal Calvinist, he agreed to preach in a village near the town where his uncle resided. The use of the pulpit was readily granted to the nephew of Mr. A., and the day being arrived, the young minister proceeded to fulfil the wishes of his relative. He left early in the day, and his uncle was to meet him at the chapel. Arrived in the village, he was treated with the greatest kindness and hospitality. At last, seated at the tea-table, his host, a respectable farmer, with somewhat of the Puritan in his appearance and manner, thus addressed him, of a sudden interrupting the conversation that was going on: " Well, preaching time is near; but you have not told us what you are; but suppose it is all right, as your uncle sent you. Are ye of the Church? *Minister*. No. *Host*. All the better; then ye're a Dissenter? *M*. Yes. *H*. Well; are ye a dipper? *M*. No. *H*. Are ye a free-willer? *M*. No. *H*. Are ye a Calvin? *M*. No. *H*. Well, what then? Why," suddenly bethinking himself, " ye ar'n't a Socinian, are ye?" *M*. " I am a Unitarian." " A Socinian!" exclaimed his daughter, a fine stout country girl that sat in a distant part of the room, listening to the dialogue with deep attention—" A Socinian! How can ye preach, then, and ye deny Christ? O I'll go and tell them there'll be no preaching to night." And away went the alarmist to frighten the poor villagers with the idea of this Socinian preacher. Such a thing had never been seen in the village before. In a quarter of an hour all was in a bustle. The host had enough to do to keep people out of the house. At length the minister of the chapel arrived. When he saw him, the young minister felt his spirits rise, for his appearance of body and countenance indicated that no superabundance of sectarianism disturbed the easy tenor of his days. " He was glad to see his young friend; he had no doubt his young friend could preach without giving offence. He had a great respect for his uncle; his orthodoxy was unquestionable, and he would not have requested the use of the pulpit except he had known that all would be right." While the minister thus spoke, in came the daughter. " He cannot preach, he's a Socinian. He cannot preach, every body says so," she exclaimed. The minister retired with mine host into a private room. Meanwhile, the milk of human kindness which had an hour before abounded in all hearts, was curdled and soured. When the minister and his friend returned, they said, " It was a pity the people had been alarmed, but as it was so, it would be better to have a prayer-meeting. In that the young gentleman could join or not as he chose." This was determined on; though the daughter intimated by her looks that she doubted if a Socinian could pray, as she knew he could not preach. As they went to the meeting-house, crowds came to gaze, looking with curiosity what this Socinian could be like; but few were present at the service, fearing, perhaps, too near an approach to so frightful a heretic. Of all persons interested, the uncle was most disappointed, who had meant to give these ignorant rustics a practical lesson on the virtue of charity, intend-

ing to inform them after the sermon, which he had reason to believe would be such as they would approve, that the preacher was a Unitarian. This narrative relates facts which might be enacted in hundreds of villages in this kingdom. The public mind is poisoned; and the uninformed look upon Socinians and Catholics as two species of monsters. Why or wherefore they are bad, is not well known. The dislike of them is a matter of feeling rather than of judgment. Two things, it is true, they do iterate; the one "denies Christ," the other would "burn you;" or, to use the words of a Cheshire Squire, recently used at a county meeting, "would make beef-steaks of you." But beside these facts, their feelings are those of indistinct and undefinable aversion, much like the raw-head and bloody-bone sort of feeling with which we remember, in our youth, to have thought of ghosts and of a churchyard. And now that hobgoblins are getting out of fashion, being afraid of being caught by the schoolmaster, we should not be surprised to hear of honest matrons charming their infants to sleep by telling them, not "the old gentleman is coming," but "the Socinians will have you." A moral may be extracted from mirth, and the moral of our story is, that Unitarians must labour to enlighten the minds of the ignorant, and to check the misrepresentations of the interested. The latter is the chief point; for while the pulpit and the press are replete with injurious statements, Unitarians cannot secure the attention, much less the favourable regards, of the people. The functions of "the Watchman" are, therefore, most imperatively called for, and we invite the support and assistance of our friends.

It is highly gratifying to a mind that is wishful for the advancement of knowledge, liberty, and religion, the three great blessings of humanity, to hear of the progress which our American brethren are making. With them religious as well as civil liberty prevails, and occasions abundant happiness and prosperity. In the Constitution it is provided that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." The illustrious statesman, Jefferson, with a full consciousness of the blessings he had conferred upon his fellow-citizens, ordered to be inscribed upon his tomb, "The Author of the Declaration of Independence and of the Statutes of Virginia for Religious Freedom." In America, accordingly, in no shape or form are they pressed down and crushed by the incubus of an Established Church. Two or three States, it is true, oblige every individual to contribute to the support of the ministers of religion, but leave it optional with him to select any church within the parish or district to which the tax shall be applied. For this exception we are sorry. We regret it because it is an infringement on liberty. Of the continuance of religion we have no fear in America, nor in any other country when left to itself. Its springs are too deeply seated in the heart to admit its being long neglected. Men marry without compulsion, and men will worship God without legislative interference; for they are no less religious than they are social beings. We regret the exception, because we have seen and felt the evils of Establishments, and because experience proves that in whatever form they have existed, they tend to evil, and eventually prove the greatest obstructions to religion and liberty. The state of religion in America proves beyond a question that full and unrestricted liberty is the element in which religion best flourishes. No people are more attentive to religious observances than the Americans; and so rigid are they in abstaining from all occupation and amusements on the Sundays, and in frequenting places of public worship, that travellers, while passing through some parts of America, have conceived

themselves carried back to the age of the Puritans. In America there are no drones in religion : those who work, and those only, are paid. And in no country are the working clergy paid so well. There are no rich livings, like those of Durham ; there is none of the poverty of the Dissenting ministers, nor of the penury of the Welsh clergy. In those denominations, where previous acquirements are deemed necessary, the salaries equal the ordinary income of members of the professions of law and medicine. And so would it be, as it ought to be, in this country, were the remuneration of ministers on the same footing as in America ; with no church eating up the fat of the land by compulsory exactions, and indirectly grinding down the industrious and honest Nonconformist. The most numerous sects, particularly in the Eastern states, are the Congregationalists or Independents, who, in Massachusetts, are supposed to be equally divided between Unitarians and Calvinists ; while in the other New-England states, the latter creed predominates. The Episcopalians have ten bishops and three hundred and ninety-four clergymen. Their duty is very different from the idle and fattening office of an English spiritual overseer. They have, of course, no jurisdiction, except in matters of religion, and this is confined to persons of their own religion, who voluntarily subject themselves to it. Catholics are found in many parts, but have ceased to be regarded with dread. In Michigan, a Catholic priest was a short time since elected a delegate, though nine-tenths of his constituents were Protestants, and the office in question was contended for by some of the most important individuals in the territory. A high degree of intelligence exists in the mass of the people, and the most liberal provision is publicly made for education. In New York, there were in the year 1825, without including 656 schools from which no returns were made, 7773 common schools, which were supported wholly or in part by the public, and attended by 42,500 scholars. Besides the means afforded for the lowest elements of education, the state of New York has a fund which has contributed largely to classical schools, and endowments to no inconsiderable extent have been made to colleges. Other provinces have been equally munificent ; and Congress in authorizing the admission of new states into the Union, has made to them distinct appropriations of public lands for common schools, and for the establishment of colleges. From a list which now lies before us, we learn that there are no less than thirty-six distinct universities and colleges in the United States, of which twenty-six have been established since the declaration of Independence in 1782, educating nearly four thousand students, under more than two hundred instructors. Of these, Harvard University, at Cambridge, Massachusetts, three miles from Boston, is the most ancient and best endowed classical establishment in the United States. Its list of benefactors is long and respectable, containing the names of some of the most distinguished characters in Great Britain and America. Its academical course is completed in four years, and the expense of board and education amounts to one hundred guineas per annum. Its library is larger than that connected with any other academical institution in the Union, comprising 34,600 books, besides a library of the students' including 6400. The whole number of *alumni* since its foundation is 4941, of which 1271 have been ministers. So rapid, however, has been the progress of Unitarianism in America, and so great has for some time been the demand for ministers, that the provision hitherto made for the education of ministers has been found greatly inadequate, and exertions are now making to educate a greater number, so as to meet the pressing and increasing demands of the present moment. Though we have intimated, yet it may be desirable for

some readers to distinctly remark, that this University is in the interest of the Unitarians.

Turning from America to our own country, we hail with inexpressible joy the measure of justice which will shortly, we trust, be effectually completed; a measure which rests on the broad and immutable principle that no one should be injured in his civil rights on account of any religious opinions he may entertain. In the recent agitation of this measure, the Methodists have taken that part which, from their principles, we were prepared to expect. Not content to remain at rest like the Quakers, they have sided with the favourers of exclusion. Methodist chapels have been made ready means of obtaining signatures to Anti-catholic petitions. Methodist ministers have volunteered their services to retain on the neck of their brethren the galling yoke of civil disqualification. There is no sect whose principles are, in our opinion, more hostile to the great cause of religious liberty, and there is none that requires a more vigilant watching. With the exception of this aspiring and domineering sect, the Dissenters, as a body, have done themselves great credit in the struggle. Some things, indeed, have occurred which call for animadversion; and they shall have it in due season. But the fitting time is not yet come.

The Bishop of London has revoked his decree. His Lordship was waited upon. It was told him, that the case of the remonstrants was already drawn up and in the hands of counsel. So soon as the Bishop saw this determined opposition, he also saw reason to change his opinion. His Lordship's, therefore, must be added to the catalogue of famous conversions which the last six weeks have witnessed. We confess we do not think his Lordship has added much to his respectability by his interference; but in retiring from the contest—a contest in which victory would have been a loss—he has shewn no little of that virtue of discretion which stands with many men in the stead of courage. The Bishop will do well for the future to listen to the old proverb, “Look before you leap,” and to keep watch over a disposition to meddle, which, we fear, he has in excess. The hierarchy have the greater need of discretion, since, as they tell us, their house is divided against itself. The Bishop of Bath and Wells, in a recent Charge, declares, “The Church, alas! instead of being at unity within itself, is sadly torn asunder by contentions and schisms. The rent, however, does not reach to the centre. The main difference exists with a class very respectable in number, highly respectable in character and conduct, and who are found in the bosom of our church. These, however, I would remind in the true spirit, I hope, of Christian charity, that it is always dangerous and delusive to trust to the imagination and feelings, instead of placing our belief and reliance on the sure, unerring word of the gospel. Fain, too, would I impress on their recollection, that an age of enthusiasm has always been succeeded by an age of infidelity. And to both parties I would observe, that ‘a house divided against itself cannot stand.’” These remarks are in themselves very good; but the fact which they set forth overthrows one position which the defenders of the Church are wont to take, viz. that articles and creeds are necessary to keep away schism. We knew well enough before, that they did not, and could not, and ought not, to effect such an object; but we prefer hearing the truth from the mouth of a dignitary of the Church. There is now in agitation another matter in which the authorities of the Church are divided. The incorporated Society for the Propagation of the Gospel in Foreign Parts, is possessed of a considerable number of slaves in the island of Barbadoes, from whose labour it has drawn large sums of mo-

ney, but for whose temporal or spiritual interests little, until recently, has been seriously attempted by it. What a monstrous inconsistency, that a society should exact money to spread the gospel from the degradation of human beings! Yet this it has done for one hundred and twenty years. To enlighten one portion of the heathen world, it has enslaved another; to save one portion, it has been the voluntary means of destroying another; for, in the opinion of its members, the slaves not being converted are eternally lost. This iniquity has been honestly exposed in the Anti-Slavery Monthly Reporter. Thereupon the wrath of the ghostly dealers in human flesh and blood was excited. They employed threats, they retained advocates, but all to no purpose. By this the matter was more agitated, and the iniquity more generally known, till at last the organs of the Church themselves that have a regard to character and consistency, avow their astonishment at the continuance of such an absurdity, as a Christian society drawing part of its funds from slave labour. "We have," says the Christian Observer, "urged the subject in vain for several years; it has now received a more full and public discussion, and must command the attention of the Society, of Parliament, and of the country at large." There are more iniquities in the Church than the people dream of, but the time is arriving to draw aside the veil. The public mind will soon, we trust, be comparatively free to look into abuses innumerable, both small and great, which require the day of reformation. It is no grateful, it is no lucrative, task to expose abuses, but a sense of duty will bear us up above these difficulties, and the readers of the Repository may be assured we will not fail to reveal the hidden things of darkness.

Are the principles of Nonconformity at present so well understood by Dissenters as they ought to be? Are they taught by ministers, to the young of their flock, as extensively as they once were, and as from their importance they deserve to be? Are not many, not to say the majority of Dissenters of the present day, Dissenters from habit rather than principle—rather because their fathers were so before them, than because they themselves are convinced of the necessity of Dissent? These questions must, we fear, be answered in the affirmative. We have been led to put them from reading in the Leeds Mercury, for Feb. 21, a letter of the Rev. Mr. Hamilton, of Leeds, in which occur the following words:—"When I recollect the learned and pious men who connective Episcopacy a divine appointment, I would rather my tongue should cleave to the roof of my mouth than utter a word against them; of many such I can never think but I am reprov'd and shamed by their holy example and faithful ministry. Long may they adorn their present spheres." Mr. Hamilton, we believe, belongs to the Independents; and we know, and with pleasure allow, that they have, as a body, done much for the furtherance of religious liberty, which we consider as to no small extent identified with the progress of Dissent. But, however praiseworthy the body to which Mr. Hamilton belongs, that gentleman cannot shelter himself, nor do we believe he would wish to do so, under the cover of their merits. The tenor of the passage, we confess, greatly surprised us. Mr. H. will not speak against Churchmen, because they are good men. Does he not know that every good Christian wars, not with men, but with principles; and are principles to be screened from just and temperate animadversion because those who hold them are good men, or rather, because among those who hold them good men are to be found? The admission of this would prove the impropriety of all discussion, for scarcely can the religious doctrine be named that has not been held by some professors of

exemplary character. If Mr. H. is awed into silence as to the scriptural claims of Episcopacy, by the learning and piety of those who conceive it a divine appointment, will he, as he ought in consistency, allow transubstantiation to remain unassailed, or sheathe the sword and bid it permanently rest, heretofore drawn against Unitarianism? But so enraptured is this Nonconformist divine with the vision of piety and learning which has passed before him, that he exclaims, "Long may they adorn their present spheres." Again we affirm, with men we war not, but with systems, and the system of an established church is to us an abomination. Otherwise is it regarded, it should seem, by Mr. H. But what would the Nonconformists of other and better days have said to such a wish? Surely, an "*esto perpetua*" sounds oddly on the lips of a Dissenter. If dissent be justifiable, it is only on important principles; and if important principles authorize dissent, we cannot, as Nonconformists, wish the perpetuation of the established church. We frankly confess that we see not how Mr. H. can be acquitted of having, in this wish of his, forfeited his principles. Nor do we believe that such conduct can recommend him to the judicious among Churchmen. Consistency, even in what we deem a wrong course, is sure to secure the respect of opponents; but adulation, or a forfeiture, though it be only by implication, or a relaxation of principle, are discommendations both with those who are on our, and those who are on the opposite, side.

We would fain hope that the time is not very distant when the principles of Nonconformity will receive again at the hands of Dissenters the attention which they merit. This must be done if we wish to retain the ground we have gained; for the tendency in the mass of the people is not to the meeting-house but to the church; and so it always will be, while honour and emolument and fashion stand at the church doors, and offer their attractions and rewards. Nor should we forget that we have been invaded and weakened in our strong hold; that the Methodists have taken thousands from the poorer and middling classes of society, and, to say the very least, neutralized them. Let us then set forth the principles of dissent—a full conviction of their importance alone can effectually counteract the many and powerful interests which oppose us. But for ourselves, we confess, we are not content to rest satisfied with the ground already gained. More remains to be done than has been effected—abuses innumerable require exposure, and must be removed. The same neglect of their interests is not manifested by the church. They have thrown down the gauntlet, and, armed at all points, appeared in the arena. Amongst other champions, Bishop Burgess merits especial notice. He has lately published three catechisms, which have already reached the fourth edition, "on the Principles of our Profession as Christians, as Members of the Church of England, and as Protestants." Two positions which he maintains are truly amusing; these are, that the British churches were *Protestant before they were Catholic*. (A truly fair specimen of the *ὕστερον προτερον*, or in humbler phrase, "the cart before the horse.") The other, that "the Reformation (is) not a separation from the Church of Rome." This last position is in a note thus illustrated, with a gravity truly episcopal:—"A Papist once asked a Protestant, 'Where was the Church of England before the Reformation?' To which the Protestant replied, 'Where yours never was—in the New Testament.' Another Protestant being asked the same question, answered it by another question. 'Where was your face before it was washed?'" The catechist is thus instructed in this knotty matter:

“ Q. If the Church of England did not separate from the Church of Rome, hat do you call our national *Reformation* ?

“ A. An *abjuration* of Popery, a *renunciation* of the Pope's jurisdiction, *rejection* of the unscriptural doctrines and usages of the Church of Rome, and therefore a reformation of the Church of England, and not a separation from the Church of Rome.”

Well, then, Dissenters are not separatists—what do they more than *abjure* piscopacy—*renounce* the King's jurisdiction—*reject* the unscriptural usages of the Church of England? But what new light have we here! I may *abjure*, I may *renounce*, I may *reject*, and yet not separate from that which I *abjure*, *renounce*, and *reject*. No, rather than allow that a separation took place, a good-natured bishop will bring on the Church of England all the charges that have been levelled at Popery. Before this reformation spoken of, this formation of the Church of England, she, not the Papal church, was all at once bad and shameful; she, the Church of England, was idolatrous, a mystery of iniquity, and a number of other very naughty things, which our modesty forbids us to mention. This is to defend the church with a witness, and reminds us of the old saying, “ Defend me against my friends, and I will defend myself against my enemies.” Well may the church demonstrate with the bishop in the words of Hecuba:—

Quæ mens tam dira • • •
Impulit his cingi telis • • •
Non tali auxilio, nec defensoribus istis
Tempus (ecclesia) eget.

The Christian Remembrancer, in a review of a work entitled, “ What is the One True Faith ?” the author of which has the presumption to doubt if the doctrines of justification by faith, election and reprobation, original sin, and other kindred dogmas, are really and expressly taught in the Scriptures, remarks, “ There are other inconsistencies which we cannot find leisure to enumerate, but they are chiefly to be reconciled with the ‘ Book of Common Prayer’ according to the plan of the late Dr. Samuel Clarke, and some other Pelagian or Arian publications. The author says he commenced his subject in ignorance on many points, but whether or not his intentions are pure, he has sadly soiled his reputation as a biblical critic by slipping into the *mud of Socinian absurdity*.” There was little reason to cast a slur on the ignorance with which the inquirer set out. Provided his mind was teachable, ignorance was no impediment to the reception of truth; and that it was teachable, the inquiry on which the author entered proves beyond a question. Ignorance combined with docility is of all states of mind that which the Scriptures can most easily and most assuredly benefit. A tabula rasa is thus presented to the sacred penmen; on it they can inscribe what they will; there are no previous impressions to erase, or in remaining to confuse and confound their teachings. Ignorance! What teacher is there of any science that would not infinitely prefer an ignorant to a prejudiced disciple? The Bereans were ignorant when they searched the Scriptures daily to discover whether the things which had come to their ears were or were not the revealed will of God. But, perhaps, the Bereans would not be exactly to the taste of the reviewer; for teachable ignorance is an abomination in his sight. But when there is a question whether or not the author was actuated by pure intentions. Raised by whom? The Reviewer. On what grounds? Diversity of religious opinion: this, from the language used, is the only supposable

ground. What an amazing stretch of charity, which contents itself with humbly doubting if a dissenting brother can have pure intentions! The times indeed are changed. Firmness of principle is lost; laxity pervades all ranks; even Churchmen are not exempt from its baneful influence. Why, in the good olden time, Calvin or Athanasius would have damned the author right heartily at once, not only to future but to present burnings! The Reviewer, afraid of incurring the charge of latitudinarianism, proceeds to mend his manners—and with what elegance of diction, what purity and propriety of allusion! Shades of Longinus, Blair, and Campbell, why are ye not at hand to immortalize with merited eulogy the exquisitely chaste and simply beautiful phraseology of our Episcopalian Reviewer! “He has sadly soiled his reputation as a biblical critic by *slipping into the mud of Socinian absurdity*.” Now, my Dissenting brethren, now may you fully learn the extent of your loss in being excluded from our venerable halls of learning. In vain would you try to reach the height of this great excellence. None but a son of Isis or of Cam is capable of such beauties; none can so admirably realize the *simplex munditiis*.

Most of our readers are probably aware that a separation has taken place, in America, between a very considerable body of Quakers attached to the teachings of the venerable Elias Hicks, and those who term themselves Orthodox. An attempt has been made in this country to create the belief that Elias Hicks and his followers are unbelievers. To this disgraceful object the Congregational Magazine has more than once lent itself. In the number for November last there are these words: “*Not one Friend has been found in this country to avow his agreement in the sentiments, the infidel sentiments, as I need not hesitate to term them, of Elias Hicks.*” Yet the writer convicts himself of falsehood in the very next sentence. “Your correspondent, a seeming exception, is, I suspect, no member of our society.” And why? Because he has been “disowned for the profession of Socinian principles.” On the writer’s own shewing, then, supposing his *suspicion* well founded that the correspondent and the “disowned” are the same, (which is supposing in a rough and random manner,) there is found one Friend to avow his agreement in the sentiments of Elias Hicks, and who for that avowal has been, we are told, “disowned.” Gentle reader, we reckon ourselves to be possessed of a most excellent temper. Scarcely any thing can discompose us; and on this ground, with all due humility, we commend ourselves to thee as good Watchmen. We carry a cudgel, it is true; but the brawl has not yet happened in which we have been provoked to use it, and now that we are engaged in thy service, we find our meekness doubly strong. And, in sooth, we have manifold need of all the meekness we possess; for at every corner of the street we are dubbed “Infidel.” On all sides our ears are saluted with these insulting sounds. From the mitred dignitary down to the starr-ing curate the watch-word passes, and each, as he meets with an Unitarian, looks and wonders, and raises his eyes to heaven, and cries out, “Infidel.” And now, here is this grey-bearded and grey-coated, and verily, we doubt not, sleek and well-fed Quaker,—one who bears in his very name proofs of men’s injustice, and admonitions to deal fairly by his fellows,—this Quaker echoes, and echoes without hesitation, the hue and cry which bigotry has raised, and which ignorance and bigotry support. Protestations we know it boots little to make, and we reserve them for more worthy occasions. Nor shall this man of starch and parchment and oily visage excite our ire. He may have done it in ignorance, and those merit our indignation who, know-

ng better, cry out "Infidel," and give the cue to the ignorant or the bigoted. That his knowledge is not overburdensome we infer from another passage of his letter to the Editor of the Congregational Magazine. "The Society of Friends has *invariably* believed in the divinity of Christ, redemption through his blood, and the divine authority of the Holy Scriptures." The man who could make such an assertion (the italics in which *invariably* is written are his own) can know next to nothing of history, or must otherwise be actuated by a wicked mind. Before we go on to the proofs of his assertion, we beg our readers to notice the insinuation contained in the above citation, that Unitarians do not believe in the divine authority of the Scriptures. To this we might add, taking the words in their literal meaning, "redemption through the blood of Christ." Unitarians, whatever the Quaker may insinuate, believe both these points, and are not, as the Quaker estimates, contradistinguished by these particulars either from the society of Friends, or any other society of Christians. We are, we confess, in spite of all the exhibitions of a bad spirit or of culpable ignorance on the part of the orthodox, no little surprised to find a member of the meek-looking and meek-spoken society of Friends thus traducing his neighbours. We would recommend him to put off some of the outward and visible signs, in exchange for more of the inward and heavenly grace. In proof of the invariable orthodoxy of the society of Friends, "our American brethren," he says, "have collected quotations which make up a thick octavo volume." Out of this he makes some extracts. Let our readers judge how far the following proves that the Quakers, or rather that the writer, believed in the deity of Christ: "Jesus Christ, who is the express image of the invisible God, the first-born of every creature, by whom were all things created that are in heaven and in earth." This quotation is taken from G. Fox, and is, we may suppose, the strongest that could be adduced. It proves, what? That Fox believed in the supreme deity of Christ?—that he was really and truly God? No; it proves that Fox was an Unitarian. Thus have believed and thus now believe thousands who have been branded with the name of heretic.

If any of our readers have the happiness to be acquainted with the Rev. J. J. Tayler, of Manchester, they will believe either that the writer of the following sentence has lost his wits, or that Mr. T. has recently undergone a metamorphose greater in extent and more grotesque in character than any found in Ovid. Thus speaks the Reviewer of Mr. Tayler's Sermon on Communion with Unbelievers, in the Congregational Magazine: "It is well that the great enemy of God and man" (that is, we suppose, Mr. Tayler, or Unitarianism in him embodied) "is not always permitted successfully to veil himself in the garb of an angel of light. In his attempt to put on the fleecy cloud which does not belong to him, and to etherealize himself to the view of mortals, the arch-fiend" (alias Mr. Tayler) "is often found to fail; and we clearly discern through the disguise the hideous and malignant features of the apostate spirit and the father of lies." (It is not long since we saw Mr. T., and then he looked as mild and as benevolent as ever: the writer must be beside himself.) He goes on, however, "We were led to this reflection in opening the pamphlet before us"—(what, in the very opening of it! Surely the writer has strange sights. We have just looked into the pamphlet, and we declare that it has a most bland and composed aspect)—"which we think is charged with the rankest distillation, the very quintessence of infidelity, under the colour of reason and Christian candour, the show of which we have often regarded as an engine of spiritual seduction adopted by the power of darkness of almost equal force with his accomplish-

ed invention of Papacy itself, though adapted to a very different class of minds." Such an outrage on all decency not even those of our readers who know how inveterate is the hatred which the Congregational bears to Unitarianism, were, we are assured, prepared to expect. We have sometimes wondered at the figure these calumniators would bear if they were confronted with the victims of their uncharitableness. How easy the conviction of the falsifier! how overwhelming the confusion of the reviler! Alas! that such as this indecent tirade should be the food with which self-called Evangelicals pander too often to the bad passions of men! Exposed they shall be; we wish we could expose them in their own quarters. But to them all access is barred. Could we face the enemy on his own ground, and expose his tricks to the eyes of his deluded followers, one vigorous effort might keep in a load of calumny, and a little perseverance utterly destroy these poisoned arrows of controversy. But excesses of this sort come of the practice of anonymous reviewing. Many a falsehood would never have seen the light, had the name of the author been required to accompany it. The dignified *use* of Reviewers is often prostituted to most unworthy purposes. Reader, if you are ignorant of the cause of all this unholy zeal in the Congregational, you may be told that Mr. Tayler was led to preach in the course of his ministry a discourse on Communion (that is, intercourse) with Unbelievers. The following week there appeared in a Manchester paper a garbled account of this discourse, intended to represent Mr. Tayler as the apologist of unbelief, written by a pragmatical lawyer of Manchester, who may perhaps know something of the penning of this truculent article in the Magazine (which is the organ of the sect to which the lawyer belongs). To prevent the misconceptions to which the unfair and mutilated statements of this article might give rise, Mr. Tayler thought proper to publish the discourse as it had been delivered. The discourse simply maintains that the only universal criteria of character are sincerity and moral rectitude: that where these are found, we need not trouble ourselves about the speculative tenets of their possessor: if the fruit is good, the tree cannot be corrupt. With virtuous unbelievers, therefore, it is lawful to have intercourse as circumstances may direct and warrant; and certainly, though they ought to take no share in the management of the concerns of a Christian congregation, they are not to be excluded from the services of the house of prayer, because for such conduct there is no warrant in scripture, liberty of conscience declares against it, and no less the moral benefit of unbelievers. Let them come—Christ did not reject the inquirer: let them come—we have no authority over the mind of man: let them come—their difficulties may be removed: at all events, it is hardly possible that they should receive no good from the devout services of the house of prayer. These things it is which have concentrated all the puny anger of the Reviewer. Alas! how little do such men know of the real spirit of Christianity! Well would it be for the interests of true religion if these words of the illustrious Bacon were graven on their hearts—"Men's minds should move in Charity, rest in Providence, and turn upon the poles of Truth." The general spirit of the discourse is truly admirable. It is refreshing to turn to the pure atmosphere of minds like those who, with Mr. Tayler, have left the sympathies of the world to imbibe the spirit of the gospel. We are free, however, to confess, that in reading the discourse we sometimes felt the want of that discrimination which separates unbelievers into two classes, the vicious and the good. We do not say that it is entirely absent, but it does not appear to possess a due degree of prominence. Unbelief, we doubt not, often arises from corrupt affections; and unbelief, we know, is

accompanied by a bad life. In both cases, we know that no one would smn it more unhesitatingly than Mr. Tayler, and doubtless, if the thought occurred to him in the composition of his lecture, we should not have compelled to make the suggestions in which, for the sake of truth, we now indulged.

athing of this kind, however, can justify the abuse and licentiousness of leviewer; the gravamen of his charge against us is thus stated in his words: "This is in short the nucleus of Unitarianism disburdened of its and it amounts to this, that outward conduct is the only thing of which sed Christians have a right to take cognizance among each other." bank the Reviewer for having condescended thus to fairly represent us. re an instance of justice merits a special notice. And if this be the us of the matter, pray what must become of the flourish, the parade of , of infernal machinery, the grotesque assemblages and flimsy nonsense which he introduces this most wicked of all sentiments? The premises inted a more pregnant instance of diabolical turpitude; and the judicious r will infer, from the want of correspondence between them, that the r had more words than ideas, and more wrath than discretion. Sober argu- would, we doubt not, avail little with a man of such a disposition as the verer betrays; we shall therefore reserve reasoning for an occasion when is some hope of its turning to a profit. But before we leave this calum- r, we would request him carefully to read over, once a week for the next emonth, the 14th chapter of the Epistle to the Romans, and then he know and feel somewhat more of the genuine spirit of the gospel touch- iversities of faith. In the mean time, not all the professions he can , not all the rhetoric he may command, will exonerate him from the e of being a persecutor. Men's characters are their dearest possessions, e who attempts to asperse them as the Reviewer has shamefully done, is ted by a persecuting spirit, and brings forth the fruits of persecution. ch characters Burns, in a communion which is a twin-brother to that to h the Reviewer belongs, had ample experience, and has thus borne tes- ry to their spirit:

But gin the Lord's ain focks gat leave,

A toom tår-barrel

An twa red peats wad send relief

An' end the quarrel.

ndemnation of all who breathe this spirit we use the words of Jeremy or, in that most admirable work "The Liberty of Prophesying:" "But if the result be, that men must be permitted in their opinions, and that stians must not persecute Christians, I have also as much reason to re- : all those oblique arts which are not direct persecutions of men's per- but they are indirect proceedings, ungentle and unchristian, servants of on and interest, provocations to zeal and animosities, and destructive of ing and ingenuity."

quitur the British Critic: "We have been led to the more particular e of this valuable recommendation by the recollection of a circumstance h we once heard related, and which powerfully sets forth the usefulness ting down to the perusal of Scripture with a view to the elucidation : one point. A believer in the doctrine of the Trinity happened to be ded in his last illness by a Socinian physician, and frequent discussions : between them respecting the office and person of the Saviour. As the of the Christian (notice how being a Christian is identified with believing e Trinity, and is put in contradistinction to being a Socinian) was ap-

proaching, he told his medical friend that he was no longer able to endure the fatigue and exhaustion occasioned by those long arguments, and must, therefore, close their religious conferences with one suggestion, which was to be considered as his last and most solemn counsel. He adjured the inquirer to peruse St. John's Gospel attentively and repeatedly, without note or comment, and to retain closely in his mind throughout this perusal the following sentence, 'Jesus Christ is nothing more than the son of Mary, a mere mortal man.' By this method, said the dying patient, the Socinian hypothesis would be brought into perpetual collision with the sacred text; and if this incessant conflict does not satisfy you that either Socinus or St. John is in error, I should totally despair of your conversion.' What was the result of this advice in this particular case we are not informed, but we are unable to imagine how such a contest could well be carried on beyond the first fourteen verses of the first chapter. For we would ask with the Bishop (Blomfield), 'Would an evangelist, holding the Unitarian opinions of the present day, open the gospel as St. John does?' We have here a question which throws a strong light on the value of the counsel given to the Unitarian physician, and to us it appears that the mind which would escape from this assault must be utterly impassive to every weapon or implement in the magazine of reason; even though St. John should rise again from the dead and wield the sword of the spirit, such an intellect would remain invulnerable."—The readers of the *Watchman* will be at least indebted to us for the perusal of a number of stories derived from the abundant stores of the evangelical warehouse. Therein are tales innumerable, rivalling in number and merit even the treasury of the Minerva press; tales for the old and tales for the young; tales for the wise and tales for the foolish; but above all, a plentiful collection entitled, "Tales of Horror, or Death-bed Scenes, illustrative of the Effects of Socinianism; humbly dedicated to the old Ladies of the Three United Kingdoms." In days of yore the story-teller was a vagabond upon the face of the earth, much like his quondam friend and once faithful companion Master Punch; traversing the high-ways and by-ways in quest of an audience, and, posting himself "in the chief place of concourse, in the openings of the gates," he uttered his voice in the streets. But now he mounts the pulpit, disdaining his former lowly condition; he takes the chair of grave Reviewers, and associates himself not only with the ranting Methodist, but with the grave and evangelical divine. His condition is changed, his duty not diminished; his talents are in requisition in almost every religious sect, and abundant honours reward his industry. Thus it is in this world; it is not things, but their aspects, which change; and no one knows how soon Punch himself, though now left by his more fortunate brother to pick up a scanty and precarious subsistence, may receive a call equally dignified with that which the story-teller has heard and answered. But to quit this moralizing mood. The Reviewer furnishes his readers with an infallible recipe against all the evils of Socinianism. We fear that when investigated it will prove of no more worth than the following for the tooth-ache, given of old by John Heywood, in his "Four P's, a very merry interlude of a Palmer, a Pardoner, a Potecary, and a Pedlar."

PARDONER.

Nay, Sirs, beholde, heer may ye see
 The great toe of the Trinitie:
 Who to this toe any money rowth
 And once may role it in his mouth,
 All his life after, I undertake
 He shall never be vext with the tooth-ake.

This is the prescription ; in reading the Gospel of John, in order to keep out, if you are out, and to get out, if you are in, the errors of Socinianism, you must bear constantly in mind that "Jesus Christ is nothing more than the son of Mary, a mere mortal man." This being the teaching of Socinianism, the gospel will be in perpetual collision with the heresy, and you will pass safely through all perils and temptations. Now, can we admit with any appearance of probability, that the Reviewer was so ignorant as to believe that the description he has given of Jesus fairly represented the views entertained of him by Socinians ? He might believe that they thought him the son of Mary ; *could* he believe that they held him to be *nothing more* than the son of Mary ? nothing more in office ?—nothing more in union with God ?—nothing more in respect of divine favours ?—nothing more in being set apart to a work of stupendous importance, in being filled with all the communicable qualities of Deity, in being raised from the dead, exalted to the right hand of power, appointed ruler of his church, until all enemies be put in subjection ? Was it possible that any professor could be so ignorant as to represent Unitarians as holding, that he who has partaken of the immortality of the Father of the universe, was a mere *mortal man* ? Yet it is said that this opinion was held by Socinus—Socinus, who worshiped Christ. We cannot, without hypocrisy, ascribe to a writer of no despicable talents ignorance so gross. Whether he meant his representations to be taken as of Socinians or of Unitarians, he must, we really think, have known better. Otherwise, what blind leaders of the blind are permitted to write in the chief organ of the episcopal church ! But in this case, so plain, we cannot bring ourselves to think that blindness in part even hath happened to the revilers of the brethren. Well then the alternative follows that the Reviewer has knowingly and wilfully misrepresented our opinions.

E'en ministers they hae been kenn'd
In holy rapture
A rousing whid, at times, to vend
And nail't wi' Scripture.

If, as we fear, the British Critic has in this case in part verified the Poet's declaration, pity and not expostulation is our only resource ; not expostulation, we say, for this would be set down to the account of a mind not spiritually discerning.

We dispute not, therefore, the assertion, that the gospel would be in perpetual conflict with the statement of the Reviewer. But then, be it remarked, it is *his*, not our statement. To the plan which he proposes, if he will allow us the liberty of setting forth our own creed, we have no objection ; and let the reader take, instead of the groundless representations of the Reviewer, the following exposition of Unitarian doctrine, touching the person and office of the Redeemer. The Reviewer, we hope, will think none the worse of it (or of us) for being in the very words of Holy Writ : "Jesus of Nazareth, a man approved of God, by signs and wonders which God did by him." This is our creed—this and nothing less. Will this be in perpetual conflict with the language of St. John ? If so, it is not Unitarians and the Scriptures, but Peter and John that are in opposition. For our own parts, we should desire nothing more than that the merits of that part of the Unitarian doctrine which teaches the supremacy of the Father and the subordination of the Son, should be tried by an appeal to St. John's Gospel ; for it is our firm belief, that of all the sacred writings this gospel contains the most numerous and the most satisfactory proofs of the truth of Unitarianism. St. John's Gospel is emphatically the Unitarian Gospel. As to the brave words which the Re-

viewer lavishes in the latter part of his remarks, we make small account of them. They prove only his ignorance of the nature of evidence, or the nature of the human mind. To hear him talk, one would imagine that the deity of Christ was taught in the first fourteen verses of John's Gospel as plainly as any proposition in Euclid is demonstrated. So clear, full and express is the evidence, that he who sees it not must be actuated by malice prepense, or impassive to every weapon of reason. Nay, a miracle could not add force to the proof—St. John might rise from the dead and yet fail to convince of the deity of Christ him who had deemed the first fourteen verses of the Gospel obscure, or inadequate for the purpose for which they are alleged. Such pretensions have one effect—not to convince gainsayers—not to resolve doubts—hardly, we should think, can they confirm the initiated; but they expose the barrenness of the land and the poverty of the cause which they are fabricated to serve. No wise, no candid man would make them; for the mere fact of the diversity of opinion which prevails respecting the meaning of the introduction to John's Gospel—diversity which has existed in all ages of the Church, and amongst men of all varieties of opinion—proves, beyond a doubt, that the force of demonstration, that the certainty of moral evidence, that these at least are entirely wanting in the words of the beloved disciple. Nor, in order to complete the exposure of the Critic's pretensions, need I mention more than that the name of Jesus is not once mentioned in the fourteen introductory verses. If this can be disproved, we are content to be deemed dishonest men—if scriptural evidence, amounting to moral certainty, can be adduced to prove that reference is made to our Lord in the term *Logos*, we shall be thankful for information which we have sought for in vain; and further, this being effected, our Reviewer is invited to the equally difficult task of hence deducing the doctrine of the deity of Christ.

To enter and expose in detail all the bad-spirited speeches, allusions and statements that are made by the orthodox against Unitarians, would require more of our space than we can spare, and more of our readers' patience than we can claim. A constant fire is kept up against us all along the line of orthodoxy. From the elevation of the pulpit the signal is given, and every tiny member of the church militant that has a missile to cast, aims at the ill-fated Unitarians. True it is that we live and breathe notwithstanding, for most of the missiles prove a *telum imbelles sine ictu*. Yet, though life is safe, comfort is diminished. It is no pleasant thing to be bespattered with mud, nor can we, nor ought we, silently to endure the diminution of our influence which continued misrepresentation cannot fail to occasion. Under the lash of evil tongues we have long remained—in silence almost total we have borne the numberless petty attacks of those who think no epithet too harsh for an Unitarian; and we have gained nothing by forbearance. Misrepresentation has only become, on that account, the bolder. We may adopt the words of the ancient Britons on complaining of the severities they had to endure at the hands of the Romans:

Nihil profici patientia, nisi ut graviora, tanquam ex facile tolerantibus imperentur.

But it is natural and it is necessary for the injured to reply. For this it must, on the present occasion, and in reference to a few minor delinquencies, suffice to trust to the justice of our readers. We shall, therefore, do little more than transcribe one or two instances of injustice, hoping that publicity will serve for an exposure, and exposure be attended by a prompt reprobation. One of the first infant-schools in Dublin was chiefly founded by

Quakers and Unitarians. Some zealous clergyman established one in the same neighbourhood. The patronesses of the first school, seeing there would be no necessity for two distinct establishments in the same district, offered, through the rector of the most fashionable parish in the neighbourhood, to unite the two schools. At first all went on well—the rector was anxious for the junction. But soon the scene was changed. The rector had found out the alarming fact of the school being partly under the direction of Unitarians. On this he signified both his own and his wife's wishes, that the members of the committee of the first school should withdraw their names and superintendence, alleging as a reason that they could not act with Socinians, whom they considered worse than Roman Catholics. Of course the proposition was not listened to. The same lady declared that no children of Roman Catholics should be admitted into her infant-school.

The last number of the *Congregational Magazine* contains an article on the controversy respecting the Three Heavenly Witnesses. The writer, after stating the efforts of Porson, remarks, "We deplore that one of the ablest pieces of criticism and argument in our language should be the production of one whom no Christian can regard as an auxiliary or friend." Still bad as Porson was, there are worse. "Though Porson was not a man of serious piety, it is proper it should be stated, that he was not a Socinian." How then can Lardner, who was, alas! a Socinian, be regarded by any Christian "as an auxiliary or friend"? He evidently cared nothing about the matter, but his understanding was decidedly in favour of the orthodox creed on the subject of the Trinity. So that even a bad Trinitarian is something better than a Socinian, and a man may believe in the Trinity and yet be devoid of piety, and no friend of Christianity.

We were much pleased on looking into *The World*, a religious newspaper, to read the following words, reporting part of a speech by Dr. Pye Smith, uttered at a dinner after the ordination of the Rev. J. Young to the pastoral office over the congregation of Albion Chapel, Moorfields: "The Rev. Gentleman then adverted to the principles of union which had existed for so long a period between various bodies of Christians who entertained a difference of opinion upon some minor points. He could not but persuade himself that the time would speedily arrive when that event should be accomplished which was represented by a prophetic symbol, when the prophet saw two sticks and was commanded to bind them together and proclaim them to be but one." A gleam of hope was kindled in our mind that a better spirit was beginning to prevail. The language of eulogy was already on our tongue, and we pleased ourselves with the idea of duly commending, in the next report of the *Watchman*, the rising liberality of our orthodox brethren. But the same page dashed our hopes and extinguished the slender flame of charity which had been kindled. The Rev. W. Orme spoke next and told the meeting, that "the union referred to arose at a peculiarly interesting period of the state of religion, and he trusted he should not be considered as uttering a reflection, when he said, that it arose amidst such circumstances as, under the providence of God, called for a bold and decided testimony in favour of the doctrines of the religion of the Lord Jesus Christ: it arose at a period when Arminianism and Socinianism were in danger of eating up the vitals of Christianity." The Gentleman misnames us, intimates we are not of the religion of the Lord Jesus Christ, and declares that our doctrines tend to destroy the vitals of Christianity, and yet, good, easy man, hopes this is no reflection! We tell this good, easy man, and all who, like him, are wont to speak without knowing whereof they affirm, or without that candour which thinks no evil,

that "the best way," to use the words of Jeremy Taylor, "is to leave tricks and devices, and to fall upon that way which the best ages of the Church did use: with the strength of argument, and allegations of Scripture, and modesty of deportment, and meekness, and charity to the persons of men, they converted misbelievers, stopped the mouths of adversaries, asserted truth, and discountenanced error. And I would fain know why is not any vitious habit as bad or worse than a false opinion?" Nor do we doubt that the venerable Prelate would have deemed speaking ill of one's neighbours a "vitious habit."

THE CATHOLIC RELIEF BILL.*

THIS great and glorious measure is proceeding triumphantly, although a most deafening clamour attends every step of its progress. Our next number will, we expect, record its having become the law of the land, and then we may indeed congratulate our country upon taking her proper position among the nations of Europe. Religious equality will then be the principle of British legislation, and sectarian privilege the exception. Anomalies, numerous and odious, may still remain; but a fatal blow will have been struck at the root of the tree of intolerance, on which they grow, and they must ultimately wither and perish. Nor can we refrain from fondly cherishing the hope that the spirit of our legislation will tend rapidly to become that of social intercourse also; and that the divisions and animosities of sects will give place to justice, charity, and mutual tolerance.

The Relief Bill is really what it professes to be, and scarcely, in any particular, falls short of our wishes, while it far surpasses our hopes. There is a pettiness in so constructing one of its clauses as to prevent O'Connell's taking his seat as member for Clare, which might as well have been avoided; and the prohibiting of a Catholic priest wearing his robes any where but in chapel, is an abridgment of the privileges at present enjoyed by that order, which seems altogether needless and useless. But these are trifling deductions, and the latter, perhaps, merely accidental. The Bill itself, of which an epitome will be found in our journal of parliamentary proceedings, is a noble act of justice, and will be the glory of our Statute-book. It throws wide open the doors of the constitution, and declares that henceforth there is

* Catholic State Waggon. London: Cowie and Strange. Pp. 16.

An Appeal to the Plain Sense and Calm Judgment of the People, on the Question commonly called Roman Catholic Emancipation. By One of the People. London: Longman & Co. Pp. 49.

Freedom to Catholics consistent with Safety to the State. By a Protestant. Birmingham: James Drake. Pp. 24.

A few Words in favour of our Roman Catholic Brethren: an Address to his Parishioners: by the Rev. Edward Stanley, M. A., Rector of Alderley. London: J. Ridgway, and J. Swinnerton, Macclesfield. Pp. 16.

Letter to the Rev. William Thorpe. Republished from the Bristol Mercury, February 17, 1829. Bristol: Manchee. Pp. 8.

Report (taken from the Caledonian Mercury) of the Speeches of Sir James W. Moncreiff, Bart., Dean of Faculty; Dr. Chalmers, and other distinguished Individuals, at the Meeting held in the Assembly Rooms, on Saturday the 14th of March, 1829, in order to Petition Parliament for the Removal of the Disabilities affecting the Roman Catholics. Pp. 24.

neither Catholic nor Protestant, but that they shall alike enjoy the protection of the state, and may alike aspire to the possession of its dignities.

There is, indeed, no inconsiderable drawback upon our joy in the other measures, of which one preceded and the other accompanies the Relief Bill, and both of which seem to us gross violations of public right. The act for suppressing the already self-dissolved Catholic Association is, in fact, the erection of the Lord Lieutenant into a temporary dictatorship; while the disfranchisement of the forty-shilling freeholders visits patriotism with the heaviest punishment which has hitherto been inflicted upon the grossest corruption. The worst which can be said of these electors is, that they have sacrificed their independence to a spiritual influence in preference to a pecuniary influence. A poor plea for so delicate and dangerous a procedure as the annihilation of the right of electing by the persons elected! Still, as this is altogether a political and not a religious question; as the right of suffrage must ere long become the subject of discussion, and of revision and reformation throughout the United Kingdom; and as there is a distinct understanding that this "costly price" (as Mr. Brougham justly termed it) must be paid for securing the success of the splendid act of conciliation and union to which it is appended, we must stifle our regrets as well as we can, and look only to the mighty balance of good about, as we trust, to be realized.

The Catholics are behaving admirably. The prompt dissolution of that mighty machine, the Association,* was an expression of confidence in the Government alike judicious and generous. The forbearance with which the unpalatable accompaniments of their promised Emancipation have been regarded, is also most wise and honourable. O'Connell's request that the clause which disallows his wearing the legislative laurels of his Clare campaign should pass uncontested, is in the same spirit. Never has the victory of a party been more calm and dignified. Never have men shewn themselves more worthy of the freedom which they are at length to possess. If in the struggle they were intemperate and violent, it was because they were in the struggle: even while their chains are falling off the irritation ceases.

Why will not the Established Church save something of its remaining reputation by desisting from its opposition, or at least modifying and purifying the character of that opposition, to what cannot now be prevented? To put itself in opposition at all, is acting a most ungracious part. The quiet possession of the endowments and dignities of the Catholic Church might

* THE LATE CATHOLIC ASSOCIATION.—Upwards of fifteen thousand members, qualified to vote at its sittings, had enrolled themselves in this great national convention at the period of its dissolution. The qualification was cheap and simple. An annual subscription of 1*l.* sterling, or upwards, constituted a member, after he had been proposed *viâ voce* at one of the weekly meetings. Amongst the members were included one thousand four hundred non-Catholics, four Catholic archbishops, twenty Catholic bishops, and two thousand six hundred Catholic clergymen. The voluntary contribution called Catholic rent, and by some invidiously termed "an inverted military bounty," is ascertained to have been paid (in sums varying from 1*l.* to 100*l.*) by not less than three millions of the people of Ireland. It reached the Association through the hands of eight thousand local collectors; and, apart from its usefulness as furnishing "the sinews of war," it acted as an instructive indicator of the public feeling, the periodical amount being evidently influenced by every temporary subject of excitement. Contributions to this fund were received, unsolicited, from Paris, Bourdeaux, Havre, Dieppe, Tours, Harfleur, Lisbon, Oporto, Rome, New York, Boston, Norfolk, Charleston, Baltimore, Philadelphia, Savannah, St. Louis, Quebec, Montreal, Newfoundland, and the West Indian Islands. The remittances were accompanied by letters and addresses expressing the sympathy of the contributors with the people of Ireland.—*Dublin Evening Post*.

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...of the nation past and present, the very seats of the nation's life and the nation's destiny. Society is utterly broken down and goes down in any kind of human industry we can conceive—this is throwing the landlords and the people are destitute of employment, emigrating and relying to their own miserable level our distresses, our two Houses of Parliament are divided and discordant also with each other. A

very well satisfy its cravings; and a sense of prudence, if not of justice, of decency, if not of benevolence, should restrain its appearing as the sole obstacle to the inclusion of Catholics in the equalization of civil rights, and the consequent pacification of the empire. But the clergy have plunged headlong into this unholy strife. And never has there been less scrupulosity in the means resorted to than on this occasion. County meetings have been made the most disgraceful scenes of confusion by the introduction of organized bands of vociferators to drown all discussion. Petitions have been manufactured and multiplied by the most shameless contrivances. It is enough to say that the signatures to them have repeatedly outnumbered the population of the places from which they professed to emanate. Placards directly inciting to riot and violence, have been profusely distributed in the metropolis and in other large towns. The Press has teemed with unprecedented abuse of public men, and the Throne itself has not been respected. The progress of the Bill has been obstructed in Parliament in, to say the least, a very unusual manner. A strange and monstrous co-operation has been established between our dignified but militant Church, and the veriest dregs of Dissenting fanaticism. Unheard-of preachers and congregations, who, in other times, would only have been raked into light to shew how intolerable their crudities were, have been blazoned forth before the Legislature as the Dissenting Interest, and their ill-scribbled rolls of parchment have flaunted among the banners of the armies of Intolerance. And, to complete the disgust of the spectacle, we have had A DUEL for the honour and glory of the Protestant Religion.

It is all in vain. The Church will accomplish nothing but its own disgrace. Ministers are proceeding with a firmness which cannot fail. They *will not* fail. The liberal members of the Church of England, those who are its redemption in public opinion; the best known and most esteemed of all the Dissenting denominations; the leaders and pride of the Scottish Church; the distinguished of all political parties; these all have rallied round them, and are marching with them, like some noble and venerable procession of priests and heralds, in ancient times, advancing calmly between hostile armies; conflict ceasing at their presence; opposing warriors hearing the voice of truth and peace; and a thousand angry passions hushed into quietness, and giving way to union and affection.

The Pamphlets, the titles of which are connected with this article, are merely such a chance specimen as has been forwarded to our office, of the manner in which the Liberals have "carried on the war." They are a very creditable specimen. Of the "*Catholic State Waggon*," which is a reprint of the first article of the recently published number of the Westminster Review, an immense quantity has been circulated; and so there should be. It is an article which Bentham might have written for its logic, and Swift for its humour. The "*Appeal*" is avowedly by a recent Convert. It is calm, moderate, and persuasive. The writer takes the same ground as Mr. Peel, and he thus illustrates the necessity of concession:

"The law is become a dead letter; factious passions poison the very seats of justice, and openly resist the execution of its decrees. Society is utterly unhinged; there is neither confidence nor goodwill in any kind of human intercourse. Landed estates are unproductive—thus throwing the landlords into the scale against us; the people are destitute of employment, emigrating to England, overrunning us, and reducing to their own miserable level our peasantry, already sufficiently distressed; our two Houses of Parliament are violently disunited in themselves, and discordant also with each other. A

strong Papist influence exists in each, and is likely to include nearly every Irish member of the Commons after another general election.* No united ministry can be found to conduct our Government, without the absurd expedient of taking raw and unknown men; the attention and energy of our Government are distracted and drawn away from all other important affairs of State, by this ever-urgent and hopeless topic; the heirs-apparent of many powerful men are at open variance with those whose places they expect to fill; even the heir-apparent of the throne avowing an opinion favourable to the claims of the Papists. All things, in fact, are at variance; disunion and disruption existing and increasing in every quarter, and in every rank amongst us. Affairs in Ireland are come to such a state, that no man, of any party, even pretends to suppose that a refusal of the claims of the Papists can have any other issue than rebellion and civil war."—Pp. 15, 16.

The "Protestant" appears to be a Birmingham man, and writes primarily for his townsmen. He shews much good sense, seasoned with occasional smartness, in meeting the common objections to the safety of trusting Catholics with power. For instance:

"How trifling the obedience is which the Catholics are disposed to yield to his papal majesty, history shews, even when the pope had a great deal of the substance of that power of which he now retains nothing but the shadow. Some of the severest laws that have ever been passed against the interference of the pope in the concerns of England, were passed in the reign of Edward the First, that is to say, more than two hundred years before the Reformation was even heard of, and when the pope was acknowledged to be the head of the church. These laws, called the laws of *præmunire*, impose very severe penalties on any one who shall venture to obey the authority of the pope, when opposed to that of government. And the king, by several direct acts, shewed how little he respected the directions of the representative of St. Peter. The pope forbade Edward's invasion of Scotland—Edward laughed at the pope, and marched northwards. The pope excommunicated an Englishman who had offended him—Edward ordered the messenger who brought the writ of excommunication to be hanged. The pope granted the English clergy an exemption from a tax that had been levied on the people generally—Edward seized on the property of the clergy in spite of the exemptions."—Pp. 16, 17.

The "Rector of Alderly" endeavours, in a manner worthy of a minister of the gospel of peace, to enlighten his parishioners by an historical view of the conduct of the Catholics, intermixed with reflections of a truly Christian character.

The Letter to the Rev. W. Thorpe is a most clear and cogent piece of argument, which we should gladly have inserted entire, had our limits allowed. We can only make two short extracts.

The general principle stated:

"Whatever annexes temporal evil of any kind to the exercise or profession of religious opinions, whether by the infliction of disgrace and obloquy, of pain and fear, or of hatred and suspicion,—by injury to the peace, the property, the domestic charities, the civil rights and privileges, the influence and respectability of another,—or, by the destruction of liberty or of life, is an infringement on the rights of conscience: and, however inflicted, whether by the power of the tongue, the pen, or the sword, by the strong arm of human law and temporal dominion, or by the no less powerful influence of the press or the pulpit,—such infringement on the rights of conscience is a spe-

* "The recent election in the county of Clare reduces this probability almost to a certainty."

cies of persecution. My peace and good name are dearer to me than money; my power of usefulness than my liberty, or even my life: if you destroy the former, you persecute me more pungently, though with more refined torture, than if you employ the arm of civil authority to inflict on me fines, imprisonment, and death."—P. 2.

Apprehensions of danger unfounded :

"But suppose the Catholics unchanged, and as much disposed as ever to that intolerant spirit which the Exclusionists manifest, how little is the alarm which you have shared and propagated, supported by the *FACTS of the case!* Is there any absurdity chargeable on what they call Popery, greater than that of maintaining that at most seventy or eighty Catholic members of the Commons could overpower the remaining mass of Protestants? And, if they did, that a *dozen* Catholic noblemen could overpower the bench of Protestant Bishops,—to leave out of reckoning the great bulk of Protestant Peers? And, if they did, that a Protestant King would forget the rights of the majority of his subjects, and the tenure of his crown, and expose himself to that forfeiture of it which, for his now proposing to the Parliament to do justice to ALL, has been daringly held up to alarm him by some of the Journals of the day? And, if all this did take place, that the Protestant influence of the great mass of intelligence, culture, wealth, and energy of our nation, would not outweigh the whole? I should rather say, *that influence MUST PREVENT the whole, and renders every part impossible.*"—P. 6.

The Report of the Edinburgh Meeting, which the London papers gave but a meagre account of, is exceedingly interesting. It should do something towards putting right the very incorrect notions commonly entertained about the state of opinion in Scotland. The list of distinguished men present, with the addition of Sir Walter Scott and Dr. A. Thomson, who both wrote to express their cordial concurrence in the object of the meeting which they were unable to attend, comprises the intellectual pride of that intellectual city. The meeting was intensely crowded, and the expression of its feelings was most enthusiastic. We give the 4th Resolution with the commencement and close of Dr. Chalmers' eloquent address :

"That, though we entertain no doubt that the firmness and prudence of the distinguished Statesmen who have united to support this great measure, will speedily carry it into effect, without any considerable impediment, and that the partial clamours which have been excited against it will soon subside in general and permanent satisfaction, we think it right not only to offer our humble tribute of thanks for the good we believe it will effect, but earnestly to pray for its speedy and entire consummation, and to express our conviction, that its abandonment, if such a thing were possible after the hopes that have been raised and the pledges that have been given, would be the greatest of all national calamities, and would aggravate tenfold all the evils and dangers from which it promised to deliver us."

"Dr. CHALMERS rose to second the resolution which had just been read, and was received with enthusiastic acclamations. He waved his hand repeatedly to induce silence, which having been at length obtained, he spoke *verbatim* as follows:—I understand that the present meeting would not have been called, had it not been for certain anterior efforts made in this city, and the object of which was to obtain signatures for a petition against the Catholic Emancipation. We should have remained quiet; and this, perhaps, would have been as significant an expression as we could have given of our confidence in the measures proposed by his Majesty's Government. Had there been no public exhibition on their part, I understand that there would have been no public exhibition upon ours. And I advert to this simply for the purpose of remarking, how delusive the indication often is of the state of public sentiment, in as far as it is grounded either on the majority of petitions

or on the majority of signatures. The truth is, that they are the non-contents, the alarmists, who are in motion: and the contents scarcely ever think of moving, but in the capacity of counter-alarmists. Meanwhile, if arithmetical deduction were to be made of all the petitioners on both sides of the question, it would be found that the great body of the public, the great body of the population, were in a state of rest—(*Cheers*)—and they count with us, not with our opponents. (*Loud cheers.*) We have read of expressive silence; and this is what their silence expresses. (*Cheers.*) There may have been a local effervescence here and there; but mainly and throughout the land, there is a general attitude of quiescence, perhaps the strongest demonstration that could be given of the reliance which the people of Scotland have on the wisdom and the safety of the measures now in agitation.

“ I am sensible of one advantage which our opponents have against us, and that is a certain command over the religious feelings of the population: and yet I am not aware of any public topic on which the popular and prevailing cry ever ran so counter as it does at present to the whole drift and spirit of Christianity. What other instruments do we read of in the New Testament for the defence and propagation of the Faith, but the Word of God, and the Spirit of God? How does the Apostle explain the principle of its triumphs in that age when truth was so mighty to the pulling down of strong holds? It was because the weapons of his warfare were not carnal. He confined himself to the use of spiritual weapons, the only ones by which to assail the strong holds either of Popery or Paganism. (*Cheers.*) The kingdom of God, which is not of this world, refuses to be indebted for its advancement to any other. Reason, and Scripture, and prayer—these compose, or ought to compose, the whole armoury of Protestantism; and it is by these alone that the battles of the Faith can be successfully fought. (*Cheers.*) It is since the admission of intolerance, that unseemly associate, within our camp, that the cause of the Reformation has come down from its vantage ground; and from the moment it wrested this engine from the hands of its adversaries, and began to wield and brandish it itself, from that moment it has been at a dead stand. (*Applause.*) We want to be disencumbered of this weight, and to be restored thereby to our own free and proper energies. We want truth and force to be dissevered from each other—(*Cheers*)—the moral and spiritual to be no longer implicated with the grossly physical; for never shall we prosper, and never shall we prevail in Ireland, till our cause be delivered from the outrage and the contamination of so unholy an alliance. (*Cheers.*)

“ It is not because I hold Popery to be innocent that I want the removal of these disabilities; but because I hold, that if these were taken out of the way, she would be ten-fold more assailable. (*Cheers.*) It is not because I am indifferent to the good of Protestantism that I want to displace these artificial crutches from under her—(*Laughter*)—but because I want that, freed from every symptom of decrepitude and decay, she should stand forth in her own native strength, and make manifest to all men how firm a support she has on the goodness of her cause, and on the basis of her orderly and well-laid arguments. (*Loud cheers.*) It is because I count so much—and will any Protestant here present say that I count too much?—on her Bible, and her Evidences, and the blessing of God upon her churches, and the force of her resistless appeals to the conscience and the understandings of men; it is because of her strength and sufficiency in these that I would disclaim the aids of the statute-book, and own no dependence or obligation whatever on a system of intolerance. (*Cheers.*) These were enough for her in the days of her suffering, and should be more than enough for her in the days of her comparative safety. (*Loud cheers.*) It is not by our fears and our false alarms that we do honour to Protestantism. A far more befitting honour to the great cause is the homage of our confidence; for what Sheridan said of the liberty of the press, admits of most emphatic application to this religion of truth and liberty. ‘Give,’ says that great orator, ‘give to Ministers a corrupt House

of Commons; give them a pliant and a servile House of Lords; give them the keys of the Treasury and the patronage of the Crown; and give me the Liberty of the Press, and with this mighty engine I will overthrow the fabric of corruption, and establish upon its ruins the rights and privileges of the people.' In like manner, give the Catholics of Ireland their emancipation; give them a seat in the Parliament of their country; give them a free and equal participation in the politics of the realm; give them a place at the right ear of Majesty, and a voice in his counsels; and give me the circulation of the Bible, and with this mighty engine I will overthrow the tyranny of Antichrist, and establish the fair and original form of Christianity on its ruins.—(The delivery of this splendid passage, which was given with prodigious force, elicited a burst of applause so deafening and enthusiastic, that the effect was altogether sublime. The shouts and huzzas were thrice renewed, and it was with difficulty the speaker could proceed.)

"The politics of the question I have left to other and abler hands. I view it only in its religious bearings, and I give it as my honest conviction, and I believe the conviction of every true-hearted Protestant who knows wherein it is that the great strength of his cause lies, that we have every thing to hope from this proposed Emancipation, and that we have nothing to fear. (The conclusion of the Rev. Doctor's speech was greeted with renewed shouts and huzzas, the whole audience standing and waving their hats in the air. This lasted several minutes, and it was not without difficulty that the tumult of admiration was allayed.)"—Pp. 17—20.

And here we trust we take our final leave, except as a matter of history, of the discussion on the question of admitting Roman Catholics to the full possession of the rights of men and citizens in the British Empire.

MISCELLANEOUS CORRESPONDENCE.

Co-operation.

LETTER III.

To the Editor.

SIR,

I COME now to shew why Unitarianism, if consistent, ought to be more favourable to Co-operation than any other religious persuasion.

In this argument, it will not be necessary to advocate the truth of Unitarianism, but only to follow the assumption to its consequences, and to state as fairly as possible the contrasts of creeds.

I assume, then, the simplicity of the creed: unqualified respect for the rights of conscience: unlimited civil liberty: individual independence of mind: universal spread of knowledge.

Those who have lived much among the orthodox, to use a distinctive name, have perhaps observed that the practical object of their creed is dogma, not happiness. It is to make all mankind think alike or profess alike, not to make them all happy alike. As they have undertaken to do this upon a vast number of

points, extremely abstruse and difficult to be understood, and some of them professedly above comprehension, i. e. above human understanding; so, to effect their purpose, they assume the necessity of a class of men devoted to the study of these difficult and metaphysical questions, who, having attained a sufficient knowledge of what it is that is above comprehension, are to make it plain to others: this plainness being still of such a nature, that the hearer is not qualified to do without the teacher, or to pass a judgment upon his doctrine, or to reason upon it, or to think upon it, as a matter of truth or error.

The peculiar doctrines of Christianity, as they are called, are few in number, and yet so lengthy and onerous in their explanation and illustration, if such it may be called, that perhaps it may be said, the preacher always ends where he begins, and that revolving years only bring with them the same perpetual motion of propositions, so varied, dissected, and recomposed, that while you recognize every feature, you can never per-

ceive the harmony and unity of the countenance. Thus all the efforts of all the learned are, as to their practical bearing upon human happiness, resolvable into a mere strenua inertia. The truth of these remarks is apparent in the fact, that scarcely one of the great steps towards the sublime object of the universal consummation of human happiness, has originated with the orthodox, or has been heartily promoted by them. The creed is a fundamental obstacle, and an impassable stumbling-block. The orthodox appear to have no idea of the possibility of any great increase in the virtue and happiness of mankind, and only look forward to a millenium as a miraculous event, the fruits of which are to be enjoyed by departed saints after a resurrection. Ultimately, the Almighty not being able to untie the knot, will cut it, by delivering up the greater part of the world to misery.

The Unitarian, having rejected this complicated system, which is literally above comprehension, is driven into a creed so simple, that he is immediately compelled to search for new fields of exercise and development. It is no wonder that this task, imposed upon him for the first time, should be one of great difficulty. Invention and discovery are the most arduous of human efforts. It is true that the early adventurers, occupied with soundings and fixing beacons, could not examine and record the beauties and productions of the country, towards which the navigation was so dangerous. But having accomplished this, they have no ground to stand upon but that of Love. They have nothing to teach and nothing to require but love. They do not teach men to believe so much as to act. When they behold a fellow-creature, they do not inquire after his creed, but they say, "Behold, our brother: he is a man, and we will love him."

The Unitarian does not waste his time upon theology as a science. The simplicity of his creed forbids it. The Bible is enough for him, which as it is the only record of the Will of God, so is the reading of it the nearest approach he can make to personal converse with its author. This is the veil, from behind which the oracle is delivered, and his own heart affords the interpretation of that oracle.

When a man has once adopted the Unitarian creed, the sooner he can get rid of controversy the better. It bars his way to virtue, knowledge, and happiness. It obstructs his usefulness to his

fellow-creatures; his devotion to the great cause for which the Saviour lived and died; the cause of universal love, virtue, and happiness. To be a man is the highest privilege God has conferred: as yet we know not how high: it is to be partaker of the divine nature. To be a man is enough, no matter how poor or mean. If my brother be poor, I will help and cherish him: if in sorrow, I will comfort him: if ignorant, I will instruct him: if vicious, I will reclaim him: if an Atheist, I will pity him, mourn for him, pray for him, and commune with him. Thus will I drive Satan from his bosom, and wait till the gentle spirit takes possession of his heart, when I will encourage him, comfort him, and compel him to love me and live with me, and bless me, and through me to know and bless his Maker. This is Unitarianism; this is human nature.

But such a heart and mind is dissatisfied with the world as it is: the pride, arrogance, and ignorance of man: the idle and voluptuous lives of some: the poverty and misery of others: the wide inequality of condition: and above all, the inexplicable problem that "one soweth and another reapeth." Having now no long line of dogmas to expound, his thoughts are intently fixed upon human improvement and happiness. To this his studies are consecrated, his private musings, his public duties. Can man be happy? Can he be virtuous? That is the question. Creature of circumstances, can circumstances be so moulded and framed, that they shall produce character and therefore happiness? Let us inquire: let all men freely inquire and bring together their stores, that we may attempt the solution of the most interesting of all problems. Here again we perceive the superiority of a simple creed. Many who join in the search and pursuit, restrict their companions to their own roads and domain. "Find it with us, or find it not." It must be sought through the medium of dogmas, which have been so long examined and sifted as to prove their utter barrenness and emptiness. The simple creed says, "Search with me, but search also in your own direction. Whoever finds, shall win the prize."

Such is the present state of the world upon this momentous subject. Knowledge has at length spread and descended to the workman. He surveys his form and strength: he moves his limbs preparatory to putting forth his strength. He sees himself a giant, hitherto unconscious of his strength. He has as yet,

only used that strength for others. "Can I feed others," he says, "and not myself? Can I build for others, and not for myself? Enough. The time is come. One shall not sow and another reap: one shall not build and another inhabit: but they that sow shall reap, and they that build shall inhabit."

The Unitarian has no dread of knowledge as the Orthodox has. He has no ambition to confine, to limit, or to direct it. He knows that knowledge cometh from the Most High, who will inspire it, direct it, and regulate it, but will never limit it. He wishes not to dictate to future generations, but hopes that they will be too wise for him to instruct. His faith is, that in the universal spread of knowledge rests the regeneration and happiness of human nature. While he administers the cup of cold water with the one hand, he pours instruction over the mind with the other, and he hopes that neither the one nor the other will lose their reward.

Finally, he acknowledges a conscience. He is well aware that the great moral truths which it is yet necessary for mankind to know and to feel, are only to be discovered, developed, and expanded, by the most tender encouragement of conscience. Instead of scrutinizing into the recesses of that holy place, that he may establish the torture in it, he regards it with religious veneration as the abode of God. Tell him in his inquiries and his edicts that he is approaching the precincts of the sacred tabernacle, and he instantly retires. He thinks no crime so great towards his brother as to break in upon his sacred hours, his private thoughts, his holy communion with his Maker. "I may indeed rap at the door, but I must not enter unless invited; and if invited, I must for ever bear inviolably in my bosom the secrets which have been revealed to me in the presence of God." Is there any sect which has this reverence for conscience, but that of the simple creed? Let the written code of every nation answer it, and every volume of orthodox sermons.

The Unitarian, then, will hail practical Co-operation as the consummation of old institutions and the commencement of new ones—as the death of the old man and the birth of the new man. "Lest I be rich and forget thee, or lest I be poor and steal," will ever be the cry and the curse of the excessive distinction of ranks: but as Co-operators can neither be rich nor poor individually, they can neither be ungrateful to God nor criminal to man.

A wide and sublime field of work is now open to those who believe that "to do good is to be a Christian." Let, then, Unitarian societies throw aside their formalities, their controversies, their offensive armour. Let them beat their swords into plough-shares and pruning-hooks. Let them leave their enemies to die a natural death. Let them serve the Lord Jehovah in serving one another. Should they adopt Co-operation, they will draw all men to them; for they will be independent, virtuous, religious, and happy. But if not, perhaps it may please God, who worketh all things after the counsel of his own will, not to give to any sect, as such, the honour of consummating his glory; but to collect out of all nations, people, and tongues, a chosen race, a peculiar people; and to bring about by his own independent providence, that it may more clearly appear to be his work, a state of society on this our earth which shall leave nothing to wish for, on the part of the sincere lover of mankind, but that he might live for ever, to see it run its glorious course.

ADELPHOS.

On the Poem of John's Gospel.

To the Editor.

SIR,

Exeter.

I BELIEVE the question at present agitated in your pages respecting the poem of John's Gospel to be one of the very first moment, whether we consider the influence which a right decision of it may have on the spiritual welfare of the individual Christian, or on the progress of Christian truth in the world at large. It is, I think, the essence of the new dispensation that it is a revelation of God in the person of his Son: hence the importance which the Scripture attaches to a just knowledge of the Son, inasmuch as it is only in a knowledge of the Son that we can have a true and saving knowledge of the Father, and receive the peculiar blessings of the New Covenant. It is this feeling which emboldens me to transmit to you a few remarks on your Reviewer's late exposition of his views on this subject (p. 120). With every feeling of respect for the candour, intelligence, and good feeling evinced by that gentleman throughout his papers on this subject, I must still take the liberty of declaring my opinion, that he has by no means done justice to his exalted theme. It seems but an inauspicious omen at the outset of his undertaking that he indulges the idea of giving a somewhat new and peculiar explanation of this celebrated

passage. But surely, Sir, it is now too late in the day for such an attempt. Riveted as the attention of the religious and learned world has been for ages on these few verses, at once so simple in language and in ideas, it cannot reasonably be expected that any materially new conception of their sense will ever be suggested, and it therefore only remains to us, out of those interpretations which have long been candidates for public approbation, to select that which our judgment deems the best.—The Reviewer appears to approve to a certain extent the ancient Photinian interpretation, espoused among modern Unitarians by Lardner and Priestley; that, namely, which considers *the Word* as an *impersonal* divine principle, existing from the beginning, and at length embodied or manifested in the person of Jesus Christ. His introductory remarks on this subject, and those which he makes on the opening verses of John's general Epistle, appear to me very just as well as perspicuous. They certainly led me to expect a more noble and elevated conception of "*the Word*" than that which, with disappointment, I found they were designed to introduce. When at length he brings us to the touchstone of his interpretation, his explication of the term *Logos*, what is it? *The Word* or *scheme of religious truth*. Your correspondent does not enlarge on this expression, but it may be presumed to be about equivalent to *the doctrine of the gospel*. According to this interpretation, therefore, the sense of the passage will be, that the doctrines of our religion were, as it were, laid up with God from the beginning, and were in due time communicated to Jesus Christ, by him to be made known to the world. Now, Sir, I ask, can any reader resist the feeling that this is a poor, frigid, and almost insignificant interpretation of one of the most grand and mysterious passages in all the Scriptures? The meaning thus assigned to the words is, no doubt, perfectly true; but it is equally certain that the truth thus conveyed is very plain and, as we say, common-place, and by no means corresponding in importance with the imposing dignity of the words with which it is delivered. But this insignificance is not the only objection to which this interpretation is liable: one of a more direct and untractable character is close at hand. Your correspondent, indeed, with a facility which I own appeared to me somewhat surprising, assumes that he may take the word *Θεός*, God, in the phrase, "*the Word was God*," as an adjective; rendering it, "*and the Word was divine*."

This assertion, like the former, is unquestionably *true*, which is also all that can be said for it: but unfortunately *Θεός* is not *θεῖος*, nor are substantives adjectives. Crellius felt this point a much greater difficulty, and took the pains to write a very thick and a very useless volume to shew that *θεῖος* was the right reading. But he could not make ten converts to this his whimsy, and has only afforded an illustration of the sagacious remark of Griesbach, "*Conjecturae in hac re plerumque solis auctoribus suis placuere*." I cannot but regard it as a further illustration of the self-pleasing powers of conjectural criticism, when the Reviewer says of the 14th verse, that he is hardly sensible of any harshness in his interpretation there. To me, at least, the expression of a scheme of religious truth or doctrine "*becoming flesh*" is something very uncouth indeed.

But why, Sir, in order to defend Unitarianism, should we descend to this low and disadvantageous position? Why not keep on the high ground which was selected for us by the great names which I have mentioned? "*By the Word*," says Lardner, (Letter on the *Logos*,) "*John does not mean a being separate from God and inferior to him, but God himself, or the wisdom and power of God, which is the same as God*." Perhaps the simplest and least objectionable way of treating this subject is to determine neither to know nor think any thing further about the Word, as spoken of in this passage, than exactly so much as the writer himself declares. What, then, does this amount to? What is his own account of the *Logos* or Word? It is brief and simple. *It was in the beginning*, which must at least imply antecedently to the gospel dispensation: *it was with God*, hidden or involved in the Divine nature: *in fact it was God*, it was a form, principle, or agency, of the Divine nature—a manifestation of the Divine Being; it was nothing else than God himself, in a certain mode of operation or emanation. *By it all things were*: it was the immediate agent by which all things were produced: that this should be asserted concerning the word of God is by no means wonderful. *In it was life*: it was the very principle of all life to the whole creation. This agrees with the Epistle, where it is called "*the word of life*;" yet I think that in the Epistle the writer has his attention more exclusively directed to the Christian economy than in this passage of the Gospel. At length, in verse 14, we read, *the Word became flesh and dwelt among us*: this divine principle, yea God himself, entered into a

particular union with human nature, and in this form dwelt and conversed among us; as Jesus says, *He that hath seen me hath seen the Father.*

That there is something sublime, mysterious, and even in a measure incomprehensible, in this doctrine of the union of God with man in the person of Jesus, is so far from being an objection to it, that it enhances both its probability and its interest: its probability, because it accords with the style of the writer; its interest, from its agreement with the known principles of the human mind. An interpretation of John which divests him of all mysticism has, from that very circumstance, a presumption against it; and one which strips the highest doctrines of holy writ of all obscurity and sublimity, so far deprives religion of its interest and its power.

Your correspondent will, I trust, excuse the freedom of my remarks, believing that it arises from no feeling of disrespect, but from a sense of the importance of the subject.

T. F. B.

Experiment in Monmouthshire for bettering the Condition of the Poor.

To the Editor.

SIR, *Woodfield, March, 1829.*

It must not be taken for granted that the whole of the village population stated in my last letter consists of the families of those who have acquired property for themselves in the way and with the encouragement before mentioned. Such a conclusion would not be warranted by facts. True it is that the experiment was entered into with no other view or expectation than that of trying whether, if the labouring poor were relieved from the extreme pressure of that poverty which of late years has reduced them to a situation little better than that of mere beasts of burden, their circumstances might not in some important respects be materially improved;—whether they themselves, or the institutions of society, were the causes of, and consequently answerable for, the deplorable state of destitution and degradation into which they had fallen;—or, whether these, together with the lamentable increase of crime resulting therefrom, were natural, necessary, and therefore unavoidable evils. Those, therefore, who were expected to afford subject-matter of practical proof under this experiment, were invited to become settlers; but when the plan began to be more generally understood, and greater numbers offered than were at first contem-

plated, their local and indispensable wants also increased; and as these could only be provided for by persons of greater pecuniary ability than themselves, shops for local supply became necessary, and leases were granted to such as were willing to erect them. In the progressive increase of the population and its improving condition, under circumstances by no means unfavourable to such a speculation, several of the first settlers borrowed money to assist them in building a second house adjoining their first; some few persons took land for the purpose of settling a newly-married son or daughter thereon; and others, again, did the same with the intention of building houses to let as a profitable investment. Without this extension of the limited views beforehand entertained, experience shewed that the experiment itself would have been exceedingly narrowed; and, as will appear in the sequel, though neither of the villages consists exclusively of habitations reared by those who occupy them, this necessary extension of the plan, in the course of its natural and successful progress, has not only benefited all parties, including inhabitant owners, but been the means of furnishing additional proof of the soundness of the general principles on which the whole was founded. To the tenure, originally a freehold lease of three lives, the privilege of adding a fourth life was gratuitously offered at a time when the attention of the labouring poor was attempted to be diverted to another channel, and their understandings beguiled by offers of non-freehold leases for sixty years of land, itself lifehold, on something smaller ground rents; and subsequently, to render all clear to the humblest capacity, the leases in Blackwood have been uniformly granted for three lives, and for such a term of years on the decease of the last of the three lives as will render it equivalent to a grant for ninety-nine years; and the earlier lessees have the option of having their leases conformed thereto, that all may be upon the same footing. The leases granted in the two more recently founded villages have all been for lives, renewable for ever on payment of five shillings on each decease. The site of the three villages combines as great a portion of the necessary and useful, as well as of the picturesque and beautiful, as is ordinarily to be met with. Each village has a railway or tram-road through its centre, communicating between certain of the great iron-works and collieries of the neighbourhood and the shipping-places at Newport and Pellygwenilly.

These roads supply coals abundantly on very easy terms, and every article intended either for conversion or comfort, however bulky or weighty, is brought along them and delivered at reasonable rates of charge. By the side of the railway in Blackwood village is also an ordinary carriage road, along which a stage-coach passes regularly twice a-day, and another road is forming over an iron bridge recently erected across the river which runs at the bottom of the original village, which not only opens a new and shorter road into the neighbouring most populous hamlet of the adjoining parish, but connects the two banks of the river so as to facilitate the extension of the village in that direction. Of the 260 houses in Blackwood, I cannot exactly state what are inhabited by their owners, but certainly a considerable portion; whilst of tradesmen not immediately connected with the neighbouring works there are masons, carpenters, tilers, market-gardeners, blacksmiths, butchers, bakers, and sawyers, besides shops of general sale. In Ynisdee and Trelyn the more recently formed villages, containing each of them from thirty to fifty houses, I am not aware that more than two persons have as yet built houses to let upon speculation; but several of the industrious cottagers, having established themselves in one house, are now about to build a second adjoining. Of the very material improvement which the outward condition of the villagers has undergone, from what has been already said, no doubt can be entertained, and that the consequences of this improvement, previously calculated on as likely to affect their characters and usefulness as members of society, were not overrated, the following facts will abundantly prove. Their spare time, when they have any, is not now devoted to the public-house, but mostly to the cultivation of their gardens, many of which exhibit a highly respectable appearance. In the year 1827, when there

was a total suspension of the works in the neighbourhood for seven weeks, in consequence of a difference between the coalmasters and their workmen on account of wages, many of the colliers in the country sought for work in the iron-works, leaving their families chargeable to the parishes; others, and in great numbers, scoured the country for twenty miles round, in parties of from five to ten each, levying contributions for their support in victuals and money; but the village proprietors, without, as I could learn, a single exception, turned into their gardens: that was their resource, and from the experience then acquired, they first fully learned the value of a cottage garden; so that, in the course of the following winter, upwards of three acres of additional garden ground was taken and has been since brought into cultivation. On this trying occasion special constables were required to repress the outrages which were committed, and the villagers offered themselves in turn to perform this duty. As the only resident magistrate in the district, it fell to my lot to adopt measures for the protection of persons and property on this occasion, and from my own personal knowledge I can declare, that none of the very considerable number of constables then sworn in to assist me in this great object, discharged the duties of their office more zealously, patiently and effectually, though they were employed chiefly in the night time, and against many of the rioters, who were their fellow-workmen; so well had they learned, *from having property of their own*, to respect and protect that of others. But I must defer the remaining particulars which I have to impart, with a clearer exposition of the principle of the experiment which has been attended with such considerable success, for a future number of your interesting Magazine.

JOHN H. MOGGRIDGE.

OBITUARY.

CHARLES BARING, Esq.

1829. At *Exmouth*, on Tuesday, Jan. 12, CHARLES BARING, Esq., in the 87th year of his age. Mr. Baring was of a family in Devonshire of great eminence in the mercantile world. He was the youngest of three brothers; John Baring, Esq., who represented the city of Exeter in three successive parliaments, and Sir Francis Baring, Bart., also many years a member of the House of Commons, and

founder of one of the first commercial houses in Europe. Mr. Baring had also a sister married to Lord Ashburton, (the celebrated Mr. Dunning,) by whom she had one son, the late Lord Ashburton, at whose death the title became extinct.

The subject of this brief memorial, Mr. Charles Baring, was a man of great worth and probity in private life, highly esteemed for his mild and amiable manners, his amenity of disposition and kind-

ness of heart. In the former period of his life, he was many years honourably engaged in active pursuits as a merchant and banker; but, on the decline of trade and manufactures in the west of England, he withdrew from the arduous and anxious concerns, the painful fluctuations, and contingencies of commercial life, and took up his abode entirely at his neighbouring residence in the country; where, in the bosom of an amiable and excellent family, he enjoyed that comfort and tranquillity which were congenial with the habits of his well-regulated mind; and where he passed his time in literary retirement, in the cultivation and pursuit of intellectual knowledge, in the virtuous discipline of the heart, and in the discreet and judicious exercise of an unostentatious benevolence. His native composure and serenity of temper were prominent and distinguishing features of his character. The influence of these qualities seldom, it might almost be said never, forsook him; while to these he added a high sense of honour, and of moral and religious principle. He was, on some occasions, placed in circumstances which called forth all the energies of his mind. Few men, perhaps, enjoyed more happiness in the conjugal and parental relations of domestic life than fell to his lot; yet, from this very cause, probably, his severest trials arose. His highly-respected and excellent wife, after a long-protracted state of delicate health, was removed to a better world, many years before him; and at different periods he subsequently experienced the loss of two very amiable daughters. These heavy trials of domestic feeling he sustained with patient equanimity and exemplary submission. He felt them as a man, and bore them as a Christian. Indeed, he had long known the full force of Christian principles, and steered his course under the direction of this best and surest guide in the voyage of human life.

At a period long prior to the painful privations which have been alluded to, he had sought a retreat from the occupations of business in objects which promised the most tranquil, useful, and rational resource. He was fortunate in having acquired the habit of reading, and in books he found the important information and genuine recreation he wished to obtain. His attention was particularly directed to the study of the Scriptures; and in the result of his inquiries into the evidences of revelation and the doctrines of Christianity, he felt the force of the objections that have been fre-

quently urged against some of the theological opinions which prevailed in the Christian after much thought and he finally resolved to withdraw from communion of the nations which he had been educated to connect himself with the Unitarian congregation in his neighbourhood. The late Rev. John Jervis was at whose chapel, in the vicarage, Mr. Baring and his family were constant and regular attendants due to Mrs. Baring to state measure, and in the views of her husband on this important subject she also fully concurred.

This participation in the public worship and social religion was accompanied by the continued course of personal kindness and source of gratification and comfort to Mr. Jervis in the execution of his pastoral duties. Nor was it of so respectable an example as to regard to social order, discipline, and religious observance upon others, more particularly in the class of persons whose habits were cast in the lowly vale of poverty and obscurity.

The friendship of Mr. Jervis was steady, uniform, and consistently manifested by unequivocal proof of esteem and unreserved confidence. It is but justice to add, that testimonies of regard were most highly appreciated by Mr. Jervis, who was sensible of their value, while an impression on his mind that could obliterate or impair; he truly said that they greatly to augment his comfort, and to alleviate the depression of frequent illness. Nor did the reciprocal interchange of generous and friendly conversation cease till the hand of death dissolved earthly ties—and the social ties of the world were extinguished in the grave.

Mr. Jervis was a man of great intellectual powers, a sound judgment, well-informed and cultivated mind, inflexible integrity and firm principle; of considerable literary attainments; and an ardent civil and religious liberty. He was particularly distinguished by candour and genuine simplicity of manners, his true candour and modesty. The following extract from the letters of Mr. Baring to Mr. Jervis, on occasion of Mr. J.

ness and death, will best shew the high regard entertained for him by that excellent man, whose just discrimination renders his testimony valuable, and who, from long acquaintance, was fully enabled to form a correct judgment. The sentiments they express are equally just and applicable in his own case.

"Accept my thanks for the communication you have been pleased to make me on behalf of our most excellent friend. Whether it shall please God to take him to himself, or, beyond your expectation, to restore him for a short time longer to his valuable duties upon earth, must be soon decided; and in either case his lot must be what every good man will earnestly desire. It seems impossible to think of his situation without bringing home to ourselves the expression in Scripture, 'Let me die the death of the righteous!' You will much oblige me to acquaint me when any alteration takes place in my most excellent friend's situation, and, if living, to assure him of my most sincere and affectionate regards."

In a subsequent letter he writes thus:

"You have, without doubt, experienced a loss which will naturally be felt with lively emotions of grief and regret; your brother was a truly good man, and when good men die, that they have finished their course upon earth, should be considered as an event which rather asks for gratulation than for grief. Some one has said, 'Why should we grieve when another spirit is added to the immortals?' Who can contemplate with indifference this solemn crisis of mortality? But the man who cultivates just and rational views of Christianity may regard it, not as an enemy, but as a friend; not with gloom and consternation, but with an equal and even a cheerful mind."—"This mode of considering our last great enemy has long been adopted by me; and I have no doubt the same has been the case with you: I must add, that it has been to me a subject of the highest satisfaction, that my friendship with your deceased brother, which had existed so many years, continued undiminished to the last moment of his life."

After the lamented death of Mrs. Baring, and the domestic changes which naturally resulted from that melancholy event, he not only employed his time in reading, but occasionally exercised his pen upon subjects which he deemed of sufficient importance to engage his serious attention. It has been already

stated, that the bent of his mind led him to the careful perusal of the Scriptures. The sacred oracles afforded him matter of meditation, of important reflection, of deep and increasing interest in the progress of advancing life. These disclosed to him the inestimable treasures of divine knowledge; they opened to his contemplative mind the rich and copious springs of hope and consolation, in the prospect and anticipation of future and immortal happiness; hopes which this world never gave, and consolations which it could not take away.

This venerable man, feeling the internal symptoms of increasing debility and weakness, had for several months confined himself to the stillness of his own apartments, waiting the gentle summons which was to announce the close of his appointed time; thus affording an instructive example of that good hope and that resigned spirit which mark the death of the righteous; and pointing to his departure in that solemn and interesting appeal—"See in what peace a Christian can die!"

T. J.

Brompton Grove, Feb. 24, 1829.

Mr. Baring's Publications.

In the year 1798 he published a pamphlet, containing many just and important observations applicable to the position of this country, in relation to the other countries of Europe, at that highly interesting and very critical period. This publication was entitled, "Peace in our power, upon Terms not unreasonable." 8vo. Pp. 39. Cadell and Davies.

In 1807 he published "An Examination of the Passages contained in the Gospels and other Books of the New Testament, respecting the Person of Jesus; with Observations arising from them. By J. Smith, Gentleman." 8vo. Johnson.

This useful work came to a second edition in 1811, "corrected and enlarged."

In 1810 he published "Letters on the Prophecies, selected from eminent Writers. By J. Smith, Gentleman." Johnson.

In 1823, "Thoughts on Final Universal Restoration. By C. Baring, Esq." Baldwin and Co.

In 1815, "Simon Peter not a Calvinist. A Sermon." Longman and Co., London; and Besley, Exeter.

In 1822, "A Selection of Prayers and Hymns for the Use of Families and Individuals. By Charles Baring, Esq."

INTELLIGENCE.

Catholic Question.

Parliamentary Proceedings.

IN our notes of the Proceedings in Parliament on this subject, last month, the presentation of the Petition of the Dissenting Ministers of London and its neighbourhood to the House of Commons, was, by mistake, omitted. We insert it now, and continue our journal from the 20th of February, at which day our limits then compelled us to break off.

On Wednesday evening, Feb. 12th, Lord JOHN RUSSELL presented the petition to the House of Commons, when, having described the character of the body from which it came, he stated, there were to this petition the names of sixty-nine of the most eminent Dissenting Ministers in London and its vicinity. The petitioners were not, indeed, rich in revenues from the profession of their religion, but they were accustomed to the deep and earnest study of that religion, and they objected to the Church of England because it approximated to the Church of Rome. No man, therefore, could be farther than the petitioners were from inclining to the Roman Catholic faith; but considering that every man had a right to the free exercise of his conscience in matters of religion, they thought it incumbent upon them to express their conscientious opinion that religious tenets should be no bar to civil employment.

To the Honourable the Commons of the United Kingdom of Great Britain and Ireland in Parliament assembled.

The Petition of the undersigned, the Protestant Dissenting Ministers of the Three Denominations residing in and about the Cities of London and Westminster,

Humbly sheweth,

That the Petitioners are thankful to the providence of the Supreme Ruler, by whom kings reign and princes decree justice, for the signal benefit conferred upon the Protestant Dissenters of Great Britain by the late repeal of so much of the Corporation and Test Acts as imposed the Sacramental Test.

That deeply impressed with a sense of the importance of this measure to the

interests of true religion, and the peace and prosperity of the kingdom, your Petitioners cannot refrain from expressing to your Honourable House their earnest desire of the repeal of all the remaining Statutes that attach civil disabilities to religious opinions.

That at the present crisis, your Petitioners feel it to be their duty to declare their loyal confidence in the conciliatory spirit of your Honourable House, and of His Majesty's Government.

And that your Petitioners entreat your Honourable House to take into your early consideration such measures as may unite all the subjects of the realm in the enjoyment of equal religious liberty.

And your Petitioners shall ever pray, &c.

F. A. Cox, LL. D., Chairman;
THOMAS REES, LL. D., Secretary.

Robert Aspland.
John Scott Porter.
Benjamin Mardon, M. A.
Archibald Barclay, L. L. D.
William Orme.
William Broadfoot.
Dav. Davidson.
Robert Winter, D. D.
W. J. Fox.
Jno. Morrison.
J. Fletcher, A. M.
William Walford.
Thomas Cooper.
Jas. Robertson, A. M.
George Evans.
John Coates.
Thomas Jervis.
T. Belsham.
John S. Geary.
Eben. Miller, A. M.
Thomas Russell, A. M.
Jos. Turbull, A. B.
Thomas James.
Robert Vaughan.
George Clayton.
Thomas Wood.
Charles Hyatt.
Daniel Bishop.
John Yockney.
George Moase.
Caleb Morris.
W. Wilson.
Jos. Barrett.
Robert Halby.
John Pye Smith, D. D.

John Emblem.
A. Stewart.
Henry Townley.
John Richards.
Jno. Humphreys, L. L. D.
J. E. Richards.
Wm. Williams.
Ingram Cobbin, A. M.
Wm. Stern Palmer.
Thomas Griffin.
Jos. P. Dobson.
Stephen Mummary.
Thomas Hunt.
W. H. Murch.
Jos. Hughes, A. M.
Wm. Newman, D. D.
Joseph Denton.
Edwin Chapman.
John Marsom.
Henry Pawlin.
James Deau.
Wm. Deering.
Jno. Knight.
Jno. Campbell.
John Blackburn.
James Elvey.
Griffith Roberts.
James Vautin.
George Smallfield.
Samuel Tomkins, M. A.
Thomas Blundell.
Thomas Harper.

did, upon this question, both in that House and out of it.

The Duke of SUSSEX said, that the Duke of Clarence had applied the terms of reprehension to the Opposition in general—not to any one opponent in particular. If the Duke of Cumberland applied the words of condemnation to his own conduct, that was his own taste. When, however, a Message came from the Crown, recommending to Parliament the consideration of the question of Catholic disabilities in a constitutional way, and in such a manner as may be found consonant with the safety and security of the Protestant Church and the rights and liberties of the people, it certainly was not extraordinary that his brother should express his surprise at the course pursued in opposition to his Majesty's declared wishes and intentions, and that he should characterize that conduct as base and infamous.

The Duke of CLARENCE denied that he either did or could apply the expression which had been alluded to in reference to his illustrious relative; but the fact was, his illustrious relative had spent so much of his life abroad, that he had quite forgotten what was due to the freedom of debate in this country. (*Hear, hear.*)

Tuesday, Feb. 24th.

Dangerous Associations' Bill.

On the motion of the Duke of WELINGTON, the order of the day was read for the third reading of the bill.

The Marquis of ANGLESEY, after disclaiming any wish to throw impediments in the way of his Majesty's Ministers, spoke as follows:—My Lords, this bill is an ungracious act; it appears to be nothing less than a gratuitous insult. My Lords, it is useless and nugatory: it is a work of pure supererogation: it is an enactment against a thing which has no existence. The Catholic Association is defunct. It dissolved itself upon the prospect of brighter days. What, my Lords, gave birth to the Catholic Association? Harsh, unjust, oppressive, and offensive laws. Remove a cause, and the effect necessarily ceases: repeal the grievous penal enactments, and the Association is annihilated: it cannot revive; it would have no soil on which to vegetate. As far, then, as the Association is concerned, the law will be utterly useless. Let us now consider it as it will affect other societies. What generated the Brunswick Clubs? There is not a noble Brunswicker present who will not at once say, the Catholic Association. They

HOUSE OF LORDS.

Monday, February 23d.

The Duke of CLARENCE declared his sentiments on the Catholic Question. These are, and have ever been, favourable to the claimants; but his Royal Highness having always been impressed with the futility of attempting to settle the question without the aid of Government, abstained from expressing his opinions, being firmly determined not to embarrass the Government by a factious opposition.

This unequivocal declaration by the Heir Presumptive—as firmly delivered as it was strongly expressed—made an evident impression on the Peers, and gave great umbrage to the Duke of Cumberland.

The Duke of CUMBERLAND expressed the astonishment he felt when he heard factious motives imputed to those who were hostile to the Catholics; and his still greater astonishment at the unfair attack made upon him personally, and upon others, by the application of the term "infamous" to their opposition. His conduct had been, he thought, always fair and open, and honourable and can-

professed to form themselves in opposition to the Catholic Association, and for the purpose of supporting the Government. My Lords, I give full credit to the Brunswickers for the loyalty of their intentions; but I, for one, having been at the head of the Irish government when they were formed, beg leave to say, that I could not give them my thanks for their efforts; for I felt that I had ample power, and had no occasion whatever for their assistance. On the contrary, I only felt that I had an additional nuisance to controul. But, my Lords, as these Clubs grew out of the Association, so they will perish at its dissolution. Therefore this bill is useless.

After some further discussion, the Bill was read a third time, and passed.

HOUSE OF COMMONS.

Tuesday, March 3d.

Mr. BROWNLOW presented (what was known throughout Ireland as) the Irish Protestant petition, which was subscribed by 2 Dukes, 17 Marquisses, 20 Earls, 11 Viscounts, 2 Counts, 22 Barons, 35 Baronets, 52 Members of the House of Commons, and upwards of 2000 persons of other rank.—After a few remarks from Mr. HUSKISSON, Mr. BROUGHAM, Mr. MOORE, and Mr. TRANT, the petition was ordered to be printed.

Thursday, March 5th.

Mr. PEEL (having been returned to the House of Commons as member for Westbury, a small borough in Wiltshire), after the Call of the House, said, he rose, as a Minister of the King, and by the just authority which belonged to that situation, to vindicate the advice which had been given to his Majesty by an united Cabinet (*hear, hear*), to insert in his most gracious speech that recommendation with respect to the condition of Ireland, and the civil disabilities affecting his Majesty's Roman Catholic subjects, which had just been read; and to submit to the consideration of the House those measures by which his Majesty's Government proposed to carry that recommendation into effect. He rose in the spirit of peace, to propose the adjustment of the Catholic Question, (*hear, hear*.) of that question, which had occupied the attention of Parliament, and which had distracted the Councils of the King, for now nearly thirty years. He rose to discuss the question in the spirit recommended in one of those beautiful prayers by which, on the present, as on every other occasion, the proceedings of this House are auspicated, and in which

we were enjoined to lay aside all private interests, prejudices, and private affections:—"May God grant that, in the simple and appropriate language of that prayer, the result of our councils on this day may lead to the maintenance of the true religion and of justice; to the safety, honour, and happiness of the kingdom; to the public welfare, peace, and tranquillity of the realm, and to the uniting and knitting together all classes of persons and all estates in true Christian charity." After an able speech which occupied upwards of four hours, he moved for a Committee of the whole House, "with a view to consider the laws imposing civil disabilities on his Majesty's Roman Catholic subjects;" and the motion was, after two nights' debate, triumphantly carried, by a majority of 188 members—348 to 160.

The fundamental principle of the measure developed in Mr. Peel's speech is, "the abolition of civil disabilities, and the equalization of political rights," in England, Ireland, and Scotland. In particular, Roman Catholics are to be admitted into both Houses of Parliament without restriction of numbers or modification of privilege. They may hold all offices in the State, except those of Lord Chancellor and Lord Lieutenant of Ireland. The existing penal laws affecting Roman Catholics are to be repealed. Roman Catholics are to be put with respect to property on a footing with Dissenters. The declaration against Transubstantiation is to be abolished. The oath of Supremacy is to be retained for Protestants; but for Roman Catholics the following oath is to be substituted:

"I, A. B., do declare that I profess the Roman Catholic religion. I, A. B., do solemnly promise and swear, that I will be faithful and bear true allegiance to his Majesty King George the Fourth, and will defend him to the utmost of my power against all conspiracies and attempts whatever which shall be made against his person, crown, or dignity, and I will do my utmost endeavour to disclose and make known to his Majesty, his heirs and successors, all treasons and traitorous conspiracies which may be formed against him or them. And I do faithfully promise to maintain, support, and defend, to the utmost of my power, the succession to the crown, hereby utterly renouncing and abjuring any obedience or allegiance unto any other person claiming or pretending a right to the crown of these realms. And I do further declare, that it is not an article of my faith, and that I do renounce, reject, and

abjure the opinion, that princes excommunicated or deprived by the Pope, or any authority of the See of Rome, may be deposed or murdered by their subjects, or by any person whatsoever. And I do declare, that I do not believe that the Pope of Rome or any other foreign prince, prelate, person, state, or potentate, hath, or ought to have, any temporal or civil jurisdiction, power, superiority, or pre-eminence, directly or indirectly, within this realm. I do swear, that I will defend to the utmost of my power the settlement of the property within this realm as established by the laws: and I do hereby disclaim, disavow, and solemnly abjure any intention to subvert the present Church Establishment, as settled by the law within this realm: and I do solemnly swear that I will never exercise any privilege to which I am or may become entitled, to disturb or weaken the Protestant religion or Protestant government in this kingdom: and I do solemnly, in the presence of God, profess, testify, and declare, that I do make this declaration, and every part thereof, in the plain and ordinary sense of this oath, without any evasion, equivocation, or mental reservation whatsoever."

With regard to ecclesiastical securities, the Roman Catholics to be put on the footing of all other Dissenters. No veto; no pensioning of the Catholic priests; no interference with the intercourse in spiritual matters between the Roman Catholic Church and the See of Rome. The Catholics not to hold places belonging to the Established Church, the Ecclesiastical Courts, or Ecclesiastical Foundations; nor any office in the Universities, the Colleges of Eton, Winchester, and Westminster; nor any school of ecclesiastical foundation. The laws relative to Roman Catholic rights to presentations to be retained. In cases where any Roman Catholic shall hold an office with which Church patronage is connected, the Crown to have the power of transferring the patronage. No Roman Catholic to advise the Crown in the appointment of offices connected with the Established Church. The episcopal titles now in use in the Church of England and Ireland not to be assumed by the members of the Roman Catholic Church. When Roman Catholics are admitted to corporate and other offices, the insignia of such offices in no case to be taken to any other place of worship than a place of worship of the Established Church. No robes of office to be worn in any other than the Established Church. The communities bound by religious or monastic vows not to be

extended, and provision to be made against the future entrance into this country of members of the order of Jesuits: those already here to be registered.

Such is the substance of the Emancipation Bill. A second Bill limits and regulates the elective franchise in Ireland with a view to diminish fictitious votes, and raise a more independent yeomanry. The freehold qualification to be raised from forty shillings to ten pounds: freeholds to be registered, and the registry to be taken before the Assistant Barrister of the Irish counties, with the power of an appeal in certain cases to a higher tribunal.

Mr. Peel founded his case for the Government on this intelligible proposition—that the time had come when it was more dangerous to leave the Catholic question unsettled, than to settle it by granting the claims.

For himself, he acted on his honest conviction, and gave his conscientious and best advice according to his oath of office. This conviction had been growing upon him for several years; and he had proved his sincerity by offering to retire in 1825, an intention which he relinquished only out of personal regard to Lord Liverpool. It was not for him to maintain the struggle with inadequate materials and insufficient instruments. He was unsupported in the House even by the speeches of those who were now so clamorous; and in the country the state of opinion was shewn, through its legitimate organ the representation, to be favourable to the cause which he had so unavailingly opposed. To prove this, he analyzed the Parliamentary divisions, and the votes of members for fifteen of the most populous counties and twenty of the largest towns in England. In Ireland the case was even stronger. How would all the evils of our situation—with a divided Cabinet, a divided Legislature, and a divided Country—be aggravated in the event of a war!

The statement of Mr. Peel was received with the warmest cheering perhaps ever heard in the House of Commons. It was fiercely assailed by a few leaders of the minority; but their speeches present hardly any materials either for analysis or extract.

Mr. BANKES took the lead. Mr. O'NEILL followed, and with great perseverance quoted Mr. Peel's own speeches against him. Sir ROBERT INGLES appealed to the Constitution of 1688.

Sir GEORGE MURRAY spoke with much animation in reply to Sir Robert.

It was objected that the "securities"

were worth nothing. Mr. CHAS. GRANT shewed that the best securities were to be found in the healing nature of the measure; in the spirit of the English people, clergy, and nobles; and in the interests of the Irish.

Mr. BROUGHAM's speech related chiefly to the second measure—the disfranchisement of the forty-shilling freeholders.—He had opposed the measure for the disfranchisement of the forty-shilling freeholders in 1825; and he would not disguise it, that, for his own part, to that measure he had all but an invincible repugnance. Even had he been one of those who supported that measure, he might with perfect consistency oppose this, which was one of a much more extensive character. But he looked not to these measures separately—he considered them as a whole. “If the question is put to me, Do you mean to vote for the disfranchisement of the forty-shilling freeholders?—if this question be put to me separately, singly, and apart from all other considerations, as an abstract proposition to be weighed and determined on its own grounds, and on its own grounds answered, my answer is at once and simply, No! But that is not the question to be answered, for it rests on other grounds, and is a much more difficult and complex question; and if I be practically called on to say whether or not I shall take upon myself the responsibility, shall I dare to take to myself even the smallest share of the awful and tremendous responsibility of saying to Ireland, ‘Your last chance of tranquillity, good order, and safety, is gone, from the adoption of these two measures, which are inseparably connected’—from that responsibility—even from my small share of that responsibility—I honestly confess I do shrink: and I am not ashamed to confess that I do, for it is a responsibility that not only will appal the stoutest heart, but shake the soundest judgment. I therefore agree to the disfranchisement as the price—as the high price—as the all but extravagant price, of this inestimable good.”

Tuesday, March 10th.

Mr. PEEL introduced his Bill for the relief of the Roman Catholics, and that for the disfranchisement of the forty-shilling freeholders. In answer to the objections which had been made to the latter measure, Mr. Peel gave an arithmetical analysis of the fitness of these freeholders to exercise the elective franchise.

In one county, he found that since the year 1823, 23,700 freeholders had been registered, and that of this number

19,205 were marksmen, who could not write their own names. For voters of such a character, he proposed by this bill to substitute a class of really respectable and independent electors. In another county, where from 10,000 to 15,000 voters had been registered within the same time, he had ascertained that not more than one hundred had applied to be registered at their own instance, and that the registration of the rest had been made at the instance and expense of liberal clubs, or of gentlemen who expected the votes of the freeholders so created to be given as they directed.

It was charged against Ministers, that they are carrying forward their measure with “indecent haste.” Among other pithy answers, it was retorted, that the objectors saw nothing “indecent” in the haste with which the Bill for suppressing the Catholic Association was hurried through, or in any other penal enactment. Further delay was deprecated and refused.

Friday, March 13th.

The general petitions of the Catholics of Ireland were laid before Parliament by the Marquis of LANSDOWNE and Sir F. BURDETT. The statement of the noble Marquis shewed the peculiar fitness of the time chosen by his Majesty to accord to the Catholics the boon of equal rights: since this question began to be agitated, they have increased largely in numbers, intelligence, and wealth. Thirty years ago, only ten Catholics held stock to the amount of 2000*l.*—now there are upwards of eighty: education has advanced in a more rapid degree among the Catholic population; and there is less crime in Ireland than in England,—the criminal indictments being less than 1 to every 1500 of the population, while in England they are as 1 to every 750 persons.

Thursday, March 19th.

The Roman Catholic Relief Bill, read a second time, after two nights' debate. On Tuesday the debate lasted little more than four hours,—the previous part of the evening having been occupied in receiving petitions; and when the adjournment was moved, an altercation followed between Sir ROBERT INGLIS and some of the friends of the measure, as to how much of Wednesday night should be consumed in the same manner. The debate was, however, resumed at six, and continued until three o'clock, when the division was called for. The numbers were—for the second reading, 353; against it, 173; Ministerial majority,

180. The second reading was moved by Mr. PEEL. The speakers in support of the motion were—Mr. BENSON, Mr. GOULBURN, Lord CASTLEREAGH, Mr. WILNOT HORTON, Sir HENRY PARNELL, Mr. ROBERT GRANT, Mr. HORACE TWISS, Lord MOUNTCHARLES, Lord PALMERSTON, Lord MILTON. Against the second reading—Sir EDWARD KNATCHBULL, Mr. G. BANKES, Mr. SADLER, Mr. BANKES, Lord TULLAMORE, Mr. TRANT, Sir C. WETHERELL, the Attorney-General. Mr. PEEL replied.

Of the speeches, two on each side were more remarkable than the rest: on Tuesday, Mr. SADLER's—a maiden oration, that was highly praised; on Wednesday, Lord PALMERSTON's, Sir CHARLES WETHERELL's, and Mr. PEEL's.

We insert the peroration of Mr. PEEL's:

"One parting word, and I have done. I have received in the speech of my noble friend the member for Donegal, testimonies of approbation which are grateful to my soul; and they have been liberally awarded to me by gentlemen on the other side of the House in a manner which does honour to the forbearance of party among us. They have, however, one and all, awarded to me a credit which I do not deserve for settling this question. The credit, if it be a credit, belongs to others, and not to me. It belongs to Fox—to Grattan—to Plunkett—to the gentlemen opposite—and to an illustrious friend of mine, who is now no more. (*Cheers.*) By their efforts, in spite of my opposition, it has proved triumphant. I will not conceal from the House that in the course of this debate, allusions have been made to the memory of my right honourable friend, now no more, which have been most painful to my feelings. An honourable baronet (Sir E. Knatchbull) has spoken of the cruel manner in which my right honourable friend was hunted down. Whether the honourable baronet was one of those who hunted him down, I know not; but this I do know, that whoever joined in the inhuman cry which was raised against him, I was not one. (*Cheers.*) I was on terms of the most friendly intimacy with that illustrious statesman down even to the day of his death, and I say with as much sincerity of heart as man can speak, that I wish he was now alive among us to reap the harvest which he sowed, and to enjoy the triumph which his exertions gained. I am well aware that the fate of this measure cannot now be altered: if it succeed, the credit will redound to o-

thers; if it fail, the responsibility will devolve upon me, and upon those with whom I have acted. These chances, with the loss of private friendship and the alienation of public confidence, I must have foreseen and calculated before I ventured to recommend these measures. (*Cheers.*) I assure the House, that in conducting them, I have met with the severest blow which it has ever been my lot to experience in my life; but I am convinced that the time will come, though I may not perhaps live to see it, when full justice will be done by men of all parties to the motives on which I have acted,—when this question will be fully settled, and when others will see that I had no other alternative than to act as I have acted. (*Cheers.*) They will then admit that the course which I have followed, and which I am still prepared to follow, whatever imputation it may expose me to, is the only course, which is necessary for the diminution of the undue, illegitimate, and dangerous power of the Roman Catholics, and for the maintenance and security of the Protestant religion."

Thursday, March 19, the second reading of the Bill for Disfranchising the Irish Forty-shilling Freeholders, was carried, on a division, by a majority of 223 to 17.

The principle of the measure had not a single supporter, except Mr. A. ELLIS, who, as a Parliamentary reformer, upheld the Bill, because it was the object of reform to render the elective franchise free from corruption. Mr. BROWNLOW frankly confessed, that he was not ashamed to do evil in the present case, for the sake of the good which would follow. Mr. LITTLETON, Mr. VILLIERS STUART, Lord BECTIVE, Mr. STUART WORTLEY, Mr. ABERCROMBY, and Mr. C. WYNNIE, were actuated by similar motives; holding that the evil of the measure, though great in magnitude, was compensated by the greater boon which could not be obtained without it. Mr. BANKES repudiated this doctrine. Mr. GRATTAN stated that the Bill will at once disfranchise one hundred and seventy-eight thousand voters; and these, Lord DUNCANNON averred, were neither so much the slaves of the priest or the vassals of the landlord, nor so ignorant or uneducated, as they were supposed to be, except perhaps in some mountainous districts. Mr. HUSKISSON thought it unfair in the Ministers to take advantage of a nation's enthusiasm to destroy its franchises: they might at least have attempted to correct the admitted evils

of the system before they destroyed the right. Abuses of the franchise were as common in England as in Ireland, yet it was never proposed to disfranchise four-fifths of the people. The measure was denounced by Lord PALMERSTON as unjust, unnecessary, and impolitic: the persons whom it affected are mostly Catholics; and it would have the effect of leaving a Catholic question behind. Mr. DOHERTY shewed that the franchise had been frequently altered. Mr. PEEL took his stand upon the evidence laid before the Committee in 1825; which shewed that frauds and perjuries existed among these freeholders: the alteration of the franchise would create a respectable and substantial yeomanry. Mr. HUSKISSON and Mr. BANKES proposed that the measure should be made prospective; but no notice was taken of the suggestion.

The House went into Committee on the Disfranchisement Bill on Friday. Sir JAMES MACKINTOSH observed that it was a "tough morsel;" but as it was necessary to the attainment of emancipation, he had made up his mind to swallow it. The same inducement weighed with other members; but not with Mr. LENNARD and Lord GEORGE BENTINCK, who determined to oppose the Bill at whatever risk. Lord DUNCANON moved a resolution to the effect of purifying the exercise of the existing franchise, but not to abolish it. The amendment was negatived by 220 to 20.

NOTICES.

Lancashire and Cheshire Unitarian Missionary Society.

THE Annual Meeting of this Society will be held on Good Friday next, the

17th April, on which occasion J. Hincks, of Liverpool, will preach at the Unitarian Chapel, Mosley Manchester, and a collection be made of the funds of the Institution order to accommodate friends in the country, a dinner will be provided (one shilling) in the school-room Mosley-Street Chapel; after which business of the Society will be transacted, and the report read of its proceedings during the last year.

JOHN R. BEARD, Secy.

Somerset and Dorset Unitarian Association.

A MEETING of this Association will be held at Crewkerne on Good Friday, April 17th. The morning service will commence at Eleven o'clock, and it is expected that there will also be a singing service.

Manchester College, York.

THE adjourned Annual Meeting of the Trustees will be held in Cross Chapel Rooms, Manchester, on Friday, the 9th April next, at Eleven o'clock in the forenoon precisely.

The friends of the College will be together at Four o'clock in the afternoon of the same day, at the Market Street, to commemorate the thirty-third Anniversary of its Foundation. George Wm. Wood, Esq., in the Chair.
S. D. DARBISHIRE, } Secy.
J. J. TAYLER

Manchester, March 26, 1829.

CORRESPONDENCE.

The conclusion of Mr. S. Wood's Journal next month; when we hope also to deem some other pledges of the same kind.

The Editor very much regrets that the Rev. J. Brown, considering himself a grievously wronged man, should have sent such a reply to Mr. T. Cooke, Jun., as he considers inadmissible into the Repository. Much of it is irrelevant, much of it directed towards an individual, distinctly pointed out though not named, and not involved in the discussion; and it contains various appeals and challenges which, if inserted, would lay us under the necessity of opening our pages to an interminable series of personal recriminations. If Mr. B. will amend his reply so as to remove these objections, we shall certainly hold him entitled to its insertion. If he will repeat to the Wareham Unitarians, and they accept, his challenge to a personal discussion, we shall be very ready to record the result, whether it be a confirmation or disproof of Mr. Cooke's statement.

THE MONTHLY REPOSITORY

AND

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NEW SERIES, No. XXIX.

MAY, 1829.

LETTER FROM THE REV. J. J. TAYLER TO THE REV. DR. WARDLAW, ON
THE ADMISSION OF DEISTS INTO CHRISTIAN CONGREGATIONS.

REV. SIR,

HAVING seen in the preface to the fourth edition of your Discourses on the Socinian Controversy, some observations on a Sermon which I recently published in consequence of the representations given of its sentiments and tendency in one of the Manchester newspapers, I take the liberty of addressing you, for the purpose of correcting the misapprehensions, under which you appear to labour, of the sense in which I have used the word Communion.* The word itself, as it stands naked and undefined in the title of the discourse, is liable, I admit, to be misunderstood; and yet I had hoped that any one, reading through the whole discourse, must at once have perceived that I did not employ that term with any reference to the ordinance of the Lord's Supper. Considering that rite as a declaration of faith in the divine authority and supernatural origin of Christianity, I certainly never supposed that any individual, not sincerely entertaining that belief, could, without inconsistency and hypocrisy, join in it.

If such, Rev. Sir, you have conceived to be my meaning, I think it possible you may have been led into this mistake from not being fully aware of the mode in which the affairs of our religious societies are conducted. I think I have been informed that in the Calvinistic congregations of this country, and perhaps of Scotland too, an individual does not become a member of the church till he has been examined respecting his faith, and has partaken of the Lord's Supper, and that this constitutes what is called Christian communion. Allow me then to observe, that, in our societies, we have no examination into the state of any individual's faith, and have discarded tests of every kind; that our congregational affairs are usually managed by officers chosen annually by the congregation; and that every individual contributing to the support of the society, and regularly attending upon its public services, is considered as a member—is, in most societies,

* The title of the Sermon was, "On Communion with Unbelievers."
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so far as I know, entitled to vote at general meetings—and is eligible to any office of trust or management with which the congregation may choose to invest him. This, Sir, is the sort of communion, in reference to public worship, of which I have spoken in my discourse; and I certainly did regard the proposal of a test, which appeared in some communications to the *Monthly Repository*, for the exclusion of any individuals whatever from the benefit of such communion, as a very obnoxious measure—involving that liberty of conscience which, to my own mind, seems essential to the efficacy of such unions among men, and dictated by a spirit the very opposite to that which I conceive the benevolent Author of Christianity to have inculcated in his conduct and teachings. The subject led me to speak generally of the behaviour of Christians towards Deists, and it was only towards the conclusion of the discourse that I alluded to the proposal of a test for the exclusion of them from our societies. I have simply contended for the propriety of leaving things on their previous footing in our places of worship; of having no test to distinguish the man of confident, from the man of wavering and doubtful faith; of allowing every individual, let his private sentiments be what they might, to retain the privilege of membership in a society, in the religious services of which he might find either pleasure or advantage. That this is the sense in which I have employed the word communion, I appeal with confidence to every page of my printed discourse.

I am well aware, Sir, that even with this explanation of my meaning, you will still regard the conduct which I have recommended should be observed by Christians towards Deists as highly objectionable. I may, however, be allowed to observe, that the predominant feeling under which I wrote the discourse in question, and which was particularly excited by the manifestation of what I deemed an intolerant and uncharitable spirit in certain communications to the *Monthly Repository*, was that of strong disapprobation, not to say disgust, towards some professing Christians, who, without making any allowance for the doubts and difficulties which may occur to honest and upright minds in their inquiries after truth—without at all examining into the nature and grounds of their own belief, or taking into consideration the various circumstances which modify the judgments of men, and cause the same evidence to carry different degrees of conviction to different minds—are too apt to regard the outward badge of Christianity as a title to distinction and preference, and to pride themselves rather on the possession than on the improvement of their Christian privileges.

You have expressed, Sir, considerable surprise at my using the phrase “inconsistent and immoral Christian.” If by Christian I had meant one who exemplifies in his temper and conduct the genuine spirit of the gospel, then, I admit, such epithets would have been highly incongruous; but surely it cannot be denied that the appellation is given to thousands, and claimed by thousands, who do not come under this description, and who owe their title to little more than the profession of a Christian creed and a participation in Christian ordinances. I have never maintained that such persons were Christians in the best and highest sense of the word; yet you would not refuse them the name of Christians, or deny them admission to Christian communion. It is among Christians of this kind, my own limited experience has taught me, that there will usually be found the most tenacious jealousy of their imagined distinction and privileges, and the greatest forwardness to heap unsparing condemnation on the heads of heretics and unbelievers. Is it not the case that amongst Christians in general there is too great a disposition to place some imaginary value on their state of external

privilege, and to forget that its real value consists in its improvement? Have you not yourself, Sir, pointedly rebuked this very spirit at the close of your second Sermon on the Responsibility of the Heathen? It was this spirit which I had in view, and against which my whole censure was directed, when I spoke of inconsistent and immoral Christians.

You consider it, Sir, a very strange proposition that I should plead for the admissibility, or rather (for that was my object) for the non-exclusion of serious and moral Deists from our churches, and assert that, with equal propriety, the claims of a serious and moral Idolater might be maintained. Certainly I would exclude *none* who chose to come and listen seriously and decorously : at the same time, I must be permitted to say, that I do not consider the two cases exactly parallel. With serious Deists and with many Christians the object of adoration is the same, though approached through a different medium, which cannot be asserted of any idolaters, properly so called. The text of Scripture which I am represented as having so strangely perverted, does appear to me, I must confess, from a careful perusal of the context, to refer solely and exclusively to idolaters, and hardly to admit of any direct and literal application to the present circumstances of Christianity. It will not, I think, be contended by any one at all acquainted with the state of manners and society prevalent in Corinth when the church of Christ was planted there, that any fair comparison can be drawn between the impure and voluptuous votaries of a heathen temple, and the serious and hesitating inquirers of modern times.

The great end of Christianity, as I gather it from the teachings of Christ and his apostles, is, I humbly conceive, to bring men to God, as the sole fountain of all good and happiness to his creatures ; to penetrate the mind with a deep and awful sense of his presence and inspection ; to renew and sanctify the moral nature by procuring it the best and holiest influences, and thus to convert the whole of life into one perpetual act of service and dedication to God. A belief in the doctrines and promises of Jesus Christ appears to me the only certain and effectual means of accomplishing an entire *conversion* of the mind to God ; but still the end, to which the gospel itself is subservient as a means, is to have the mind so turned ; and surely, when we consider how worldly, thoughtless, and sensual, a very large majority of professing Christians are, we may, without any great inconsistency, rejoice that there are men who, even by the light of nature alone, have their minds seriously directed towards the Deity, and strongly impressed with a feeling of moral and religious obligation ; surely we may hope on behalf of such men, whose doubts and difficulties in regard to revelation are sincere and conscientious, that in the earnest pursuit of truth they are seeking the end of their being, and are so far on their road towards the attainment of all those moral and spiritual blessings which are comprised in Scripture under the term salvation.

Virulent and hardened unbelief, hostility to the gospel as a moral and religious system, I have never once contemplated, and should myself be among the foremost to condemn : because I am persuaded that any one who reads the New Testament with candour, whatever doubts he may entertain of its divine authority, must admit its design and tendency to be most excellent. All the expressions which I have used on this subject in my discourse, (though it was written with the usual haste of weekly preparations for the pulpit, and published *verbatim* as it was preached,) are measured and cautious. I have spoken of those " who have never attained to a *firm faith* in

revelation," and "whose inquiries into revelation have not terminated in satisfactory belief;" and I have so uniformly guarded my language as to shew that my sole reference was to those, and to those alone, who gave evidence by their conduct of being serious and in earnest; whose unbelief, if I may so express myself, was the unbelief of the intellect, and not of the heart. Such men, I again do not scruple to say, I am glad to see in the bosom of a Christian community, distinguished by no outward badge, separated by no test of inward opinions from the confirmed and unhesitating believer, exposed to Christian influences, listening to Christian exhortations, recognizing Christian professors with the kindly feelings of fellow-creatures and fellow-men, and thus taught, in defiance of secret doubts, to think complacently of that religion which breathes peace on earth and good-will towards men. If, by such influences, the character be only cast into more of a Christian mould, one important end is gained and preparation made—perhaps the only preparation that can be made—for the removal of whatever difficulties may yet remain to bewilder and becloud the understanding. Should it be thought that such men would more consistently worship apart, and form a communion of their own, let it be recollected that they are an insulated and solitary few, whose best feelings and habits have been formed under the influence of Christian institutions, who find no pleasure and no sympathy in the society of the scoffer and the profane, and who, if shut out from the communion in which they have been brought up, must be compelled to forfeit the advantages of public worship, and perform their devotions alone. That you will, after all, regard my sentiments towards this class of persons with strong disapprobation, I am, Sir, but too well aware; indeed, my own belief of what Christianity is, and what it requires, sincere as I feel it to be, will scarcely meet with a more favourable construction than the unbelief about which all this discussion has arisen. I unfeignedly regret this; because I do not pretend to be insensible to the friendly regards of good men in any denomination of Christians. But still, thinking as I do, I should feel I was acting an unworthy part if I allowed considerations of this kind to induce me to retract or qualify opinions which, however obnoxious they may appear to some minds, I am myself convinced are founded in truth and justice, and consonant with the genuine spirit of Christianity. I have felt pain, I acknowledge, in the apprehension that persons, ignorant of my character and mistaking my real sentiments, should suppose me indifferent to the progress of what I deem pure Christianity. Such persons I can only request to give my discourse a candid perusal, and I think they will be undeceived. Under this impression, it was with no small pleasure that I fell in accidentally the other day with some observations entirely according with my own feelings and convictions on this subject, in the writings of an excellent and pious author, the late Dr. Price, whose creed, though it does not reach the standard of orthodoxy, is yet sufficiently remote from my own, to give his opinion the weight of an independent testimony. At the close of his Dissertation on the Nature of Historical Evidence and Miracles, speaking of the threatenings denounced in the Scriptures against unbelief, he says, "These threatenings certainly should not be applied, nor were they ever intended to be applied, to any honest inquirers, be their doubts what they will. Nothing is *fundamental* besides a sincere desire to know and practise truth and right, or an honest and good heart. Speculative errors can be no further *criminal* than they proceed from *criminal* dispositions, and are made sanctuaries for vice. The unbelief condemned in the New Testament

is only that which has this source." He goes on, "There is a wide difference between the state of things now and in the times of Christ and his apostles. The favourableness of Christianity to virtue must, indeed, be a powerful recommendation of it to good minds; and is almost enough, without the aid of miracles, to prove its heavenly original. For this reason, those who do the will of God are likely to know of the doctrine whether it be of God. Nothing is much more incredible than that a religion so calculated to raise our affections above this world, and to lead us to all that is holy and worthy, should be the offspring of such wickedness as that of its first preachers must have been if they were impostors. But, whatever effect considerations of this kind have upon me, I am far from thinking that it is necessary they should have the same effect upon others. The difficulties which all inquisitive and candid Christians must themselves feel, may undoubtedly appear to even good minds in so strong a light as to leave them unsatisfied. It would be much better if Christians, instead of being so free as they often are in ascribing infidelity to the worst motives, would take care that their own faith is the result of honest inquiry, and at the same time study to demonstrate the excellence of their religion by the excellence of their tempers and lives." With the spirit of these extracts my own heart, I must confess, is cordially in unison; and this is the spirit which I think I have expressed and inculcated in the sermon which has subjected me to such obloquy. However much, Sir, you may condemn my remark, that "I know of no universal criterion of human character but sincerity and moral rectitude," I have yet to learn in what part of your writings you have satisfactorily established any substitute for that criterion.

You have condescended, Sir, to a little pleasantry on my observation, that honest and serious Deists should be objects of compassion and sympathy, rather than of hostility, with Christians, because "you are at a loss to know what are the opinions which, in embracing Christianity on Unitarian principles, such a Deist is conceived to adopt, beyond those which he previously held." I may here avail myself of the very excellent observation of Dr. Paley (Evid. Part II. chap. ii.), that "the direct object of the design of Christianity is to supply motives and not rules, sanctions and not precepts;" and that what men want in this life is "a motive to their duty, at least strength of motive, sufficient to bear up against the force of passion and the temptation of present advantage. Their rules want authority." Now, although we might admit that a serious Deist on becoming a Christian should not add much to the original articles of his creed, beyond the simple conviction that Jesus was a teacher sent from God, and that he rose again from the dead, it must, I think, in common candour, be admitted, that by that conviction the strength of his motives, the power of his consolations, and the clearness and fixedness of his views, are very greatly increased, and that he is thereby placed in a state of higher moral advantage. I cannot question there have been men who, by the light of nature only, have had sufficient comprehension of mind to cherish an habitual belief in a providence and a moral government and a future life, and to live in a virtuous conformity with that belief; and yet I may believe, and do believe, in perfect consistency with that persuasion, that they would have been happier and better under the influence of those assistances and consolations which Christianity bestows; that they would have been happier from having their minds set at rest from the ceaseless fluctuations and uncertainties of opinion, and better from humble submission to the inspired teachings and authority of Christ,

and an unshaken trust, founded on the great and glorious fact of his resurrection, in the *certainty* of a final resurrection of all men from the grave. On this latter point particularly, there appears to me to be this wide distinction between the happiness and advantages of the sincere believer and the most virtuous unbeliever, that the latter never can, by the mere light of nature, possess the same certainty of a future life and of human immortality, with those who are firmly convinced of the resurrection and ascension of Christ. On all these accounts, I think I may, without any great inconsistency, say, that virtuous Deists are entitled to the compassion and sympathy of Christians.

I make no apology for the length to which these observations have been extended; because, as you have thought the sentiments expressed in my sermon deserving of a particular notice in the preface to your work, you cannot reasonably refuse to hear what I have to say in defence and illustration of them. In expressing these opinions, I have been actuated by no love of singularity; for they were not intended for the press; and they are the same which I have always entertained on this subject. Whatever obloquy such sentiments may incur, I alone am responsible for them. They have no more necessary connexion with Unitarianism, than they have with any other form of Christian doctrine. Nothing should be charged on Unitarians, as a body, but what is essentially involved in the nature of their distinguishing tenet, the sole adoration of God the Father, and their belief in the derived authority and subordinate dignity of the Son.

With regard to the sentiments which I have expressed towards serious and moral Deists, I do not, however, stand alone; they have been entertained by others, clergymen and Dissenting ministers, who were far from holding my views of Christian doctrine. The sole question to be considered, is, whether the spirit which those sentiments express is a just and proper spirit, and consonant with the spirit and principles of Christianity. I sincerely believe it is. If I am mistaken, I hope I shall be led to see my error, and have the candour to own it.

Towards yourself, Sir, personally, I have no feelings but those of respect, for the zeal, ability, and earnestness to do good, which your writings exhibit. I might add more, but that I fear it might be taken for an ostentatious display of liberality, and know, alas! too well, that, however sincerely my own feelings might be expressed, I could hardly expect them to be reciprocated. Thus much, however, I will say, that I fervently hope and believe a time is coming, when the veil of prejudice will be taken from the mind of one or both of us, when we shall see each other as God sees us, and when errors of the understanding shall no longer be confounded with errors of the heart.

I remain, Rev. Sir,

Yours respectfully,

JOHN JAMES TAYLER.

Manchester, Feb. 20, 1829.

Deity exists in three distinctions, or sustains three characters, I find myself as having no concern, as their hypotheses are *manifestly* false Unitarian.

proposition, then, that God consists of three persons, it is plain the term Person and the term God are not intended to be synonymous, and any sober Trinitarian choose to assert that there are three Gods. Even the author of the Athanasian Creed does not choose to do so. He says, indeed, that the Father is God, and the Son is God, and the Holy Ghost is God; but he immediately subjoins (would you have me, reader?) that there are not three Gods, but one God. It appears, then, that neither of the three persons of which the Godhead consists is properly God. And, indeed, could it be predicated of each of them that he is truly and properly God, then, as God consists of three persons, the Father, being God, must consist of three persons, the Son in like manner must consist of three persons, and the Holy Ghost of three persons, and each of these persons must consist of three other persons, and so *ad infinitum*. The Trinitarian may dispute the inference, and may say that his proposition expressly limits the divine essence to three persons; but he uses the term God in a qualified sense, when he speaks of God the Father, God the Son, and God the Holy Ghost, the above reasoning is against him in all its force. In what sense, then, does he use the

the meaning of the term God be for a moment considered. This term is universally used to signify an intelligent *Being* possessed of what are called the attributes of Deity. Is, then, the Father such a being, and is the Son affirmed of the Son, and of the Holy Ghost? We have, then, as distinctly defined as language can define them; and to say that three are one, is only to say that one and three are identical. If, on the other hand, the Father is not an intelligent *Being*, and the Son and Holy Ghost are in like manner neither of them intelligent *beings*, then, even being God, it follows, that something which is not an intelligent being, possess the attributes of Deity. What that something is, let him

offices which nothing but an intelligent agent can discharge, is only to shew that unless the term person is used to denote such an agent, it is egregiously misapplied. Nothing more surely need be said on the subject, until the meaning of the term person shall be distinctly specified. And there will be no temerity in predicting that whenever this shall be done, the proposition of the Trinitarian will either resolve itself into Unitarianism, or prove itself to be demonstrably false. One plain question, however, shall be asked in the mean time. Are the three persons of the Trinity to be considered as each possessing a separate and individual consciousness? If so, the three divine persons are, to all intents and purposes, three Gods. If they do not respectively possess a consciousness of their own, then either the consciousness of the Father is the consciousness of the Son, and the consciousness also of the Holy Ghost, and in this case the three persons are strictly *identical*, or the Divine consciousness must be possessed exclusively by one of the three persons of the Trinity; in which case the other two are neither persons, nor any thing else which the human imagination can conceive.

Will the Trinitarian say, that though human language does not furnish terms which may express his doctrine with sufficient clearness and precision,* the doctrine itself may still be true? I ask, what doctrine? The proposition which he has usually maintained, when the terms of it come to be considered, either melts away into simple Unitarianism, or resolves itself into two propositions which contradict each other, and by which, therefore, nothing is conveyed. But the Trinitarian will still urge, that as his doctrine respects the mode of the Divine existence, the human mind cannot expect to fathom it. I might still ask, what doctrine? But waving this question, I observe that though the mode of the Divine existence is incomprehensible by man, it does not follow hence that every proposition which shall be advanced concerning it may be true, or that *no* proposition can be laid down respecting it which the human intellect can with certainty pronounce to be false. In fact, a proposition the terms of which contradict each other cannot be true, whatever be the subject to which it relates. As I formerly remarked on the subject of Mystery, there is a great difference between not seeing how a thing *can* be, and seeing why it *cannot* be. And this is a difference which has been generally overlooked. I once heard a preacher of distinguished talents remark, that as there are mysteries in nature, as, for instance, we do not know by what energy a blade of grass is made to grow, we might antecedently have expected mysteries in the dispensation of grace, and may therefore safely admit what have been termed the mysteries of the gospel. I considered this as a specimen of that loose mode of applying analogical reasoning by which men contrive to deceive themselves and to impose upon others. On this subject much might be said, but I will content myself with observing, that an analogical argument which brings forward a

* Some have intimated that they are not bound distinctly to define or comprehend the terms in which they shall express so sublime and mysterious a doctrine. No doubt, if a man chooses, for his own amusement, to use words without ideas, he has an unquestionable right so to do. But if he comes forward to explain to his fellow-christians in what sense a fundamental doctrine of revelation is to be understood, and especially if he demands that an assent should be given to his explanation, he may assuredly be called upon to define his terms. And if he refuse to do this, he has no reason to complain if others will not admit that which he does not himself profess to understand. He may choose to satisfy himself with a persuasion that a proposition which is expressed in terms that convey no definite meaning may be true in some sense or other; but the intelligent inquirer will ask, in *what* sense?

general resemblance between two cases, but omits a more important feature of difference between them, proves nothing, and less than nothing.

But perhaps the Trinitarian may now say that Christ is expressly called God in the New Testament, and that here the controversy, as it respects the divinity of our Lord, must end. Admitting the fact, I should rather say, that here the controversy must begin; and the question to be considered would be, in what sense this appellation might be given to Christ in consistency with the declaration of an apostle, a declaration confirmed by the tenor of the Christian Scriptures from beginning to end, that "to us there is one God, the Father, and one Lord, Jesus Christ."

To these remarks, written, as I have stated above, some years ago, I will add one *general* argument from Scripture against the doctrine which has been here considered: and the argument is this, that the language of the New Testament (to say nothing of the Old) is manifestly framed not on Trinitarian but on Unitarian principles. I do not here mean to take into account the passages in which the simple humanity of Christ seems to be positively affirmed, nor those in which our Lord asserts the limitation of his power and knowledge, which at once negative the notion of his Divinity, but shall confine myself to the use of the term God in the Christian Scriptures.

According to the doctrine of the Trinity, at least according to that view of it which has been the subject of consideration, there are three *persons* in the Godhead, in other words, God subsists in three persons, called the Father, Son, and Holy Ghost. Neither of these persons then, singly considered, is truly and properly God, and the term God, in its genuine and full signification, ought to mean a Being in whom these three persons are united. But though the term God occurs (as has been said) thirteen hundred times in the New Testament, is there the slightest evidence that it is used in a single instance to denote a Trinity in Unity? Is there not, on the other hand, the most full and satisfactory proof that in the Christian Scriptures the term is employed to convey the notion of one person alone? When God is said to have given his only-begotten Son, that whosoever believeth on him might not perish but have everlasting life, what is intended by the term God? Surely not the Father, Son, and Holy Ghost, but the Father, *as distinguished from the Son*. When it is said, that there is one mediator between God and men, the man Christ Jesus, the meaning cannot be, that the man Christ Jesus is a mediator between man and the Father, Son, and Holy Ghost, but between man and the Father only. It being then certain, even from the evidence now produced, that the term God is applied to that one person whom we denominate the Father, it is reasonable to conclude that whenever the simple term God is used, the Father alone is intended. And in this sense, I doubt not, it is generally used even by Trinitarians themselves.

But let it now be allowed that the term God may be applied with equal propriety to each of the three persons of the Trinity; how, then, comes it to pass that we should nowhere read in the Scriptures of God the Son, and of God the Holy Ghost? That this is the true language of Trinitarianism, Trinitarians themselves have unwittingly afforded us abundant proof. But if one main object of the Christian revelation was to disclose the doctrine of the Trinity, is it not beyond expression strange, that while in the Christian records there is repeated mention of God the Father, not a word should be said of God the Son, and of God the Holy Ghost, and that we should nowhere read of three persons in one God? Is it not altogether inexplicable

that the apostles, whose minds must have been full of so sublime a mystery, should not have taught the deity of the Son and of the Holy Ghost in language as clear and unequivocal as that in which they have taught the deity of that Being whom we call the Father? Trinitarians, however, are ready enough to contend that their doctrine is laid down in the New Testament in the clearest and most intelligible terms, and often reproach their opponents with wilful and incorrigible blindness because they cannot find it there. But I ask, how it comes to pass, if their doctrine is explicitly taught in scripture, that they do not rest satisfied with expressing it in scriptural language? Why do they adopt a phraseology of their own in preference to the express words of inspiration? Why, I might farther ask, have they not been contented with scriptural doxologies, but have chosen rather to employ ascriptions of praise of which scripture furnishes no example, and to which it gives no countenance? Surely, by being thus wise above what is written, they convict themselves of error. The language of Trinitarians, indeed, when compared with the language of scripture, is most manifestly the language of men who have fabricated a system for themselves; and it is language which is so far from bearing the impress of divine truth, that if submitted to a fair analysis, it will be found either to mean nothing or to contradict itself.

But I will add no more; nor should I have written thus much, had I not wished, *for once*, to say a word or two on a doctrine, the rejection of which forms the distinguishing characteristic of that class of Christians to which for more than forty years I have professed myself to belong.

E. COGAN.

SONNET,

ADDRESSED TO A YOUNG LADY ON HER BIRTH-DAY, IN A COPY OF
PROMETHEUS VINCTUS WHICH HAD BEEN IN THE POSSESSION OF
GILBERT WAKEFIELD.

Yet, as I greet, once more, thy natal day,
A boon accept; it bears my Wakefield's name;
And, trust me, Grecia's tragic strains may claim
Thy youth's solicitude, and well repay.
Ages have seen her sculptur'd forms decay,
The matchless trophies of her ancient fame,
When eloquence aroused the patriot flame,
Or valour ranged her hosts in dread array.
Yet her sweet muses still maintain their prime,
As, erst, they warbled by Ilissus' stream,
Still bear the palm, through every age and clime,
The guides of taste, and learning's favourite theme.
Be thine, dear Catharine, all their charms to know;
Yet spar'd thy life each scene of tragic woe.

J. T. R.

Clapton.

JOURNAL OF A TOUR ON THE CONTINENT.

(Concluded from p. 177.)

GENEVA: Sunday, May 25th. I attended the service at the *Madelaine*. I arrived at the hour appointed, but every seat was already occupied, and members were standing; for M. Humbert, who officiated, is one of the most loved pastors and one of the most favourite preachers in the town. After the gross and revolting superstition of Italy, it did my heart good to behold a thousand or twelve hundred persons assembled in a Protestant church. I was so far from the preacher that I could not catch all that he said; but I was bold enough to know that the matter and the manner were both good—full of fervour, and unction, and devotion.

At two o'clock I attended at the hospital church and heard a young man preach his first sermon—the congregation attentive and the preacher promising; but the reading of the Scriptures wretched. I have a high respect for the clergy of the Genevan church; several of them, too, are my own particular friends; but I must say, that if they had a settled design to degrade the word of God, they could not take a more effectual method of accomplishing their purpose than by adopting the present practice, which is, that of having the Scriptures read by a student, or (as in this instance) by the clerk: not that this is peculiar to Geneva; it is, I believe, general among the Protestants on the continent; but it is not the better on that account. It is a practice for which there is no excuse; for where there are, every Sunday, so many pastors and ministers unemployed, why cannot this part of the service be intrusted to some one of them? This is a crying evil and ought to be corrected without delay. There is, however, a *bad tone* in all the foreign reading which I have heard, and it would, I am sure, be quite as well worth the while of the Genevan pastors to go over to England to hear the Scriptures read by one or two divines whom I could mention, as it would be for our ministers to come to Geneva to learn the art of delivering a sermon; each might gain much from the other.

28th. What a different town is Geneva from those which I have lately visited in Italy! I may say of it what the Emperor Alexander said of England, "I see no poor people here," they are all so well dressed and respectable. Indeed, I know no place where the blessings of a good government and of the Protestant religion are so clearly displayed as they are here. The town itself, too, has improved in appearance since I was here in 1826. Considerable progress has been made in taking down the *domes* or projecting roofs in the *Rue Base*, and the booths in the same street are soon to be removed, and will be replaced by a beautiful row of shops which are now rising just within the fortifications on the western side of the city.

Sunday, June 1st. Walked out to the *Petit Saconnet*, (a small village a mile or two distant from Geneva,) where I attended service in a moderately sized chapel, which was filled with a very respectable congregation. Here I was as fortunate in hearing my friend Mûnier preach; yes, I rejoice that I am permitted to call such a man by the name of friend. His prayer was fervent and impassioned, proceeding from the depth of a devotional spirit in its author, and drawing forth the devotion of all in behalf of whom it was offered. The sermon was all that a sermon ought to be—written in a style so clear and so plain that the simplest might understand it, and yet so full of power and of persuasion, that the most cultivated must have felt themselves the bet-

ter for hearing it. On myself, at least, I must say, that it produced more effect than almost any that I have heard in the course of my life. And what was it to which this effect was to be attributed? It was not merely the speaking eye and the animated countenance of the preacher, which are the very seat and residence of genius; but it was his admirable *tact* in seizing upon such topics and illustrations as were best fitted to call forth the religious feelings of his audience; and still more, it was the fervour of his spirit and the plain, downright, unaffected impressiveness of his manner. These, all united, were calculated beyond any thing that I ever witnessed to carry conviction to the understanding and persuasion to the hearts of moral and accountable beings—to lay open all the arts and subterfuges of the guilty conscience—to drive the sinner from one of his strong holds to another, and to fill him at length with an overwhelming determination to devote himself entirely and without reserve to the practice of his duty. At the conclusion of the service the Lord's Supper was administered, and I had great satisfaction in receiving the elements from the hands of one by whom I had been so much edified. Truly it is a beautiful sight to behold talents of the first order thus consecrated to the noblest of causes!

8th. In the morning I heard M. Basset, *filis*, at the *Temple Neuf*; he gave us a good sermon on the Reformation, of which the centenary had just been celebrated in the Canton of Berne. In the afternoon I went to the chapel of M. Malan, the orthodox seceder from the Geneva church. There were present about two hundred or two hundred and fifty persons at most. The hymns, which were sung, the tones of the preacher, and the strain of the sermon, (from Matt. xvi. 24, "Then said Jesus unto his disciples, 'If any man will come after me, let him deny himself and take up his cross and follow me,'") all partook of the peculiar character by which the high Calvinistic party is distinguished. The hymns are entitled *Chants de Zion*, (Songs of Zion,) and the preface, which is dated from *Pré-bent*, (Blessed or Holy Meadow,) is addressed to "the Church of God, which he has purchased with his own blood;" and begins, "My dearly beloved brethren, we are the redeemed of the Lord." *Ex his disce omnia*.* With the manner of the preacher I was thoroughly disgusted. He had that insipid, mawkish whine of the voice which some persons mistake for the evidence of a devotional spirit; and then there was such shutting and turning of the eyes, and such raising of the eye-brows, and in the whole style of the address such an impertinent familiarity, such a gross and offensive affectation, that every one, who was not absolutely blinded by religious prejudice, must have said to himself as I did, "That man has neither dignity nor sincerity of character."

Thursday, 12th. At Geneva there are prayers read in one or other of the churches every day in the week, and on Thursdays there is a sermon also on a subject fixed by the *Compagnie des Pasteurs*. I went this morning, at eight o'clock, to the *Auditoire*, and heard M. Thouron preach from Joshua xxiii. He had undertaken the service for a friend, and only on condition

* An English gentleman, resident at Geneva, told me, that as he was one day travelling in a *diligence*, the conveyance went so much to one side, with a tremendous jog, that all the passengers started up from their seats under the idea of saving themselves—all, except one young lady, who remained perfectly still. When the danger was over my informant expressed his surprise that she had not stirred from her place. "O, Sir!" she replied, "you do not know who I am." "No, Madam, I have not that pleasure." "I must tell you then," she resumed, "that I am a disciple of M. Malan; and if I were to die this instant it would be nothing to me; nay, it would even be gain, for I am sure to go to heaven!"

that he might (contrary to the established custom) read from his notes, as he would not have time to commit his sermon to memory. This, in some degree, spoiled the effect; but the discourse itself was written in an easy, flowing style, and in the delivery there was much of the spirit and animation of one who has been accustomed to preach without book. The little action which M. Thouron used was graceful and noble, and the full, rich quality of his voice, and the dignity of his person, rendered the effect still more impressive. This gentleman is deservedly esteemed one of the first preachers at Geneva.

13th. This day there was an election for the office of pastor of the parish of San Gervais. M. Vaucher was the successful candidate; but he had six or seven competitors, though the place is worth only one hundred *louis d'or*, or £96 a year. Although this would probably go as far there as £150 would in England, it is certainly very poor pay, considering that there are no extra fees whatever, and that the receiver has to preach three Sundays out of four, to give instruction in the Catechism to those of the young people who desire it, to perform baptisms, marriages and funerals, to visit the sick when sent for, to call at every house in his district at least once a year, and to assist at the deliberations of the ecclesiastical council of the canton. The town of Geneva is divided into twenty-three sections, called *dizaines*; and for these there are fifteen pastors, eight of whom undertake a double charge of two sections, and the other seven have single charges of one section—the former preaching three Sundays out of four, and receiving (from the state) 100 *louis d'or* per annum, the latter three Sundays out of eight, and receiving forty-nine.* Besides these, there are two chaplains, one for the hospital, and the other for the prisons; and there are also six catechists, three for the boys and three for the girls. These latter give instruction, for two hours at a time, four days in the week, during nine months in the year; and they receive for their trouble twenty-eight *louis* per annum. The pastors also have classes for those young people of the richer class who do not like to receive instruction along with the rest, and who request to have it in private. None are admitted to the communion unless they can answer certain questions addressed to them by the pastor; nine months are, therefore, devoted chiefly to religious instruction, about the age of fourteen, although the children have been taught religion, more or less, at the *College* or in private schools, at an earlier age.

The supreme ecclesiastical court in the Geneva church is the Consistory, which is composed of the actual pastors, together with fourteen lay-elders, of whom three are magistrates. This court is held every Thursday, and judges of grave offences, such as would incur excommunication; it regulates the order of public worship, receives proselytes, hears disputes between man and wife, &c.; but its powers are falling into desuetude. The election of the pastors and all that relates to the detail of preaching is in the hands of the *Vénérable Compagnie*, which meets every Friday, and consists of all the pastors, whether actual or retired, (*anciens*,) whether of the town or the country, as well as of some honorary members who reside in foreign parts. Exclusive

* The preacher repeats the same discourse at three different churches on three successive Sundays; and as this is an understood thing, and a list is published every Friday of all the preachers at the several churches for the following Sunday, no inconvenience is felt. It is expected that the sermon should be given without notes; and they who have so few to produce in the course of the year, have no excuse for neglecting to commit them to memory.

of the last-mentioned, there are at present fifteen actual pastors, seven retired, in the town; fourteen actual pastors, and seven retired, in the country; total forty-three. For the election of the professors of the *Académie*, the *Compagnie des Pasteurs* is united with the *Senatus Academicus*, or whole body of the professors, and is then called the *Compagnie Académique*; this is the legislative council for college affairs, and the *Senatus Academicus* the executive.

14th. Was present at the distribution of the prizes in the Lancasterian school in the parish of *San Gervais*. There are two hundred boys in the school; they were all neatly dressed, and seemed well pleased with their rewards. The gentleman who presided was M. Heyer, president of the Commission for the Inspection of the Schools of the Canton. Besides this, there is another boys' school in the parish of *Saint Antoine*, and also one school for the girls. This may appear a very inadequate provision for the education of the poor children in a town of 27,000 inhabitants; but it must be considered how very small, comparatively speaking, the number of poor people at Geneva is—how very few parents there are who cannot afford to give their children a better education than what such schools as these profess to supply.

Sunday, 15th. Heard M. Galland at nine in the morning. I did not much like him; the *art de la chaire* was too evident. At two o'clock I heard M. Martin. He is one of the most esteemed preachers at Geneva, and certainly his style and manner are very striking and impressive; but they appear to me to be characterized rather by force than by dignity or persuasiveness. There was a shaking of the head, and a stretching out of the hands, which were not in good taste. The same matter (and the matter was good) would have produced a better effect had it been delivered in a quieter and gentler style.

16th. This was a high day at Geneva, it being the termination both of the Collegiate and the Academical year. At one o'clock the professors of the *Académie*, and the regents or masters of the *Collège*,* the first syndic or chief officer, and the smaller council of the canton, with many of the pastors and ministers, entered the cathedral church with the rolling of drums and the blowing of trumpets, and occupied their appointed seats, a large concourse of strangers having already taken possession of those which were not wanted for persons in authority. Professor Chenevière, the rector,† then opened the business of the day by a short prayer, and by an address to the boys of the *Collège*; after which, those of them who were prize-men came forward, each as he was called, and received their medals from the hands of the first syndic. This interesting ceremony lasted a considerable time. After it was over, Professor Chenevière read a long report of all the work which had been done in the literary world of Geneva during the course of the last year, comprehending not only an account of the lectures which had been given by the professors, and the instructions of the regents of the *Collège*, but noticing all the literary and scientific works which had been published in the city. This was followed, according to ancient custom, by a discourse on law: the

* The word *Collège*, in France and Switzerland, does not signify what College does in England. It corresponds most exactly to what we should call a Grammar School, or a High School. The higher institution is the *Académie*; and the theological students are generally called students of the *Auditoire*, as distinguished from those of Law, Philosophy, and Belles Lettres.

† It is the business of the rector to superintend the public instruction, both that of the *Collège* and that of the *Académie*. He is elected every two years.

subject was the criminal jurisprudence of the canton, which was treated historically and in an interesting manner by Professor Rigaud. The rector then addressed a few words of compliment and congratulation to the several orders of his assessors, and the whole was concluded by a benediction; after which the professors, council, and clergy, walked back in procession to the *Hotel de Ville*.

In the *Académie* there were, during the last session, forty students of theology, thirty-three of law, one hundred and nine of philosophy, fifty-five of belles lettres; total, two hundred and thirty-seven. In the *Collège* there were 560 boys; they are instructed in French, in ancient and modern geography, in arithmetic, in Greek and Latin, in Latin prosody and versification, in the catechism, and in French recitation and composition.

On the following day I attended at the *Collège* and saw the prizes for *bonnes notes* given to the boys. These were books awarded to those who had gained the greatest number of marks for good behaviour in the last year. The distribution was accompanied by a distinct character of each boy, which was read aloud by the rector in presence of the class, and of many of the parents and friends who were assembled to hear it. The individuality of the characters, and the freedom with which defects were noticed, were an assurance that they were drawn from the life; and along with the publicity which was given to the whole, would, I have no doubt, have an excellent effect.

This week was held at Geneva the annual meeting of the Swiss *Carabiniers*, or Riflemen. This is a voluntary association for the purpose of practising rifle-shooting—each canton taking it in turn to form a central committee for the management of the affairs of the society, and to receive the deputations from the rest. Last year the meeting had been held at Bâle, the central committee of which canton arrived at Geneva on the evening of Sunday, June the 15th, in this year, and the next morning their president gave up the federal flag into the hands of M. Masbon, the president of the new committee. The latter made a brief but energetic speech on the occasion, from the report of which I copy the following spirited passage:

“Très chers frères d’armes, cet étendard fédéral, qui était planté sur les bords du Rhin, retrouve sur les rives du Rhône des Suisses loyaux et fidèles. Il vient présider à notre fête, et aux nobles jeux, qui nous instruisent dans l’art de le défendre; il rassemble un grand nombre de Suisses dans ces jours de joie et de bonheur: mais au moment du peril, il reunirait tous les Cantons, et il les guiderait aujourd’hui comme autrefois, dans le chemin de la véritable gloire, et de l’honneur.”*

The firing then began on a piece of ground which is appropriated to these exercises. It continued the whole week, for there were near 2000 strangers present from all parts of the country, except from the Cantons of Shaffhausen and Tessen; the only two which sent no deputation. One day no fewer than 900 persons sat down to dinner under a large booth on the ground, and these were succeeded by 600 more; and at these social meetings no invidi-

* Dear brethren in arms! this federal standard, which was planted on the shores of the Rhine, finds on the banks of the Rhône other Swiss as loyal and as true. It will preside at our fête, and at those noble exercises which teach us the art of defending it. The number of Swiss whom it assembles in these days of joy and of happiness, is great; but in the moment of danger it would bring together all the Cantons, and would lead them forth again, as in the times of old, in the path of true glory and honour.

ous distinctions of rank were kept up, but all other feelings were lost in one universal sentiment of fraternity and patriotism. On the Saturday the three first prizes were declared to have been won by three Vaudois, and the three next by men from the Cantons of Fribourg, Soleure, and Berne. The victors were escorted into the town by an immense multitude of people, who set no bounds to their joy; and the strangers then began to depart, all delighted with the hospitality of the Genevese, and all animated with a renewed determination to defend their country to the last extremity, should necessity ever call for their services. Nothing, indeed, can be better calculated than this institution to draw closer the bonds of brotherly love, and to keep alive the flame of patriotism among the citizens of these associated republics. As the president of the Bâle deputation expressed it, it "serves as a point of union, and as a nursery of brave and skilful shooters, and of valorous and vigorous defenders of their country, in the day of danger and of trouble." In illustration of its peculiar utility in such a country as Switzerland, it may be mentioned, that at the time of the last French invasion a mountaineer and his son concealed themselves with their rifles behind the fragment of a rock in a narrow defile; as the first rank of the enemy appeared they discharged their pieces at the same moment, and with a transverse aim, so that their fire was dreadfully effective: the next rank, perceiving no enemy, advanced and experienced the same fate; and so on, till at length the ammunition of these brave fellows was exhausted, and being discovered and unable to effect their escape, they were taken prisoners. It is pleasing to add that their lives were spared in consideration of their bravery.

Sunday, 22d. I went and heard M. Mûnier preach in his own church at Chesne, two or three miles out of town. He took for his text 1 Corinthians x. 12, "Let him that thinketh he standeth, take heed lest he fall." On these words he gave us an excellent sermon, full of matter, and delivered in the most impressive manner. All the pleas and excuses of which people avail themselves for indulging in an indolent security, were clearly set forth, and reduced to their plain, undisguised nothingness. Why will not all our preachers come and learn their art in such a school as this? We should then surely have a better world to live in than we have. For myself, I mean, every few years of my life, to make a *pilgrimage* to Geneva, in order that I may refresh my devotion, that I may strengthen my languishing resolution, that I may purify my heart, and be, and feel myself, a better man than I was before.

23rd. Called on many of my friends, to wish them good-bye. I felt real regret at parting from them, especially those of the clerical profession, who are in every respect a fine body of men, equally free from the pride of too many of our English clergy, and the sourness of Puritans. They are pleasant in their manners, kindly disposed towards strangers, and deeply interested in the grand cause of truth and freedom. Some of them I regard as amongst the most valuable of my friends, and I shall always endeavour to keep up an intercourse with them.

The climate of this place is very cold in winter, and on this account it is not desirable to reside here the whole year round. But in summer it is very pleasant; and, though the town itself is old-fashioned and inconvenient, the *environs* are most delightful, being well planted with trees, interspersed with elegant villas, and commanding the most noble prospects in every direction. Living, though by no means cheap for the continent, is lower than in England; and not only is society very accessible, but a man may have any

description of it that he pleases, whether gay or serious, literary, scientific, or religious, and the latter in both its varieties of liberal and illiberal.

24th. Left Geneva in the *diligence*, and came across the Jura, and by way of Dijon to Paris.

Paris, Sunday, June 29th. Heard M. Monod at the *Oratoire*. He preached on a common-place subject, the *love of our enemies*, from Matt. v. 43—48, but the matter and the manner were any thing else than common-place. They were in the highest style of sacred oratory; the discourse itself plain, clear, and direct, with no ambitious ornaments of rhetoric, yet abounding in the noblest flights of eloquence, and the most touching appeals to the feelings; the action graceful and commanding, peculiarly appropriate to the several parts of what was spoken, yet entirely free from any thing like theatrical display. I know no preacher who seems to set forth and embody, as this gentleman does, the majesty of the religion of which he is the advocate. He evidently feels the dignity of his subject, and he has the art of bringing that subject home to the breasts of his audience, in all its force and in all its importance. I look upon M. Monod as decidedly the first of preachers; and I have the less scruple in expressing my opinion of him thus favourably, as I was on this occasion accompanied by an English friend, a man of strong sense and an unsophisticated understanding, who was scarcely less pleased than I was.

July 1st. Went down to Amboise on the Loire, and spent a week very pleasantly with my friends the B.'s. The weather was intensely hot for several days, the thermometer rising as high on one of them as 86 of Fahrenheit. This country has a much more attractive appearance now than it had when I was here before, in the winter of 1826-7. It was then covered with snow, or bound hard with frost for weeks, and even months together, for that was the severest winter that had been experienced in France since 1789; it is now blooming in all the beauty of summer. If I were inclined to reside in France, I would certainly choose this neighbourhood—either Amboise, or Tours, or Blois, or some other place in the same district. I regard it as possessing four very considerable advantages: in the first place, it has a mild climate; secondly, every thing is very cheap, the wages of a woman-servant being from 100 to 120 francs a year, the hire of a pair of horses for the day 8 francs, and other things in the same proportion; thirdly, there is purer French spoken here than in any other part of France; and, fourthly, it is not too far from England, which would be convenient in case of a sudden call.

11th, at Paris. Attended at the Italian Opera House, where *William Tell* was performed by Mr. Macready and an English company. I was glad to see so many French present: of those about me in the pit the majority certainly were of this nation, and they seemed to be well satisfied with the performance. To every man who wishes to see the two nations united in the bonds of friendship and a good understanding, the success which this company has met with in Paris must be very gratifying. There has been a great change in national feeling in the last five or six years. The English company which some time ago acted at the *Porte San Martin* were hissed: now the French not only assist at the performances of Mr. Abbot and his *corps dramatique*, but are among the most enthusiastic of their admirers.

Sunday, the 13th. In the evening I took a walk beyond the Luxembourg gardens. Here were to be seen multitudes of the lower orders of Paris taking in their fill of enjoyment. In one place was a monkey exhibiting his tricks in a small temporary theatre; in another, a number of happy cou-

Sonnet.

ples were enjoying the pleasures of the dance, either on the ground under the trees, or in large rooms in the *ginguettes*, or ale-houses; in a third place were whirlabouts, with people riding round on wooden horses and swans; in a fourth, the *Jardin des Gaietés* opened wide its gates to admit the votaries of pleasure; and in a fifth, the doors of the *Théâtre de Mount Parnasse* were beset by a crowd of persons who were going to see the representation of *Henri Quatre en Famille*! Such are the *amusements* of a Parisian Sunday evening! And what are we to think of all this? The sabbath truly was meant to be a season of rest and relaxation, as well as of religious instruction and meditation; but here there was no rest; and as for relaxation, it might surely be found in other modes less at variance with the solemn character of those exercises to which, by the almost universal consent of the Christian world, some part at least of this day is dedicated.

15th. Left Paris, and came by way of Rouen, Dieppe, and Brighton, to London.

19th, in London. I am heartily glad to find myself once more in old England; for, however wonderful may have been many of the scenes through which I have passed, and however pleasant and instructive it may have been to observe foreign manners and customs, there is a season after which even the pleasures of travelling begin to pall. I am tired of wandering about; and it will be as great a treat to me to sit quietly down in my own dear country with English minds and English resources about me, as it would be to many persons to set out immediately on their travels. Whatever else I may not have accomplished in my journeyings, I have at least re-established my health, not having had the slightest return of my old malady the whole ten months that I have been abroad. I am now in the possession of excellent health, and trust that I may be able to reside in England, and, if not to resume my profession, to engage in some occupation which may at once be profitable to myself and useful to others.

SONNET.

OH, do not pity me because I weep,
 For thoughts of heaven are, in grief's darkest day,
 Still round me with a bright consoling ray,
 And still my soul in sacred trust I keep.
 Nor would I change this sorrow, which I feel
 Now draws me closer to a Father's love,
 For all the joy which happier hearts may prove
 That never tasted suffering. Tears may steal
 From the tir'd spirit—memory may revive
 The dearer shadows of the past—the strife
 May end but with this frail and tempted life;
 Yet not in vain for those high hopes we strive—
 Angels perchance may watch that conflict here,
 To hail us conquerors to their own bright sphere!

REASONS FOR MUTUAL ENCOURAGEMENT AND CO-OPERATION, IN PROMOTING THE KNOWLEDGE AND DIFFUSION OF THE GREAT PRINCIPLES OF UNITARIANISM; WITH A SPECIAL REFERENCE TO THE BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

(Concluded from p. 260.)

THE general principles already stated, and which more or less apply to every plan of benevolent exertion, will bear a close application to that with a view to which I have embodied them. Whether we consider it as tending to cherish among us that spirit of union and brotherly love, which should exist among all who have the same great objects in view, to encourage and aid one another in our more private labours to promote them, or to give a wise and efficient direction to our united efforts, to me it appears deserving of the cordial support of the Unitarian body. The very able Address of the Committee, prefixed to the Rules of the BRITISH AND FOREIGN UNITARIAN ASSOCIATION, gives information so comprehensive and complete respecting the purposes and plans of the Association, that it must be needless to enlarge much upon them; and for details I must refer to the Address itself.

Approaches have long been making towards the more general union of our body which the new Association contemplates. Various societies of minor extent, instituted within the last fifteen years, while carrying into effect their more specific purposes, have contributed, in their respective districts, to promote a spirit of co-operation; and three, from the extensive nature of their objects, and their earlier institution, have, in different ways, been of pre-eminent service. The first of these, and I believe the first instance of a society of avowed Unitarians associating to disseminate their peculiar doctrines, was the LONDON UNITARIAN SOCIETY, *instituted in 1791, for the Promotion of Christian Knowledge and the Practice of Virtue by the Distribution of Books*. Among its founders were those revered persons into whose labours we have entered; and others still living, who with them bore the heat of the day. In the following year, 1792, through the influence of the same conviction and the same motives, a similar Society was established in the *West of England*, by men to whom also we owe our gratitude, and who adorned their profession by their lives. These two Societies have been of eminent service to the cause they were designed to promote, and have answered the purposes of their founders far beyond what could have been their first anticipations. They have provided and sent into the world multitudes of silent missionaries which have extended the knowledge of our views of Christian truth, convinced many of their foundation in reason and revelation, strengthened the convictions of others, and prepared the way for the more extensive reception of them. They have aided those who have imbibed them to cherish the principles of piety and virtue with which their doctrines should be ever connected, and to promote them among others; and they have greatly contributed to make Unitarians more known to each other, and enable them to strengthen each other's hands. After a lapse of fourteen years, (in 1806,) that still more comprehensive Society was formed, which may be regarded as the parent of the present Association,—*The Unitarian Fund*,—especially designed to promote the spread of Unitarian doctrines by popular preaching. Those who were concerned in the establishment of that Society, and in the services which it had in view, have reason to rejoice in its success. Without entering into discussion of

its specific objects and measures, I have no doubt that it has had great and beneficial efficacy in extending the reception of our doctrines, and in promoting among us that spirit of united exertion which must do good in proportion to its degree and the wisdom of its direction.

Passing by the Societies to which the three I have mentioned gave rise, and which have greatly contributed, by their local efficiency, to the purposes for which those were respectively established; and also that one of great value, which though commenced and supported principally by Unitarians, was not designed to teach their peculiar opinions, (I refer to the *Christian Tract Society*,) I must advert to another for special objects established in 1819, and now merged in the present Association, viz. the *Unitarian Association for the Protection of the Civil Rights of Unitarians*. This was intended by those in whom it originated, to lead the various parts of the Unitarian body into more general operation, on points in which individuals could not act with efficiency; and to provide for emergencies in which that general operation might be effectually called forth. Its services were particularly directed to one object, which I deem of no small importance, viz. to obtain such alteration in the Marriage Service as shall free the Unitarian, when solemnly undertaking an engagement of the most interesting character, from every thing which he feels inconsistent with the directions of conscience. The Association for protecting our Civil Rights had the honour of leading the attention of the Legislature to the subject with great effect; and there is little room to doubt that its exertions must ere long have the desired success. The declarations of several distinguished members of the Upper House, must have afforded delight to the advocates of religious liberty of other denominations, as shewing the rapid progress of liberal sentiments in concerns affecting freedom of thought and inquiry on topics the most momentous to the well-being of man. Recognized as we have been by those proceedings, as a body united by common principles of religious faith and worship, it is well that we should act as a body, whenever our exertions will thus be most effectual; taking care that these be always guided by the spirit of love and of a sound mind.

As our interests and objects became more extensive and complicated, the necessity of such union became more obvious to all who gave their attention to the details, and especially to those who had to superintend them; and this more comprehensive system, well adapted to its design, and fitted for permanency, was devised by those who have had experience to guide them, and the opportunity of seeing the wants of the body at large. The efficiency of it will in some measure depend upon the extent to which it is supported; but it will still more depend upon the zeal, the wisdom, and the perseverance of those who conduct it: and those of us who can do little more than co-operate, have reason for congratulation that there are those to whom the execution of our common objects may be safely intrusted. I think I should correct myself, when I say we can do little more than co-operate: it is our own fault if we do not watch over the execution of them; and by free communication, in the spirit of the gospel, of our own experience and our own views, with mutual and cordial disposedness to forbearance and candour, aid essentially in some or other of the purposes of the Association. Some, indeed, of its purposes cannot be properly effected without such communication; and this more especially at the Annual Meetings. It will, indeed, be a cause of thankful congratulation, if the union of various objects (some or other of which must be regarded by every Unitarian as important) should so bring distant members together, whether or not engaged in the work of the

ministry, that the Annual Meetings of the Association may supply to every one extensive information respecting our mutual exertions and necessities, and animate the zeal, and promote the Christian fellowship, of the whole.

I will not leave this topic, to which my hopes have naturally led me, without specifying it as one of the great advantages of the Association, that it will afford opportunities far beyond any other means at present possessed, for free communications and suggestions respecting plans of Christian usefulness either more immediately connected with the engagements of the ministry among Unitarians, or such as have a more extended operation, and in which our people share with us or take the lead. Our younger brethren in the ministry might thus often obtain the results of experience and observation, and sometimes be preserved from perplexity and error. We might all aid one another by counsel and sympathy; we might become acquainted with each other's views, encouragements, and difficulties; we might be stimulated by the success, or instructed by the failures, of others; and, without any of that spiritual interference which has often proved the bane in other religious bodies, and without that encroachment on more private rights which would speedily interrupt the best purposes and aims of union, much might be done by such communications to promote the welfare of individual communities among us. It would obviously be out of my power to specify, in detail, the application of this suggestion; but it embraces much which might contribute to the best ends of Christian fellowship; much that cannot be reduced to rules; much that could not easily be defined in anticipation; which yet might amply reward those who "stand and wait," and who, observing the finger of Providence, are ready to take opportunities as they occur, and so "serve the Lord."

The time should not, I think, be far distant, when every separate community among us, whether constantly uniting for the purposes of Christian worship, or associated to promote, in other ways, the common objects of this Association, will become so connected with it, that each may effectually contribute its proportional share, not only of pecuniary aid, but also of intelligence, experience, and active co-operation. Where all are accustomed to judge for themselves, (and never may Unitarians surrender this privilege,) it may be some time before the judgment of all will fully accord even in plans of general usefulness. In reference to the immediate object,—that result will be accelerated in proportion as it is seen that those on whom the executive agency of the Society must mainly depend, use their power, with the influence it will give them, as a trust, and steadily direct its operation to the purposes for which it is received; that they employ the means it puts in their hands of promoting great good, with simple aims, with sound judgment, and in the spirit of Christ; that they act in hearty concert with each other, with cordial union with those remote from them, under a deep sense of accountableness,—not so much to their brethren who have the same common objects in view, as to the great Head of the church, and with earnest desires that through him God may in all things be glorified.

The want of prompt co-operation from less connected communities, if it should in some cases occur, should be regarded, not as arguing deficiency in zeal or in confidence, but as naturally arising from want of information; and still more from the difficulty of obtaining attention, without personal communication, where so many important interests of a public nature are calling for the exertions and intelligence of those who are engaged in the extensive concerns of life. Such discouragement must sometimes occur; but time will rectify it; and it will lessen in proportion as those who value the prin-

ciples of Unitarian Christianity wave minuter objections, from the consideration that to *act together, we must all give up something.*

The purposes for which the Association was established, are, the promotion of the principles of Unitarian Christianity at home and abroad,—the support of its worship,—the diffusion of knowledge on topics connected with it,—and the maintenance of the civil rights of its professors.

For carrying this purpose into effect, the Association have adopted the following division of its objects :

I. “The promotion of Unitarian worship in Great Britain, by assisting poor Congregations, and sending out or giving assistance to Missionary Preachers.

II. “The publication and distribution of books and tracts, controversial and practical,—principally in a cheap and popular form.

III. “The pursuit of the two last-mentioned objects (as opportunity and the means of the Association may afford) in foreign countries ; and the maintenance, in the mean time, of correspondence and general co-operation.

IV. “The protection and extension of the Civil Rights of Unitarians.”

I willingly hope that much service will not be required in reference to the last division, except in appeals, when needed, to the Legislature of our country. In whatever instance, however, its interference is called for, may it always be guided by the strict principle of Christian equity ! Let it set the example of a religious body jealously watching over its own rights, yet conscientiously careful of the rights of others ; never influenced by a narrow sectarian spirit ; and always ready to co-operate with others where still wider interests and more extensive rights can be promoted.

The *first* class of objects is clearly one of essential importance. In a considerable degree through the agency of the Unitarian Fund, small congregations have been raised, in various parts of the country, and many others continue from older sources, which find much difficulty in maintaining that worship which they deem alone scriptural, and calculated for their Christian edification. The exertions and sacrifices made, in many such cases, under great discouragements, and with the most honourable perseverance, should meet with sympathy and aid from the more favoured communities. In some instances they do ; in others, and mainly for want of some more general channel of communication and co-operation than has hitherto existed, they have been left to labour alone. There are cases, where the duties of the Unitarian minister have been performed, for many years, with intelligence, seriousness, and general edification, without any remuneration to the individual, where yet some portion of pecuniary assistance would have cheered, and have enabled to do good in other directions which lay near his heart.

While the Association might be the channel of aid in common circumstances, there must be cases where this would be insufficient, and where it may be desirable to obtain assistance from the more private sources of Fellowship Funds, and even of personal bounty. That they had been cautiously examined by the general Committee, and on their known merits recommended to the countenance of the body at large, or in particular districts, would furnish a guidance in the direction of those more private sources, which could not be otherwise than beneficial, and which might promote a more proportioned distribution of them than has sometimes been obtained. Where practicable, it is well for individuals, or the more limited societies, to be the immediate fountain of their own liberality ; the spirit of Christian love will thus be more permanently and effectually excited and cherished ;

and the ties which connect together our various members will be more strengthened.

The Missionary objects of the Association, which formed one of the leading purposes of the Unitarian Fund, are necessarily attended with much difficulty, and require the greatest caution, in the selection of individuals, and of the field and time for their labours. It is an important, it has been (in the hands of one especially to whom I am sure his brethren will join in the praise*) an effective service: I doubt not occasions will occur, for which resources should be prepared, when it will be so again; but it also calls for peculiar circumspection, and, in general, much knowledge and experience. To enter on the subject in detail is now obviously impracticable; and I will therefore only make two observations. One is in the words of the excellent and judicious visiter of York College, when addressing the students engaged in highly valuable services of the kind to which I refer: "If you break up new ground, which you cannot continue to cultivate, it will be in great danger of afterwards producing weeds. It had better even have been left in the natural unproductiveness of the plain green-sward."† The other is, that much may be securely left to the silent steady operation of the present diffusion of knowledge, to the general improvement of the mind. If the fears and passions of men are not roused by intemperate expressions, these will gradually remove the errors against which we have to direct our efforts, or will deprive them of their efficiency; and identifying as I do the cause of Unitarianism with that of simple Christianity, I doubt not that, by the influence of these more generally operating causes, with such aid as the Unitarian may see the useful means of employing, the Christian world will eventually become, in doctrine, almost, if not altogether, such as we are.

The *second* leading object of the Association, some experience in the concerns of Unitarian Book Societies leads me to regard as peculiarly valuable. A want of co-operation in reference to the publication of our tracts, &c., has often led to much embarrassment; and it has caused difficulties in the circulation of them, which by the proposed system will not exist. It will not be difficult for the different Book Societies which remain in distinct operation, to form such plans of communication as shall give greater efficiency to their respective measures, and prevent mutual interference and needless expense. One connected object I hope (and many will join in hoping) will obtain some share of the attention of the Association,—the provision of suitable books for our numerous Sunday Schools, teaching the great principles of the gospel, but divested of all doctrinal peculiarities, uniting cheapness and solid utility. This will supply a want which has long been experienced by those who are engaged in those most useful institutions, in which so many of our younger members give their personal labours to train up the youthful poor in the way in which they should go. And when contemplating the advantages of these seminaries, it should not be left out of sight, that every active engagement of Christian love, in connexion with a religious community, receiving its countenance, and supported by it, contributes to draw the ties of union yet closer, and to make those who engage in them feel that, by these services, they are useful parts of that community, and are promoting its welfare.

The *third* leading object, if there were no other, would justify the ear-

* The reader will readily perceive that the reference here is to the Rev. RICHARD WRIGHT.

† See the Monthly Repository for 1824, p. 427.

ness which has been felt among us for the establishment of some more extended system of mutual encouragement and co-operation ; referring especially to the promotion of Christianity, according to what we believe to be the teachings of Christ and his apostles, among those who do not yet possess the blessings of the gospel. Limited as our means necessarily must long be for such services, the plainest principles of religious wisdom require that we confine the application of them to those cases in which we may reasonably hope for their efficiency. There are many who have long had their hearts directed to the British possessions in the East Indies ; and there Divine Providence has for some years been preparing such openings for our exertions, as leave longer supineness without excuse. If there had been more means of co-operation, I persuade myself that important opportunities would earlier have been seized by us ; and risks avoided of losing them, not again to return. The humble, unexpensive labours of that highly deserving person, WILLIAM ROBERTS, of Madras, and those who are uniting with him, have hitherto been aided only through societies whose objects and resources would not allow them to do what I doubt not their Committees would gladly have done ; and little more than a year has elapsed, since the first public efforts were made to give support to another, the Rev. WILLIAM ADAM, of Calcutta, who had before him a field of service in various ways of the utmost importance to the spread of the simple truths of the gospel. The powerful appeal which at that period was made to the Unitarian public by the late Secretary of the Unitarian Fund, was so answered, as to satisfy the friends of the cause, that it was only for want of the opportunity which our judgments could approve, that we *appeared* careless respecting the spread of the gospel among the heathen. In that Appeal the general and more personal reasons for giving Mr. Adam our united support, were briefly, but forcibly urged. The obstacles which must ever attend the extension of Unitarian views among the Mahometans and Jews, are described as affecting the progress of the gospel among the Hindoos, as well as Mahometans, who continually urge the doctrine of the Trinity as a fatal objection to Christianity. "Conversions from Hindooism to Mahometanism," (I quote the Address,) "by the superiority of the latter over idolatry, are not uncommon. A species of Hindoo Unitarianism, founded on the Veds, prevails to a considerable extent. The Trinitarian Missionaries, of both the Independent and Baptist denominations, have complained of the objections made to the doctrine of the Trinity by their own proselytes. Theological controversy, in which learned natives have taken an active part, has been excited. The able and interesting defences of Unitarian Christianity, by that illustrious convert, RAMMOHUN ROY, are in circulation ; and very great and persevering efforts are made for extending the advantages of education."—"Mr. Adam" (continues the Address) "is well fitted to take advantage of propitious circumstances. His letters and publications evince him to be a man of considerable talents and attainments. His piety and moral character are unimpeachable." That he is admirably qualified for the work, we have the best reason to believe, in the testimony of that eminent person whom God has raised up, to commence, in a remarkable degree and extent, the work of reformation among his countrymen. In proportion as their own purer faith is restored, and the worst forms of their idolatry and superstition abandoned ; and in proportion, too, as their minds become enlightened by the means which all denominations appear at present to regard as the first step towards the spread of the gospel among the Hindoos ; in that proportion *will they be prepared for the reception of the knowledge which is life eter-*

nal, and be led to "know the only true God, and Jesus Christ whom he hath sent."

That knowledge is Unitarian Christianity. One would wish that it were never necessary to teach it with reference to opposing doctrines, in other words, to teach it controversially.—Those who differ from us, and, as they think, teach the peculiar doctrines of the gospel, while we believe that they then build hay and stubble on the Christian's only Foundation, are often not aware of the fact, that *our* Christianity is not a system of speculative controversial opinions, but that holy and enlightening doctrine which all receive who go to the fountain-head of divine truth and imbibe thence the waters "springing up into everlasting life." It is our wish, when the unenlightened Hindoo, or the more unenlightened Negro, is to be taught the gospel, to teach him this; and never even to advert (if permitted to be silent) to what we believe to be the doctrines of men. It has been cheering to my heart,—when I have heard the honoured labourers in the great work of spiritual improvement, describe, without sectarian phraseology, the doctrines with which they had endeavoured to enlighten and bless the Heathen, and those by which the wise and good of their own denomination had been supported in trial and in the article of death,—to perceive how near they were to ourselves, when we, in like manner, forget the distinctions of the Christian world, and describe the supports, directions, and privileges which make us, as frail, erring, sinful, dying, accountable creatures, prize the gospel as the estimable gift of divine grace, and cherish gratitude in our hearts to him, who, through his obedience unto death, became the author of eternal salvation to all who obey him. Unitarian brethren! that which we feel to be precious, and regard as the pearl of great price, we surely ought to endeavour, as we can, to communicate to others. Certainly we should aim to avoid going before the calls of Providence, and should wait for the signal; yet should we be on the watch, and have our eyes open to discern, and our hearts open to obey.

I regard it as one proof, among others, that, in the desires now extensively entertained among us to contribute direct efforts in the service of the gospel in Hindostan, we have not anticipated the call of Providence, that our brethren in America have, in like manner, been led to earnest attention to the subject, and to pursue the same course with ourselves: indeed, we have to allow (and gladly do them the justice) that they have in some measure led the way. On both sides the Atlantic there was great want of information; and in contributing to supply it, they have rendered us essential service. In this work our mutual exertions have been required, and our pecuniary aid for one leading object was given, in both instances, nearly at the same time. This work of common interest and joint service will lead, I doubt not, to a more extended communication and spirit of co-operation; and when contemplating that more distant prospect on which the mind must sometimes be allowed to rest, to cheer under present discouragements, it can scarcely fail to cheer, that by the extensive diffusion of the English language, in the East and in the West, means are presented for the union of heart and hand in the spread of divine truth, where otherwise insurmountable obstacles must exist, and at least put the hoped-for day far distant.

A pamphlet has been recently published in Boston entitled, *An Appeal to Liberal Christians for the Cause of Christianity in India*.* If the statements which are made therein, by the intelligent and pious author, together with

* Understood to be by the Rev. Dr. TUCKERMAN. No copy is at hand with which to compare the following quotations.

the representations of the able advocate of the cause among ourselves, the Theological Tutor at York, should become extensively known among the English Unitarians, it cannot, I think, be long before it will be generally acknowledged, that we are called upon to aid in the great work of diffusing the knowledge of the gospel in Hindostan. It is probable that, in America, liberal men, whose doctrinal views do not accord with our own, (except indeed in those which are, after all, the essential ones, respecting the character and requirements of our Heavenly Father,) would unite with us in the sacred cause. This may be the case, eventually, in our own country; especially when it is seen, that our object is not to teach what we believe "the truth as it is in Jesus" controversially, but simply as those who are desirous to give those who have not yet received it that sanctifying knowledge by which they may "obtain the salvation which is in Christ Jesus with eternal glory." And what is still more, the course pursued by those who act for us in India, may influence ministers of other denominations there who feel the extreme obstacles which attend the communication of some of those doctrines which so many consider as essential to the gospel.

"Christianity, could it be extended to India," says the Author of the Appeal, "would accomplish an emancipation from the most cruel bondage, and a rescue from the deepest degradation, of the females and the poor of a country containing a hundred and fifty millions of souls. It would not only annul the iniquitous laws of caste, and bring to nought the iniquitous power of the Brahmins, but it would give a new character to society, and accomplish a new moral creation. It would give new, and most inestimable associations, with the sentiments of *home*. It would annually save thousands from premature death by the hand of violence. What changes indeed and what improvements, even if we look not beyond this life, would it bring to this people!"—"But more than all this in making known to them the true God, and the true way to eternal life, would not Christianity, to say the least of it, be a means for preparing them for that life as they cannot now be preparing for it? Admit that they are to be judged by the light which they have, and not by that which they have not: but was not this as true of the heathens in the time of Christ and his Apostles, as it is now of those Hindoos? Certainly. And why then, I ask, should Christ and his Apostles have laboured and died in the cause of bringing men to a reception of the gospel, and to the salvation which the gospel offers? Show me a good which our religion was designed to extend to those heathens to whom it was *first* offered, and I will show you as great a good which it will *now* extend to all in the heathen world who shall receive it. Explain to me the motives by which Christ and his Apostles were actuated in this cause, and I will bring home, to your heart and conscience, as strong motives by which you and I, and by which every Christian, should be actuated in it."

The diffusion of the gospel in India will, in all probability, be effected principally by means of education. And "what benevolent mind" (I again quote from the Appeal) "can look over that vast country with the thought that, by the united and persevering exertions of a few Christian Associations, against many difficulties, and amidst many embarrassments, not less than fifty thousand children are now receiving instruction; that quite an equal number, who have been taught in the schools of those Societies, are now scattered over India, a very large proportion of whom *can* read and *do* read the Jewish and Christian Scriptures; and that more than fifty times the number of children, now under instruction, and whose parents are willing that they should receive Christian instruction, might be gathered into schools

extension there, of the uncorrupted truth as it is in Jesus?" The most important branch of the objects of the Association, many may unite who have been accustomed to withhold their exertions from the domestic operations of that which preceded it. Here, obviously, must be done without mutual co-operation; and even were there less encouragement than at present exists, it would be wise so to prepare for the future, that, whenever the clear call of Providence comes, we should have ready and effective means of obeying it promptly and efficiently. Much has often been attributed to us, as a body, when all which was some feasible opportunities for effectual exertion. Without a fully comprehensive means of united operation, and of mutual aid, little has been done, because little could be done. It cannot be long before, in some or other of our common objects, every man shall take some part beyond merely the support of the religion with which he is personally connected. Though we cannot progress of what we deem gospel truth; though by imprudent and immoderate language (as well as, above all, by unchristian lives) we may hide it; yet may we rest secure, that whatever contributes to strengthen us, in our respective churches, or as a part of one extensive system, a spirit of cordial harmony and mutual aid and interest, cannot be of less value. Those who are accustomed to take a comprehensive view of the objects, must see that "union is strength;" and it will be found that a real interest exists for the success of religious truth as such, and its sanctifying influences; it will operate in the way of moral reform, and we bring disgrace on our Christian profession; it will bring its own and its motives more and more into view; it will assist, in the development of our doctrines into practical principles. In proportion as this is the way to flourish. Our efforts will aid and encourage those of others; our efforts will perceive, what they sometimes doubt, that we think of the value of real value. While, on the other hand, in proportion as it is viewed as a matter of speculation, and the progress of it viewed with indifference, must its cause decay.

and best age, will no doubt be realized, in a far more extensive degree the knowledge of the one Jehovah, and of his Messiah, shall be throughout the world. And what will then constitute its glorious end, should be the present aim of every community of professing Christians and of every individual society: what the Apostle laid down as the of the various appointments of the great and *only* Head of the Christian should be made our objects. In proportion as they are, will the "love" be fulfilled.—Happy indeed will be the state of that Christian community in which the apostolic principles are carried into full effect; as ever difficult and remote the complete attainment of it, still it is worth our aim; and by proper efforts some approximation may be made to principles at least should influence us in all our societies for the promotion of the great purposes of Christian love. For this which has brought us together I can form no better desire than that it may itself exhibit their efficacy may promote it among our body at large. Whatever disappointments and discouragements may attend its operation, in particular departments, make us more "of one heart and one soul," the best results may be for. Well will it be for us all, in our wider and narrower bodies of Christian connexion, to keep these steadily in view, as our guide and aim are blessed in their immediate effects; and blessed indeed will they be they gradually bring about such a state of things among us, that they share in the faith and worship of one God, even the Father, in the the Lord Jesus, shall form one community, harmoniously united, and compacted, by influences derived from the spirit of their great Head without envy, or jealousy, or servility, or arrogance, or intemperate frigid indifference—contributing mutual aid, according to their several and means of Christian usefulness, to the religious edification and welfare of the whole, individually and collectively, and to the diffusion of Christianity and duty among others; each looking upon every other as equally a part of the body with himself, however differently Providence may have placed in the honours and interests of the world, and ever having the eye directed to the final union of all who "fear God and work righteousness." Even so, come Lord Jesus.

male and female, bond and free,—one well-compacted, united body; *for the ministry; for the edification of the body of Christ* (i. e. the Christian church) *till we all attain to the unity of the faith and of the knowledge of the Son of God, to perfect manhood, to the measure of the stature of the fulness of Christ,* (that is, to that complete stature, that just extent, or perfection, which the church ought to attain; (14) *so that we may no longer be children, tossed to and fro, and carried about by every wind of doctrine, by the cunning artifice of men, by their employed for an artful system of deception; (15) but that, maintaining the truth, we may in all things grow up unto him, to the moral likeness of him who is the even Christ: (16) from whom, as from the head conveying influence and nourishment to every member, the whole body, (being harmoniously united and firmly connected by means of the mutual aid of every organ, according to the proportionate operation of each part,) thriveth τῇ αὐξήσει τοῦ σώματος ποιεῖται unto the edification of itself in*

can have a true and saving knowledge of the Father, and receive the blessings of the new covenant." The remark may startle some readers and lead them to infer otherwise of the writer's views than he perhaps ; but it will be read with pleasure and interest by many, as a symposium deep and more profitable reflection upon a grand scripture truth a controversialist has often *time* to make. It seems to shew, too, that for the extreme dread of terms which have once been used by the Father, is passing away, and that even an Unitarian dares to talk of the divinity of Christ without fear of misinterpretation. And surely among the means to gain ground upon us every time we allow them to be fairly put before us, none is more capable of practical proof than this, that the **REAL** difference in the divinity of Christ are those who see, in all he did and said, the Father's presence; who trace a complete unison between God and Jesus; who scarcely think of the one without thinking of the other :—they have no separate views, separate minds, separate feelings. Christ is, in effect—God the cause.—Circumscribed by the limits in which he was on his earthly course, our views of the Son are finite and limited.—It is exactly that proportion of dependence, of reference to a higher will, inseparable from our conception of a derived being; but, this allows I see no bounds which can be assigned to his moral perfections. As the true image of God, there must have been a loveliness and majesty of which our minds can form no full conception; and, more beautiful as it appears the more we contemplate it, we have no reason to suppose that our highest views can reach it. Hence it is, that to him who has been accustomed so to view it, it is always painful to hear the question of our humanity handled in the dry and barren way it often is. The consequence of our rejection of the common ideas respecting his divinity is, in our minds, the practical rejection of his divinity altogether. We seem to correct one error without falling into another; but, of the two, I think the error of the *mere* Humanitarian appears to me the greatest. I give the mistake and account *him* no gross idolater, as he is too often who, beholding the "glory of God in the face of Christ Jesus," descends from the severe simplicity of the letter of the commandment,

with a mortal form, and the same voice which says, "He that hath seen me hath seen the Father," says also, "Take my yoke upon you and *learn of me*."

Exalted ideas of the Saviour bring in their train exalted ideas both of God himself and of man. Man, indeed, feels the glory of God in a thousand ways. But it is when he regards him as deigning thus to reveal and manifest himself to his creatures, that he perceives the most of condescension and benignity; and then, also, he learns truths respecting himself and his capacity which otherwise he would but imperfectly have attained. If Jesus, this being in whom the glory of God shone, was given "as an example that we might follow his steps," who shall call that faithful servant presumptuous, who speaks of a growing likeness to God as the grand aim of existence set before us in the gospel? Men may think little of these things except as matters of theological speculation; but let them give up their minds fairly to the contemplation of a single truth of this nature, and you may see the result of the question — "Do not the grandeur and beauty, the fitness and proportion, the mercy and consideration of the Christian dispensation, grow upon you, the more you contemplate yourself in it? Is there any thing in the compass of thought so magnificent, and at the same time so soothing to human weakness? Tired of the ever-renewed and painful task of self-justification; sick of defending himself and creatures the dust like himself from misrepresentation, the Christian, one would think would gladly seize upon an undisputed verity like this, make it his own view in all its height and depth and breadth and length, and stay not till he had extracted from it hope and loveliness of purpose, and calm determination that it should be his heritage and portion for ever. But, alas! we look often thus at the truths we most profess to prize. We wander on from one glorious field to another, like the vagrant butterfly, rather than the patient and devoted bee, which brings up the deep riches that are stored within the forms of beauty around her.

Yet the time must come, and the proof of it is greatly strengthened by the doctrine of which I speak, when the practical application of much which now serves us chiefly as a theme for nice speculation or mere argument, will raise the human character above its present level of mediocrity. No one can look through society, and compare its state with the gospel standard, without feeling that what Christianity has already done for the world is little in comparison of what we are taught to expect it will ultimately do. And one of the principal reasons of this is, that the grand truths of the gospel have been hitherto regarded too much as commodities which we are to transmit one to another, instead of letting them do their reformatory work in our own spirits.

THE WATCHMAN.

No. III.

"Watchman, what of the night? Watchman, what of the night? The Watchman said, The morning cometh, and also the night." Isaiah xxi. 11, 12.

Few things are more deceptive, we had almost said mendacious, than the official reports of the progress made by exertions for the furtherance of religion. Of positive and direct falsehoods we do not accuse their authors, but we do accuse them of misleading their easy-minded followers.

By vague generalities, by calls upon the people for gratitude to Almighty God, by pretended special interferences of divine providence, technically designated "the hand of the Lord,"—pretensions these equally efficient to work upon the ignorant with the miracles of the Popish church, nor scarcely, if at all, less impious: by these devices, managed with consummate art, by art which much experience has perfected, and the employment of which daily use renders amazingly easy, the leaders of modern Evangelism contrive to make the people believe that in each object to which they lend their attention, "a great," as well as an important, "work" is carrying on; and that as their spiritual guides spare no labour, so they should spare no expense, to gather in the harvest of the Lord. We have seldom read a report that unites greater pretensions with less reality than one which now lies before us, issued last January by the "British Society for promoting the Religious Principles of the Reformation." The object of this Society is to convert the Catholics of Ireland. Its chances of success will, we allow, be somewhat less scanty since the righteous measure of emancipation has at length been consummated. But let not the hierarchy of the English Church in Ireland expect much in the way of reformation. They have power, it is true, but it is of the wrong sort; the legal and physical power they possess diminishes their moral and persuasive power. And withal they are devoid of a good cause. They have nothing, or next to nothing, to offer the people. In the controversy, if they remain true to Mother Church, the Catholic will have the the best of the argument; and the only means of securing success is to carry the principles on which they argue to their legitimate extent both in theory and practice. To convince the enlightened Catholic, they must become Dissenters. The Society to which we have alluded is supported by a sufficiently long list of great names, but we shall see in the sequel how bad a succedaneum these are for solid arguments and a good cause. Three years have now been spent in endeavours to convert the Irish Catholics to the faith of the English Church. In the first year great doings were talked of. The House of Commons was told that it need not trouble itself with Catholic Emancipation; the British Society would soon render it unnecessary by converting all the dissidents. A second year came. The scene was overcast. Friends even feared the reformation "was suspended." But a new ray of hope appears. The work of the third year revives the heart half-desponding, and "the Parent Committee cannot conclude this very important extract" (from their detailed report) "without calling upon the friends of truth to unite with them in fervent thanksgiving to Almighty God, who has so manifestly blessed their labours during the past year."

From this imposing conclusion turn we now to the recorded effects. Our readers remember the old story of the Mountain in Labour; we fear the offspring in this case also will prove little better than a *ridiculus mus*. From the invitation we have just transcribed, one would expect actual instances of conversion by hundreds at least. The extracts from the Report containing, we suppose, the marrow of the matter, do not authorize us to believe that ten persons have declared themselves converts. We have not imposed upon ourselves the toil of reading the lengthy extracts so closely as to say there is not in them a single instance of avowed conviction, but we will say that a cursory inspection has not disclosed even one to our view. The amount of the Report is—A meeting was held for discussion. The assembly was unusually large. The Rev. Messrs. A. and B. delivered most impressive addresses. There was (or there was not) an opposition. But it availed little. The audience were *evidently* conciliated by what was advanced. To satisfy

our readers that we have given a just account, we will make a few extracts. "A meeting was held at the Wesleyan Chapel in this town which was both numerously and respectably attended, and to which no interruption was given." "We possessed in this instance the advantage of being permitted to speak without opposition"! Certainly, with a bad cause to manage, the less "opposition" the greater the "advantage." "Not the slightest symptom of impatience or disorder appeared." "The hearers seemed deeply impressed with the importance of the subjects brought before them." "The meeting was most powerfully addressed by Mr. Gordon for about two hours and a half. A very respectable Roman Catholic stood in front, and the tears ran down his cheeks." Even of him we hear nothing about conversion. Strange that so sensitive and lacrymose a hearer should not have been converted. However, the good man wept, and this was carefully noted, carefully reported, and carefully published. Tears, it seems, are precious things in the eyes of the Reformation Society, and so eager are its votaries to catch a few stragglers on the cheeks of their hearers, that we warn our friends, if any attend these pitiful addresses, and wish not to be advertised the kingdom over as "respectable" hearers bedewed with tears, to restrain or remove all abundant perspiration which such meetings may excite, and which the eye of faith may take for the wished-for trickling tear. Again, "The meeting did not present any thing of interest out of the usual way." What! not one solitary tear? "I snatch a few minutes to say that our work prospers." The meeting was what is usually considered an average *turn out*. What elegance of diction, what demonstrations of prosperity! "Generally they have not *taken amiss* our discussion of their principles." Further reason to "rejoice in the success with which it has pleased the great Head of the church to bless the efforts of our Society!" The Reformation Society seems to be desirous of enjoying as often as possible the "advantage" of encountering no "opposition." The Report mentions several cases in which disputants who offered themselves on the Catholic side were rejected, or hardly admitted to speak. "This meeting, as usual, was attended by a crowd of Romanists, and a cobbler of great polemical fame in the country stood forward as our antagonist, but we objected to him on the score of respectability." Why? Are not a cobbler's arguments as good as those of a prince? Respectability quotha! Was he not an honest man? Is not that enough to satisfy our reformers? Matthew, if we remember right, was a publican, not much more respectable, we opine, than a cobbler, and yet he was allowed, not to oppose, but to defend the gospel. The secret of the cobbler's being silenced lay, we doubt not, in his having "great polemical fame." Aye; he was too long-headed for our clerical talkers. He would have stuck to them like his own wax. They like not to come in contact with the sterling and vigorous sense of the people. We would match the same cobbler against any score of the Society, and one or two of them may, for aught we care, be taken from the list of Vice-Presidents, and write themselves bishop or lord. Another instance: "Just as the Chairman was about to pronounce the adjournment, a young aspirant to popular favour stood forward as our opponent, and was proceeding with a cut and dried speech against the second reformation, (how magniloquent!) when the Chairman objected to hear him on the score of respectability." By a special grace, however, it has happened that a layman was permitted to speak. "They brought forward two young men, sons of tradesmen, (alas! if they were cobblers!) who by a *liberal* (Heaven bless their Reverend liberality) construction of our regulations were pro-

nounced *respectable laymen* and permitted to speak." But it is so pleasant to have all the talk to one's-self, and to dispute without "opposition," that the "advantage" must be secured as often as possible. Hence, "two Romanists offered themselves, and there is strong reason to suppose that one of them was a Jesuit (angels and ministers of grace, defend us! a Jesuit! did you say a Jesuit?) in disguise, as he refused to give any description of himself. He was not in consequence permitted to speak: and the other could not be heard as the time of adjournment had arrived before he presented himself." If fair play merits success, to how large an amount is our "Second" Reformation Society not entitled! Seriously, it is amazing that people allow themselves to be fleeced on such paltry pretences, and that professors have the boldness to call on their priest-ridden disciples to be thankful to Almighty God for such signal success as we find recorded in this Report. Boldness, we say, not relatively to man, but to God. For it is bold, not to say audacious, to pretend that God has manifestly blessed labours, the results of which not even votaries can state without self-impachment and condemnation.

Since writing the above, we have seen an appeal lately issued by the Society on whose reports we have animadverted. The appeal calls loudly on Christians to contend earnestly for the faith at a period "wherein a specious show of what is called liberal principles is widely spreading, and thereby rekindling that doctrine, that if a man be sincere to his principles, whatever they be, it will be well with him—an opinion which the Church of England has branded with the name of heresy."

But there is something worse than this. Besides the spread of this odious principle of liberalism, "every year, of late, Popery has been advancing." The appeal then furnishes us with some statements, drawn partly from Catholic and partly from Protestant authorities. Between the years 1824 and 1829 there has been, in England and Wales, an increase among Catholics of fifty-three chapels and fifty-seven priests. The total number of Catholic chapels in the united kingdom, in 1829, is 468, and the total number of priests 484. The Catholics possess eight colleges in England, of which that of Stonyhurst, in Lancashire, is the most considerable. This college has room for 400 or 500 students, independent of the professors and domestics; and it is said to contain, at the present moment, 500 individuals of various descriptions, of which number the pupils alone are supposed to be between 200 and 300. This number may be taken as an average for the last twenty-five years. Within a quarter of a mile of the college is a seminary for boarding and educating boys preparatory to their entering the establishment at Stonyhurst. By the exertions of the priests connected with the establishment, the doctrines of Catholicism are said to have been widely spread in the neighbourhood of the college. We have certainly no wish to hear of the extension of Catholicism in these kingdoms; but if it does spread, the clergy of the Church of England are chiefly to blame. Let them do their duty; above all, let them reform the errors of their church, and then, in contest with the Catholics, reason and scripture will, beyond a doubt, prevail over mysticism and human authority. Now that the Catholic question is settled, we are disposed to think that in Ireland there will be a falling away from the communion of Popery. Whether or not the separatists will join the Established Church, or to what extent they may do so, remains to be seen. But the elements of a change are at work in Ireland. One society in Dublin, the Kildare-place Education Society, state, in their last annual report, that £8752 was received by them in the last year, in voluntary

contributions; that 192 schools were opened without the aid of the society; that 1500 schools are now in connexion with them; and that there were 124 applications for aid in erecting new schools; 1600 children are now receiving instruction in the model school; and 11,392 children have been instructed in this school from the commencement. They have distributed, in the last year, 59,032 cheap books, (and they are *good* as well as cheap, as we know of our own knowledge,) making a total of 1,291,794 sold by the society since the commencement of its labours. Besides this institution there is the London Hibernian Society for establishing schools and circulating the Scriptures in Ireland. This society (according to its own statements) provides scriptural instruction for every class of the community; establishes and maintains day, sunday, and adult schools, in which boys, girls, or grown persons, are taught to read the Holy Scriptures in English or Irish; it employs numerous Scripture readers who read and distribute the sacred volume in the Irish or English language; and none, however poor, or whatever their religious sentiments, are excluded from its schools. It supports, at the present time, 1046 schools, which afford instruction to 67,326 scholars. Many other societies of minor importance might be named; and though, in many of their details, these institutions are not what we would have them to be; yet, if they do nothing more than awaken and stir up the public mind, they will confer a great benefit on that fine but unfortunate country.

The Christian Observer for the last month gives us reason to hope that the Watchman will not be utterly useless to our orthodox brethren. Their tone, we begin to hope, will be lowered, and their regard for fair dealing augmented. Our readers may remember some strictures which occurred in our first number, on a passage extracted from the Observer, relative to "the too well-known Mr. Robinson of Cambridge." The Observer replies, with all due humility, that it did not, by the language used, intend to imply that Robinson was cut off for preaching Unitarianism. We are glad to hear the fact. But what impression would readers receive from the language employed? We contend the inference would be, that his death was the consequence of a divine interposition to vindicate the truths of orthodoxy. We take, however, the editor's disclaimer; we acquit him of intending to mislead, but we doubt not he has misled; we absolve him of equivocation—still he stands chargeable with ambiguity, to say the least. He may have meant no harm, but if harm ensues from his obscurities, the sooner he, or his correspondents, mend their style the better. The editor, also, in the same paragraph, allowed his readers to imagine that Whitby was not an Unitarian. To this he answers, he does not reply to every query of his correspondents; his pages are open to discussion. But it is not a matter which admits of discussion. Doubt there is none—room for argument there is none. This the editor knows, and he is highly blameable for allowing his pages to convey erroneous impressions to the minds of his readers. But we are sorry to be compelled to add graver charges. The editor continues—"As little justice is there in various other charges which the Repository has lately urged against us; such, for example, as that in reviewing 'The Child's Faithful Friend,' published by a *well-known Unitarian bookseller*, we invidiously suppressed the publisher's name; whereas, it is never our practice to give publishers' names in our reviews or announcements." The facts are these: The Observer, in a review of the Christian Child's Faithful Friend, warned its readers against the work, "as no notice is given in the work itself of its real object," and complains still farther that

of the books which Unitarians publish for the young, "few of them comparatively bear upon their front any badge of their origin." It further stated that the policy of concealing the origin of works had been acted on in respect of the Christian Child's Faithful Friend. The reply in the Monthly Repository was, The work bears the name of an Unitarian printer and an Unitarian publisher. The Observer grants that the publisher is well known. Such are the facts. The Observer says the work conceals its origin; the Repository answers, it declares it in the name of "a well known" Unitarian bookseller. The Observer complains that the charge of his suppressing the name of the bookseller is invidious, for he never mentions such things. Marvellously just to suppress the evidence, and then declare there is none! "O, but I always suppress the names of booksellers." Then how could you tell the falsehood that the work bore on its front no badge of its origin? You knew it was not so—you knew you were stating an untruth—you saw the name of the publisher—you acknowledge he is "a well-known Unitarian bookseller"—and you are therefore convicted of dishonesty. Come, Mr. Editor, meet this charge—it is openly put—meet it openly. You are bound, in regard to your own character, to repel the accusation, if it be possible; and you are equally bound to tell your readers that you were dishonest, or mistook, or wrote with a zeal not according to knowledge, or what you will, when you said that the Christian Child's Faithful Friend had no badge of the party whence it came. Tell them, also, that the index which it exhibited you suppressed; that the evidence it gave of its origin you withheld, in order to ground on such suppressions your uncharitable and unjust insinuations and charges. If you add, "I always omit the names of publishers;" they will answer, "This you ought not to have done in a case where the question which you yourself originated, respected the source whence the work came. In such an instance to suppress the name of the publisher was to suppress the ordinary evidence of the origin, and the very data that would have negatived your shameless assertions." In your original review of the Faithful Friend, Mr. Editor, you say, "The Improved Version, instead of 'He that believeth and is baptized shall be saved, but he that believeth not shall be damned,' mildly reads, 'He who professes faith in me shall be admitted to the privileges of the Christian community; he who does not believe shall remain under all the disadvantages of a heathen state.'" Here too, Sir, you have stated an untruth. You say it reads what you quote, instead of the Common Version. It does no such thing; and if you had looked into "the Improved Version," you knew it stated no such thing, and have basely, and with gross falsehood, attempted to misrepresent your brethren. If you did not look into it, you are severely reprehensible for affirming what you knew not, and what you might have readily ascertained. You are called upon, Sir, to meet these charges. Your own character is at stake, and your party is in some measure implicated in the result. The words you affirm the Improved Version "mildly reads instead" of the common translation are not found in the text, but in the margin; what it does read *instead* of the common rendering is, "He who believeth and is baptized shall be saved, but he who believeth not shall be condemned." From a writer who descends to such arts to serve a cause we do not, we avow, expect an honest retraction; but we have little doubt that the Observer will, from fear of a public exposure, pay somewhat more outward attention to truth in the future; except, indeed, it shall appear that of the Reformed as well as of the Catholic Church, it may be said, in the words of Bishop Burnet, "an invincible humour of lying, when it might

raise the credit of their religion, or order, or house, runs through all their manuscripts."

Before we quit this subject we would warmly recommend our readers to patronize the Christian Child's Faithful Friend. We do so because we know its merits; because we know from experience its suitability to the class of readers for whom it is intended. The editor informs his readers that he intends to enlarge the work when sufficient numbers are sold to enable more to be given at the same charge. And we join with him in thinking that this might be accomplished if the opulent were to purchase copies for gratuitous distribution. But the charge of the work (one penny) is so small that much opulence is not needed to enable the benevolent to extend the usefulness of the Faithful Friend. There are few Unitarians who could not afford to take the work for themselves, and most persons amongst us could purchase regularly an extra copy or two for their poor neighbours; and we doubt not that the present or the loan would prove no less acceptable than useful.

We are glad to find that Churchmen, as well as other people, at length take correct views of the probable consequences of the settlement of the Catholic question, as well as of the claims which the Catholics possessed to emancipation. A letter in the Observer from the Rev. D. Wilson, of Islington, contains the following passage: "Fellow-Christians, *there is no ground of alarm*; the pending measures are so far from constituting a sin against God, that they are a paramount dictate both of piety and wisdom; they will eminently contribute to the honour of the Protestant faith, to the stability of our Protestant institutions, to the safety of our Protestant Episcopal Church, to the pacification of our irritated fellow-countrymen, and the prevalence of pure Christianity throughout the empire." The editor also thus speaks: "We are asked, 'Will this measure, after all, quiet Ireland?' We reply, that we think it will powerfully conduce to that end; but whether so or not is not the only question. We believe it to be a measure morally and religiously right; and thinking this, it is but a secondary inquiry to ask, whether it is politically expedient; though politically expedient it doubtless is." In the same article this Protestant editor shews us the value of his advocacy, whose speech against the Catholics was set in letters of gold. "The late Duke of York was a mere political Protestant; he acquired popularity by voting against the removal of Catholic disabilities; but his Protestantism did not prevent his being a gambler and living in other immoralities."

A sermon is now before us preached by a Portuguese priest at the Catholic chapel, Stonehouse, before the chief persons of the refugees, who, for a time, were permitted by our government to find an asylum on English ground. The sermon was delivered on the birth-day of Don Pedro, the Emperor of Brazil, in thanksgiving to the Almighty for the arrival in England of the young Queen of Portugal. Were we, as Englishmen, to give an opinion of the composition, we should not hesitate to term it an entire piece of inflation. But what appears extravagant to the inhabitant of one country may appear moderate in the eyes of an inhabitant of another; and it is possible, therefore, that the hearers of the sermon may have listened to it with pleasure, and have approved it when read. It is certain that the preacher tells his audience that "it is *nature* that speaks out, and nature that listens." This being the case, dame nature assumes sometimes a strange and fantastic aspect. Even the most orthodox of our land would now-a-days carefully avoid language like the following: "Explain to them the sacrifice of the *Man-God*, expiating our crimes to the Ancient of Days,

with his own most precious blood;" "depict to them the *annihilation* of the Divinity, under the fragile form of human nature." On matters of such high import as the *God-man*, a little bombast may, however, be allowed. But to whom or what do our readers think the following quotation applicable: "But what do I behold? What prodigy is this? I see in the horizon a little cloud arise from the sea; a star, like to the morning star, appears at a distance, and approaching, dissipates the darkness and horrors of the tempestuous night, and announces the luminary of day! I see upon the waters a noble virgin; the silver moon forms her footstool, the sun gilds the mantle which falls from her majestic shoulders, the stars surround her head as a diadem of light!" This, readers, this prodigy, this cloud, this star, this noble virgin with majestic shoulders, with all the retinue of heaven for her suite, is the harmless, powerless girl, daughter to Don Pedro. Thus the orator proceeds: "She touches at Gibraltar, she listens and hears, sentiments of indignation at every sound animate her delicate cheeks; the standard of Alfonso Henriques is unfurled! Rejoice, Portuguese! Rejoice, ye proscribed! it is our Queen who comes; it is the tender *mother* who comes in search of her children! The Usurper totters on his throne; his infamous satellites, confused and panic-struck, like a vessel beaten by the storm, without rudder or pilot, already feel the bitter remorses of treachery. Rejoice, Portuguese! the daughter of the Cæsars is arrived. Let us exult in the Lord, brethren; our sufferings are at an end." Notwithstanding the pompous nothingness of much of this sermon, it may, we doubt not, be considered as at least an average specimen of the style of preaching which prevails in Portugal. The preacher has been disciplined in his mind by affliction, by contact with men of utterly opposite taste, by that reflection which the adoption of liberal ideas in political matters necessarily implies, and may therefore be expected to exhibit the style of his countrymen in rather a subdued than an exaggerated form. In spite of the bombast of the discourse, it cannot be read without a melancholy pleasure, arising from the sentiments in favour of liberty and true to nature with which it is interspersed, mingled with the recollection that he who utters them is one of many who have given up all for a good and holy cause, and are wanderers in strange lands, and far from their families, destitute and almost hopeless. The sermon contains descriptions of the state of affairs in Portugal which we know from private sources to be too true. "Perjured priests," says the preacher, "profane thy altars; the roofs of thy sanctuary re-echo the sanguinary supplications of a corrupt clergy." "Our virgins violated, our wives persecuted, our orphans abandoned, justice sold, the blood of the just man put up in public auction." The present misery of Portugal is owing chiefly to the clergy. They are the chief supporters of the existing tyranny. They are the implacable enemies of all improvement. With them all crimes are pardonable but one—offences against religion.

What a solemn and fearful thought it is that the professed ministers of the religion of peace, and of the holy and benevolent Jesus, should be amongst the chief enemies of mankind, and the cruelest and wickedest of our race! The following quotation from a letter lately received from an English correspondent will serve to illustrate our remarks: "Situated as we are in Lisbon, religion is the last subject to converse on with the natives; and for this reason the greater part are falling into the error committed at the beginning of the French revolution. The priests will not allow their flocks to think for themselves, and force them to attend mass; the consequence is, they turn Atheists. The parish priests have orders to take an account of all their parishioners, and to notice all those who do not attend mass regularly. Num-

bers who formerly absented themselves are now obliged to conform; otherwise they would be informed against as belonging to the clubs of Freemasons. The clergy are straining every nerve to throw odium on the Constitutionals and Freemasons, whom they class together; and no crime is committed that is not laid to their charge. Two men were lately ordered for execution who had lain in prison for years on a charge of murder. There they might still have remained, or even have escaped justice altogether, though they had committed *many* murders, had it not been discovered that they had been guilty of some sacrilegious robberies. This, in the present state of church excitement, could not be pardoned, and they were doomed to expiate their crimes on the gallows. The place of execution is situated full a mile and a half from the prison, and the criminals are conducted by a heavy guard of horse and foot police; a number of friars, the company of *Mercy*; the senate, and the judges who passed sentence. The criminals are clothed in a white vest, the halter round their necks, and a small crucifix in their hands with the image of our Saviour. As they pass many churches on their way, it is customary to say prayers at each, though the criminals are supported on each side by a friar who gives them spiritual advice as they proceed. On the passage of the two criminals mentioned before by the Magdalen church, a Royalist preacher got upon the steps and held forth for about twenty minutes, casting every reproach upon the Constitution and Freemasonry, saying, that the criminals present were specimens of their sect, nothing but robbery and murder being their aim. Thus were the poor wretches detained trailing through the streets more than three hours. An excommunication was recently fulminated from the Patriarchal church against all Freemasons and those connected with them. The patriarch had had it in his possession some time, but was unwilling to publish it. Some partisan of Miguel, however, got to know of this, and soon found means to force its publication."

We have, in a preceding number, intimated that the "Revivals" that now engage the chief attention of the Evangelicals in this country, were first set a going in America. We also expressed a hope that the shameful scenes which had been connected with them there, would not be reproduced here. To detail these would occupy more space than we can spare for one subject. But as we find the orthodox periodicals lauding the manner in which "the work" has been effected in the United States, it may be well to exhibit a small specimen. The account we are about to give is expressed in the very words of the orthodox, and is indirectly conveyed in a convention, lately held in America, to consult on certain differences of opinion in respect to revivals of religion. In this convention, convoked by two leading Revivalists, a number of votes was passed to serve as rules in the further prosecution of "those exhibitions of hypocrisy, profaneness, and folly, which lately occurred in the western part of New York."* From these votes, the grave determinations of an ecclesiastical convention, we learn the following facts. In America, and in connexion with Revivals, it has been thought that God works independently of human instrumentality, and without any reference to the adaptation of means to ends; much human infirmity, indiscretion, and wickedness, have been mingled with the exertions made; females have engaged in prayer in mixed assemblies; measures have been introduced into congregations to promote and to conduct Revivals without the approbation of the ministers; meetings for social worship have been held, in which all spoke according to their own inclination, without a moderator or

* Christian Examiner for July.

president; persons have been called on by name in prayer, both private and public, and this was voted by the convention to be proper in small social circles; there have been audible groaning, violent gestures, and boisterous tones, and unusual postures, in prayer; ministers have been spoken against as cold, stupid, dead—as unconverted, or enemies to revivals of religion; as heretics or disorganizers, as deranged or mad; persons have been received as converted merely on the ground of their own judgment, without examination and time to afford evidence of real conversion. This last allegation reminds us of the words of Butler:

Whate'er men speak by this new light,
Still they are sure to be i' th' right;
'Tis a dark-lantern of the spirit
Which none see by but those who bear it;
A light that falls down from on high
For spiritual trades to cozen by.

Both in prayer and preaching, language has been used adapted to irritate on account of its manifest personality, such as describing the character, designating the place, or any thing which will point out an individual or individuals before the assembly as the subjects of invidious remarks.—Irreverent familiarity with God has been indulged in, such as men use towards their equals.—Young men have been introduced as preachers whose sole recommendation was their ardour, and the value of education has been depreciated; *things not true have been stated*, or not supported by evidence, (this we knew—now it is acknowledged by the orthodox themselves,) for the purpose of awakening sinners; the condition of sinners has been represented as more hopeless than it really is; acknowledged errors have been connived at for fear that enemies should take advantage of them.—Unkindness and disrespect have been shewn to superiors in age and station—proceedings have been adopted which those who have followed them are unwilling to have published—nay, which are *not proper* to be published to the world.—Evening meetings have been prolonged to an unseasonable hour—accounts of Revivals have been exaggerated. Such are some of the acknowledged evils that have attended revivals in America. Yet, notwithstanding the blameable character of most of the particulars adduced above, and the numerous pious frauds there recorded, the Rev. Mr. Beman, one of the contending revivalists in the convention, had the impudence to move, among other motions calculated to encourage rather than to check these acknowledged enormities, the following: “Attempts to *remedy* evils existing in revivals of religion, may, through the infirmity and indiscretion and wickedness of man, do more injury, and ruin more souls, than those evils which such attempts are intended to correct.” Thus frauds are committed, tolerated, justified, and that, too, by professors of religion! Yet this audacious justification of acknowledged “Evils” was passed in the convention, nine persons—notice, reader, nine religious teachers—teachers of his religion who said, “I am the way, *the truth*, and the life”—nine ministers of the gospel voting in favour of the motion, and eight merely declining to vote. What a state of things, in which all the virtue found in a convention of divines consisted in declining to vote in reference to a measure that went to justify falsehood! Why, they ought to have moved heaven and earth in opposition to such a dereliction of duty—appealing from the convention to the people, and calling on every enlightened and honest man to reprobate such delinquency. Yet these meetings of this dishonest convention were opened and interspersed with singing and prayer, as if in solemn mockery of the most sacred engagements and the most imperative obligations.

CRITICAL NOTICES.

ART. I.—*A Sermon, with the Devotional Services, delivered at Norton, on the 16th of November, 1828, on occasion of the Death of Samuel Shore, Esq., of Meersbrook, Derbyshire.* By Henry Hunt Piper. To which are added, Biographical Notices of the Deceased. London: R. Hunter. Sheffield, G. Ridge. 8vo. pp. 40. 1829.

MR. PIPER has, in this discourse, paid a worthy tribute to the memory of a most worthy individual. The subject of it is the character of the just man (from Prov. iv. 18), and the delineation is as able and beautiful as the theme was appropriate. It well deserves attentive perusal beyond the circle, and that must be a large one, of those to whom it is recommended by the occasion which called it forth. Justice is at the very foundation of moral excellence, and can alone secure the permanence and the value of more shining qualities. And although it may not, to common and superficial observation, seem so lovely and desirable as they are, yet it blends with them harmoniously, and naturally tends to generate them, and by guiding their exercise renders them efficient to the production of individual and social happiness. This is well illustrated by the author in the following passage:

“Strict and inflexible in its obedience to the dictates of an enlightened mind, it may be thought that justice is of a stern and forbidding character; that it may form an integrity which you are bound to respect, but will never constitute a moral and intellectual being that you can at once admire and love. Not more beneficial to the earth which it enlightens and warms, not more grateful to the eye which it enables to see all the beauty of form and colour, is the sun, the source of light and heat, than benign and affectionate and benevolent is the influence of justice in its unlimited operation upon the whole character of the upright man. It does not subdue and eradicate the affections; it is the duty of justice to urge and direct their most amiable exhibition in all that is animating, kind, and endearing. Do we possess the power to soften the cares of life, to open new and perpetual sources of grateful emotion, to make domestic and social intercourse

cheering and refreshing, to calm mental anxiety, and to sooth bodily suffering and affliction, by the display of love and kindness and sympathy and compassion and tenderness; what more indisputably just than that we should exercise this power and diffuse as widely as we can the grateful agency of these winning affections? Can it be just to ‘shut up our bowels of compassion’ when misery implores—to preserve a cold indifference when circumstances call for warmer feelings—to stifle the dictates of benevolence and affection by the repelling selfishness of pride and disdain? Can we doubt whether it is just to be, if we are able, the source of pleasure and happiness to others as well as to ourselves, or to be carelessly negligent of our power to please and to increase the sum of social enjoyment? And as nature has wisely furnished us with the power of inflicting pain, can we regard the dictates of justice and not check this power so as to create no unnecessary suffering, so as not to exercise it injuriously, so as to confine it to its sole proper province, to be the discouragement of evil and the check upon the lawless aggression of those who can be restrained by severity and fear and punishment alone? If the just man will be cautious as to the purity and correctness of his sentiments, careful of the conformity of his life to their dictates, as observant of the rights and claims of others as of his own, he must be equally anxious to govern his affections, which are the motives to many of the actions of his life; nor can he comply with the best and fairest claim upon his power to do good if he withhold his heart and all its sacred treasure from those who are so placed in relation to him as to be entitled to this gift, and able, by a like return, to repay the kindness which a just sense of duty has prompted him to show. So powerful is the influence of justice over the best affections of our nature, that if they are exercised without any regard to its dictates, they are often misplaced, and almost always transient in their existence, and productive of misery instead of happiness: while just affections are like just actions—the permanent source of grateful enjoyment, the foundation of a placid retrospect, and of hopeful expectation in what lies before us of action, feeling, and life.—Pp. 17—19.

ART. II.—*An Earnest but Temperate Appeal to the Bishops and Clergy of the Church of England in behalf of Apostolical Christianity.* By a Christian of no other Denomination. Pp. 32.

This pamphlet is an original and rather singular production. It is an impeachment of the church upon the four following articles:—1. The exclusive subscription of her clergy to the Thirty-nine Articles. 2. The retention of the creed commonly called that of St. Athanasius, in her Book of Common Prayer. 3. Some initiatory invocations in her Litany. And 4. The want of uniformity in her morning and evening ritual of devotion.

It is declamatory rather than argumentative, and, as a composition, very defective, though ambitious of effect; but it contains some home truths on the inconsistency of the professions of Protestantism, whose main principle is "the Bible and the Bible only," with the articles and creeds which characterize and constitute Church-of-Englandism. And if the clergy are not utterly insensible to such "appeals," it must make them feel "there's something rotten" in their state.

But what renders the pamphlet worthy of observation is, that it is an attack upon the church from one of its own members, at least from one who belongs to no other denomination, who professes great veneration and attachment for the members of the establishment, who has all his life been connected with her, and who, though he honours conscientious dissent, is neither in principle or feeling a Dissenter. He speaks of himself as "the son of a clergyman who only scorned more than he dreaded or hated dissent; a patron of more than one living of this church; an élève of her schools, a graduate of one of the universities, the companion and the friend in earlier and later life, and almost exclusively so through a long period of years, of one or other of her fraternity; an attendant, and (to my shame, perhaps, be it spoken) never but an attendant, at her places of worship; all the accumulated associations of the infant, boyish, and adult mind are awakened in me at the very sound of her name, and I lament over her infirmities almost with the *storge* of the child."

It is from such an one that we hear, and with no slight pleasure, as he identifies himself with the church, the following language:—

"Unitarianism, my Lords, is notori-

ously making rapid advances in this island, on the continent of Europe, in America, and well it may; for to what is it generally opposed? To every form and complexion of religion but the Christian, in its own naked majesty of symmetry and hue. These disputants against a common Saviour's divinity meet us fairly with the words of Christ; we reply to them disingenuously in those of Tertullian or Athanasius. They press us manfully with an undisputed text; we turn round upon them knavishly as weakly with an authoritative comment. They exhibit in its uniform shape an inspired phrase a hundred times repeated; we twist it topsy-turvy, and then with calm effrontery ask them what it means. They stand undismayed in the terra firma of Scripture; we seem to dread it as a heap of sand, unless consolidated by the 'hay and stubble' of a supplementary theology. Well may the world think us unequally matched on Protestant ground, when evasion, quibble, stratagem, and subterfuge, are our most approved auxiliaries. My Lords, these are hard words; but a pusillanimity so penal, a treachery that thus recoils, wounds one to the heart."

There is much more in this pamphlet that we could quote with pleasure. We are happy to understand that the Appeal has been heard and heeded by the members of the church, and that "the warning song" has not been altogether "sung in vain."

ART. III.—*The Catholic Epistle of St. Jude, with a Paraphrase and Notes.* London, Keating and Brown. Pp. 34. 6d.

THE introduction to this pamphlet briefly, as may be supposed, defends the genuineness of the Epistle of Jude against Luther and Michaelis. The precise year when it was written is uncertain. From verse 17 it appears that few of the apostles were then living, perhaps only St. John. The mention of the prophecy of Enoch leads to the subject of traditions, the admission of which constitutes a chief feature in the system of Romanism. Our annotator has probably over-rated the admission of Macknight, which he thus describes:—

"It is reasonable to think, as Macknight justly observes, that at the time the ancient revelations were made, somewhat of their meaning was also given, whereby posterity was led to agree in their interpretation of these very obscure oracles. On any other supposition

It is difficult to account for that uniformity of interpretation which took place from the beginning." With what eyes can a scholar have read the disagreeing comments of the Ante-Nicene, and of the Post-Nicene fathers, and yet maintain that their interpretations were uniform? This cannot be true, at least in the common sense of the words; and no other would suit our author's argument. On the subject of tradition, Bishop Marsh observes, in his recently published "Two Lectures on the History of Biblical Interpretation,"* that "nothing has created more perplexity in arguing about tradition than the confusion of one kind with another."

The colour of authority which tradition might derive from the allusion to Enoch's prophecy by Jude, supposing this to have been *traditional*, is removed by the discovery of an Æthiopic Version of the Epistle of Enoch, in which the very passage occurs (with only the necessary variations) which Jude has borrowed.†

The "Editor" of Jude has subjoined "certain critical notes, with a view to establish the true readings, and to ascertain the genuine and literal sense of the sacred text." On the 4th verse this clergyman of the Romish Church gives the preference to that interpretation which attributes *δεσποτην* sovereign, *Θεον* God, as well as *Κυριον* Lord, to Jesus, alleging that this appropriation of *δεσποτην* is confirmed by 2 Pet. ii. 1, denying the Lord (Sovereign) who bought them; remarking, however, the rejection of *Θεον*, God, from Jude 4, by Griesbach. The Unitarian may reply, that Jehovah is, in Deut. xxxii. 6, and elsewhere, said to have bought the Jewish people. Is not he thy Father that has bought thee? Or if he think *δεσποτης* is applicable to Jesus Christ, he may demur to the conclusion that it implies Deity: the head of the church is Christ, and the head of Christ is God ‡ The Geneva version, according to the edition of 1576, sensibly translates Jude 4, "Deny God, the only Lord, and our Lord Jesus Christ." The ordinary French gives, "qui renoncent Dieu la seul Dominateur, et Jésus Christ notre Seigneur." These are impartial translations, not made to serve a system.

Ver. 5. Instead of *Lord*, with the English Version following the received

Greek, the Vulgate reads *Jesus*, which Jerome himself understands of Joshua (whose name in the Septuagint is *Ἰησοῦς*, Jesus); but this Roman Catholic, in the spirit of private judgment, for which we shall not condemn him, chooses to differ from that eminent father, and understands the text in proof of the pre-existence of Jesus Christ. We are willing, however, to side with St. Jerome, when he appears to us to have the strongest evidence in his favour.

In Heb. iv. 8, where *Jesus*, in the sense of Joshua, occurs in the Common Version, the Syriac Peshito, to remove ambiguity, adds, "the son of Nun." In Jude, Griesbach reads *Κυριος*, Lord, with the Textus Receptus, but gives, as of considerable authority, *Ἰησους*, Jesus, which the Vulgate reads.

We quote, with approbation, the editor's note on ver. 15: "To execute judgment, *facere judicium*, Greek *κρίσασιν*, which means, rather to pass judgment or sentence on all. *All* shall be judged, but not all condemned."

The undesirable ambiguity in the preposition *of*, is pointed out in verse 17. "The Protestant version has 'spoken of the apostles,' instead of *by* the apostles, as in the Greek and Vulgate." The Protestant "Improved Version" (by leave of Dr. Blomfield) has here the necessary change.

It is well known to the critic that in the last verse of Jude, Griesbach has introduced, upon competent authority, the words *διὰ Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν*, through Jesus Christ our Lord. Here also the Latin Vulgate agrees with Griesbach's corrected text. This is true also of the adjective *σοφῶς*, wise, which Griesbach omits, and with the words *ἐπὶ παντός τῷ αἰῶνι*, which he inserts, so that our Roman Catholic editor presents the concluding verse of the Epistle, as to sense, the same as the Improved Version: "To the only God, our Saviour, through Jesus Christ our Lord, be glory and magnificence, dominion and power, before all ages and now, and for all ages of ages." Perhaps this notice of a Roman Catholic Translation and Exposition of a portion of the New Testament may excite the desire to know something of the Epistle to the Hebrews, published by the same scholar.

We confess ourselves agreeably surprised to find so frequent a reference in the notes to Greek MSS., to Griesbach, to Wakefield, Harwood, and Macknight. We wish that scholars of all Christian denominations would endeavour more to

* P. 15, note.

† See Mon. Repos., Old Series, Vol. XVI. p. 411.

‡ Col. i. 18; 1 Cor. xi. 3.

explain Scripture as biblical critics than as the partizans of particular doctrines and ceremonies. Of this mode, we consider *Campbell* as having set an admirable example in Britain, and G. Rosemüller on the Continent.

ART. IV. — *Catholic Emancipation, King's Coronation Oath, Form of Oath to be Administered to Catholics in Mr. Peel's Bill, considered; or the Substance of a Conversation on these important Subjects, with a view of affording that Information which is so necessary at the present Period.* By a Protestant Clergyman. London. W. Joy, St. Paul's Churchyard. 6d.

THE writer of this tract has succeeded in conveying useful information and liberal sentiments, in relation to the subject which has so much engrossed, of late, the attention of the British public. He has adopted the form of familiar dialogue, the better to answer his end. We can readily believe that his effort must have done good, among that class of readers for whose use the tract was specially designed. We may now congratulate the author, and our readers in general, on the accomplishment of the fond wishes of all the genuine friends of religious liberty. The splendid measure which the opening of the present session of Parliament announced, has now been happily completed. The objections of the bigot

have been fairly heard and amply refuted; the most noble and exalted sentiments have pervaded the minds of all who are capable of elevation; a light has been kindled which has illuminated the dark caverns of ignorance, and pointed out the regions of knowledge, the fears of the conscientious, as well as the craft of the selfish, have proved unavailing; and we may now look forward in confidence to a long series of momentous and beneficial consequences, calculated to advance the general improvement and happiness of mankind.

ART. V. — *The Christian Souvenir; or the Beauties of Blair and Jortin, consisting of Extracts from the Sermons of those Eminent Divines.* 5s. 6d.

WE cannot discover the peculiar propriety of calling a selection from the sermons of Blair and Jortin, by the title of the "Christian Souvenir;" nor of the exclusive combination of two writers who are not very similar, and yet whose differences are not such as to afford the interest produced by a judicious contrast of style. The passages selected contain nothing that is exceptionable; much that is, in its spirit and tendency, excellent. They may safely be recommended to the attentive perusal of young persons, and perhaps advantageously used, in connexion with family devotion, instead of full-length sermons.

MISCELLANEOUS CORRESPONDENCE.

Remarks on the "Defence of Napoleon."

To the Editor.

SIR,

IT was certainly with some surprise that I beheld in the Repository an article entitled "A Defence of Napoleon," and I must add, that this surprise was increased to indignation when I also found that this "Defence of Napoleon" involved an attack of a very violent and unjustifiable nature on one of the wisest, the greatest, and the best men of the present day, or I believe I might truly add, of any age. The reputation and

character of Dr. Channing, fortunately for the interests of human nature, do not depend on the transitory, and often erroneous, opinions of the present day; posterity will do him full and ample justice; and in proportion as pure and virtuous principles and enlightened views of Christianity gain ground, in that proportion he will be revered and beloved; and, I may also add, that in the same proportion he will be *understood*, which, owing to the ignorance and prejudices of society, is at present the case only with minds that, in some degree, may be said, in benevolence and elevation, to resemble his own. I should, therefore, pass over this paper as unworthy of a refuta-

tion, did I not conceive that such false, and I may add, in their tendency, immoral opinions, promulgated in a religious work devoted to the interests of civil and religious liberty, require an exposure suited to the moral and intellectual advancement of the age. The author of them must learn, that the time is gone by when declamation will pass for reasoning, or prejudice be mistaken for wisdom; and that a pure and benevolent system of Christianity is now prevalent, which its advocates are both ready and able to defend against all the assaults of those who would stop the tide of human improvement, and darken with their delusions and vulgar errors the minds of those who are emerging into clearer light. Can any sophistry, for instance, be compared to the following? "War is doubtless productive of many evils; but as God, who has power, wisdom, and goodness, sufficient to prevent it, has thought proper to permit it, we cannot but regard his permission as equivalent to his appointment." So, on such reasoning, if we are to suppose that God approves of our doing every thing that is permitted, there is no atrocious evil we might not justify, for God permits robbery, and murder, and treason, and the sacking of cities, and the misfortunes of the good; but are we therefore to say that robbery and murder and treason are justifiable; or that he has in permitting them given us a license to do them? What says St. James on this subject? "Let no man say when he is tempted, he is tempted of God," &c.: but really this sort of reasoning is too weak to merit much discussion; it lays waste at once all moral obligation if granted, and is a wicked misrepresentation of the great and good Author of our being.*

"*Morality and religion forbid war in its motives, conduct, and consequences.*"† If such be the voice of revelation on this subject, of a revelation proceeding from the Divine Being, with what propriety can we suppose that war, or the exercise of the worst passions, and most cruel propensities of our nature, is the subject of his approbation, and that his "*permission of it is equivalent to his appointment*"? And if, on the contrary, as the gospel inculcates, it is entirely opposed

to benevolence and justice, an divine law as laid down by our with what propriety can any man saying Christianity come forth in defence? Then, what shall we say who not merely advocates war but the selfish and tyrannical use of it by Napoleon? A man who, with powers and immense resources, seduced them in the subversion of the rights of his country; who betrayed the trusts of human nature, and made all subservient to his own personal grandizement? Were Napoleon amiable in temper, or kind in disposition, it has nothing to do with conduct; he enslaved his own country, and he slaughtered thousands and his tens of thousands lessened his crime in the view of the world, that his victims made a surrender of their lives; but the inquiry is by the moralist of the world the Christian philosopher who the motives which invariably govern the individual, and traces actions to their consequences. Hence we ask Napoleon created an idol which he worshipped; and persuaded his deluded followers to sacrifice to false glories of domestic society, and all sympathies of their nature. The character of Napoleon was influenced by one purpose alone; where did those traits enumerated by his enemies when they could diminish his military power? Popularity was indispensable to the hero of the age; let a man be so daring as to purpose he had planned, and have little reason to love him, of his own family experienced.

Are policy and morality so far apart that a man may be right and morally wrong? This cannot be recognized by a Christian philosopher. What then can be said of the conduct of Napoleon to a wife and devoted through life to him and his happiness? Or what say to the humanity of a man who devote to certain destruction a multitude of his fellow creatures in the bloom of youth and life, for the gratifying his own caprices? In the Russian campaign obstinately against all remonstrance to do evils far worse than death, to misery, and insanity, because he had no control on his own restless ambition; because the gratification of his vanity must be gratified, opinion must not be opposed; to be told, "he was particu-

* Our correspondent has here made several citations, which we must take the liberty of abridging his letter by omitting, from Erasmus, Watson, Knox, &c., on the incompatibility of war with Christian principles. Ed.

† Dr. Knox's Essays.

and kind to his men, adopting every nation to serve and save his soldiers." It is not as to individual instances, I say that his conduct was marked throughout with what Dr. Channing justly calls "a mournful obtuseness of moral feeling in regard to the crimes of military and political life." No doubt he did not intend in this instance to drive soldiers to destruction and insanity; he was willing to run any risk rather than submit his will to the wiser advice those around him: to the love of fame sacrificed all the better principles of being: his first wish was to dazzle and astonish the world, and for a time succeeded; but the wise and good beyond success and great military achievement, and inquire for the political or national improvement which has resulted. And here Napoleon fails; in the judgment of one single-hearted and virtuous mind, the gaining of thousands of battles avails him not; he was as he really is, an unprincipled selfish tyrant, and all his talents will not redeem him from this impartial opinion of posterity. Dr. Channing has done a lasting service to the world by showing him of that false glory which splendour of his military actions had around him, and holding him up to us not merely as a conqueror, but as a man weak, impetuous, and pre-occupied, subject to no moral or religious restrictions, and devastating the world at his own pleasure, by the folly of his fan- and the madness of his passions. Is this the only benefit Dr. Channing conferred: by the inculcation of pure noble principles, of an elevated standard of civil and religious liberty, he taught the nature of real glory, and has strengthened the cause of truth and virtue in the hearts and consciences of thousands of his fellow-creatures. He has done this also in a spirit worthy of Saviour he follows, a spirit which was over every evil practice, and reverts in whatsoever things are just, whatever things are lovely or of good report; and yet the following is the manner in which he is spoken of in the work I am noticing: alluding to his remarks on Napoleon, its author says, "Our regard for truth, and even for Dr. Channing, makes us deeply regret that he should have written and given it publicity; his friends and admirers may applaud it for its eloquence, but we must condemn it on account of its misrepresentations; and farther add, that eloquence can only be lovely when it supports the cause of truth and justice; if

it be employed in the propagation of error, it is no longer the glorious sun which cheers, warms, and vivifies us by its rays, but the horrid glare of a frightful meteor passing wildly over the earth, producing little besides disgust and terror, and suddenly leaving all in darkness and solitary gloom."

In answer to this, we may justly observe, that if Christianity be true, which we hope our opponent does not mean to dispute, (though the opinions he advances are no proof of his belief in it,) then are Dr. Channing's views sound and safely founded; for they are in complete accordance with the benevolent and merciful spirit of its Author; if Christianity be true, he has supported the cause of truth and justice in a most eloquent and impressive manner; if, on the contrary, Christianity is to be considered not as a rule of life, but only as a beautiful but impracticable theory, and war, and tyranny, and even murder, are to be excused and justified by policy, and necessity, and expediency, and the glory and splendour with which they invest a man in the eyes of the vulgar, our argument is at an end: human virtue is but a dream, and success is the grand test by which we are to judge of human actions; indeed, our author seems to be pretty much of this opinion. Speaking of Washington, he says, "Had Washington failed, and he was more than once on the very point of failing, his memory would have been held in execration;" (we presume he means by judges as wise as himself;) "he fortunately succeeded, and has, therefore, been hailed as the father of his country." We beg leave to observe, that whether Washington had succeeded or failed, by every good man his memory would have been held in reverence and honour, by every man who looks to realities and not appearances, who acts on principle and not on expediency. So far from such an issue diminishing his glory, in the judgment of such a person, it would have increased his admiration to see him still stemming the tide of tyranny and evil in the prospect of personal and national ruin. Are the names of Sir T. More, of Hampden, Sidney, and Russell, held in veneration? Washington did not found his claim to the admiration of posterity upon his military talents, in which Buonaparte probably excelled him. It was the wise and moderate use of success, and not the success itself, which conferred such immortal glory on Washington; it was the single-heartedness which sought no selfish aggrandizement, the integrity which power could not seduce,

the patriotism which in the warm moment of triumph looked to the moral good and future liberties of his country, which have covered him with deserved and virtuous fame: abstracted from this conduct, success alone would have gained him little in the eyes of the impartial and the good. As to the imputation of cowardice, which our author has attributed to the Americans in their revolution, we might answer him in his own words—"he excites our smiles." I am no defender of war in *any* case, but acting on the degree of light and knowledge they possessed, the resolution and independence of the American character is too well known and too highly respected in this country by all the friends of freedom and virtue, to be endangered in its reputation by criticism such as this. As to their success being assisted by the aid of the French and the divisions of the English, we would simply ask, where is the human success which is not more or less dependent on fortuitous circumstances? The best-directed schemes, the most persevering endeavours, still depend for ultimate success on a variety of events over which the actors have no control; and it is only with weak minds that to fail is to incur disgrace. It was *not* because Napoleon *failed*, that he incurred shame and censure; it was because his failure stripped him of the false glare thrown around his actions, and exposed them in their true light to the world; it was because they would not bear examination. The Americans have not failed. They have secured their freedom; but it is in their high character as a moral and enlightened nation, in their political integrity, and their liberal and benevolent institutions, that they are laying the foundation of a glory more durable than any which their success alone could have given them. Any attempt on our part to diminish the reputation they have so dearly bought, and so justly deserve, can only redound to our own disgrace; for it would shew us to be incapable of appreciating the value of national freedom, and the exertions of a great and an improving nation.

A LOVER OF TRUTH AND FREEDOM.

Pulpit Misrepresentation: Letters to the Rev. W. M. Bunting, Wesleyan Methodist Minister, Manchester.

To the Editor.

SIR,
THE two following Letters I addressed to the Rev. W. M. Bunting, Wesleyan

Methodist Minister, Manchester readers will easily perceive that from the perusal of them, any ed prefatory remarks would be sary.

LETTER I.

Mane

Dec. 2;

REV. SIR,

I called at your residence yesterday, but as you were from home resolved to communicate the object in view, in writing. On the occasion I deem no apology necessary the only justification I shall offer intrusion on your notice is that in the following words of D "It has at all times been so an artifice of party to stigmatize saries by some opprobrious particular examples of the false deemed unworthy of notice. Individuals actually suffer from prudent licentiousness with which done, and obnoxious ideas are in the public mind which have least connexion, some appeal and reason, on the part of the natural, if not necessary."

I attended, on Thursday evening religious services of the Oxford Chapel, when I was much hurt by remarks in your sermon relative to you termed Socinianism. No sometimes happens that we know what we little understand, and the most charitable construction put on your conduct. If you knew what Socinianism really is, I read a single page of the writings, you never would have your followers with Sadducees, Pharisees. I was surprised, Sir, you assert, after you had mentioned Sadducees and Pharisees, and having exposed the scepticism of and the base hypocrisy of the "we have Socinians now who reject and the Atonement." This assertion followed by some not very characteristic marks on the dreadful consequences such rejection, which you would be the everlasting wrath of Almighty. You afterwards suppose there might be some even of auditory who were tainted with scepticism and Socinianism, and you burst forth in the following eloquence: "O ye Socinians, ye see, ye rejectors of the Son of God, warn you," &c. Your memorandum say, will supply you with lowered. Now it happens that position was not wholly inco-

that there were some of your auditory strongly infected with Socinianism. I may instance myself and two friends. How many Pharisees you might have beside us I have no means of ascertaining, for I am not in possession of that astonishing secret (which, alas! falls only to the lot of the privileged few) of determining the sincerity and salvability of men.

I have now, Sir, to remonstrate with you on the very serious injustice which you have done to a whole body of professing Christians, who, though they may not be as numerous, are as respectable and, probably, as sincere as that of your own. I presume that you used the term Socinian to denote, not only the avowed followers of Socinus, but those also who are known by the more correct and appropriate appellation of Unitarian Christians. In this vague sense the term is now generally employed by those who have assumed all piety and religion to themselves. But, Sir, allow me to inform you, that the terms Socinian and Unitarian are far from being synonymous, and that to employ them to denote one and the same person is manifestly incorrect. A Unitarian is not a Socinian, inasmuch as he rejects the authority of Socinus as a spiritual leader, together with some of his doctrines. The Unitarian calls no one master in religion but Christ, and no one father but his God. He disclaims the term Socinian, because it imposes a *human yoke* on another's disciples whom Christ alone hath made free. Beside, a Unitarian is not a Socinian because he rejects some of the doctrines which Socinus insisted upon as of great importance. I will instance but one—the worship of Christ. Socinus asserts that Christ is an object of worship—the Unitarian contends that he is not, and in obedience to the teachings and example of Jesus, worships the Father only. It is plain, then, that a Unitarian is not a Socinian; and when, Sir, you have occasion again to employ that term in the pulpit, be candid enough to inform your hearers the sense in which you use it.

But, Sir, I have now a more serious charge to prefer against you, a charge of *misrepresentation and calumny*. I would gladly use milder terms, but the claims of truth are paramount, and I must call things by their proper names. You said that “a Socinian is a *rejector* of the Son of God.” Now, Sir, I ask you for your authority—for the *evidence* that the Socinian rejects the Son of God. It signifies nothing whether you meant by the term

Socinian the followers of Socinus or the Unitarians, or both; I ask you on *what evidence* you preferred so serious a charge? Have you read any of the writings of Socinus or of the Unitarians? Where do you find in them the denial of the sonship of Jesus Christ? Refer me, Sir, to the page of some of our acknowledged writers in which that important truth is impugned, or I must tell you, that you are a *false accuser* of the brethren. I write not in spleen, but your charge is an awful one, and demands a bold and an honest reply. To call a body of Christians, who, for any thing you know to the contrary, are as sincere and upright as your own, Pharisees and rejectors of the Son of God, is uncharitable and unjust. It is a matter of fact, Sir, and not of mere opinion, on which I am now animadverting. Both the Unitarian and Socinian profess to believe that Jesus Christ is the Son of God, and I ask you, what right you have to deny their sincerity? “Who art thou that judgest another man's servant? To his own master he standeth or falleth.” Consider, Sir, this sober advice, whenever you have again occasion to speak of Socinians and Socinianism. “Who made thee a ruler and judge over us?”

You may say that the Socinian rejects the Son of God, inasmuch as he entertains different views from yourself relative to his nature and person. But, Sir, this plea, however specious it may appear to those whose eyes are blinded by prejudice, avails you nothing. The Socinian has as much right to say that you reject the Son of God, as you have to prefer the charge against him. The fact is, neither has a right to the assertion, for it is slanderous and false. Beside, what would be the impression made on the mind of your audience when you coupled the Socinian with the Pharisee, Sadducee, and Unbeliever? Why, they would evidently infer that the one was as unholy as the other, and, consequently, join with you in consigning them to everlasting damnation! Now, Sir, I appeal to your understanding as a man, and to your conscience as a Christian, whether you have not preferred an awful and unjust charge against your brethren, in asserting that they deny the Son of God? This denial would be understood in its worst sense, when you arrayed them in company with the proud and hypocritical Pharisee and the sceptical and immoral Sadducee. The severe remarks which you made relative to the conduct and principles of these two ancient sects, equally applied, according to

your *classification*, to the moral state of the Socinians, and of course to all others who fall short of the present standard of orthodoxy. Shameful injustice! when in one sweeping censure of the Saviour, which was applied to a certain sect of hypocrites of his day, you included, by an unholy application, some of the most excellent of the earth: "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?"*

Now, Sir, I leave you to reconcile these things with your conscience and your God. The charges which you made might have originated in the want of correct information respecting the real sentiments of those against whom they were preferred. I hope, and am ready to admit, that they did; and in this respect I have endeavoured to set you right. But this, recollect, alters not in the least their injustice. The injurious consequences of misrepresentation, though unintentionally made, remain the same in the minds of your congregation. It is your duty, Sir, a duty which you owe to others as well as to yourself, to form a more correct acquaintance with the religious sentiments of those who differ from you, before you pronounce those sentiments antichristian and damnable. Indeed, what authority have you to decide the future destiny of your fellows? Even Christ himself, who was thoroughly acquainted with all the motions of the human soul, condemned none but the immoral and wicked. How arrogant, then, in any of his disciples to lay claim to an authority which was not recognized by the Son of God! He has solemnly warned his followers against judging and denouncing each other: "Judge not, that ye be not judged; for with what judgment ye judge, ye shall be judged, and with what measure ye mete, it shall be measured to you again." But, Sir, I am aware that some preachers, of the high orthodox school, speak of the Socinians and Unitarians as though they had a special license from heaven to decide on the purity of their motives and the saving nature of their faith. To misrepresent and condemn them seems the very climax of orthodox preaching. The pulpit is often disgraced by being made the scene of these unhallowed denunciations. That place in the Christian temple, from which persuasives to justice and mercy, to brotherly kindness

and universal benevolence, should proceed, is, alas! too frequently converted into the judgment-seat of the Almighty! I would recommend, Sir, as not unworthy your attention, the sentiment contained in the following extract from "Robinson's Plea for the Divinity of Christ." It appears that that highly gifted man, whose mind was too independent to become the mere tool of a party, and too honest and enlightened to retain unscriptural dogmas, was annoyed by the religious bigots of his day. He represents them as asking him, "Why do you not persecute, at least with your tongue, those monstrous Unitarians? Because I have no warrant from Christ to do so; nor the least inclination to forge one. This is well enough. But why do you praise them in every company? Because a mistaken man may merit praise from that very industry which led him into error; and for that integrity which makes him, against his interest, support it. But what occasion is there to keep company with them, and to maintain an intimacy with them? Because on every other article they edify me; and on this we agree to differ. In the possession of this truth I think I have the advantage of them.* In regard to many others, I am not worthy to speak to them; I glory in being their disciple! In what light, then, do you consider a sincere man who denies our Lord's deity? In the light of a mistaking brother; in every other attitude an object of esteem; in that of denying this doctrine, an object of my tenderest compassion. All this argues great coldness to your Lord! I had rather be frozen into a formalist, than inflamed with the fire of hell; in the first case I should be a harmless statue; in the last, a destroyer like the devil."

I would to God that every Christian breast possessed the spirit of this great and good man! Then we might safely conclude that the age of illiberality and persecution was gone for ever! The unhallowed spirit of sects would be absorbed in the mutual exercises of love and kindness, which are the best proofs we can give of our discipleship to Jesus. To promote this great object is the design of the present communication. I utterly disclaim any personal

* To avoid what may seem an ambiguity, it may be necessary to state that these words were used by the preacher.

* The reader scarcely needs to be reminded that Mr. Robinson afterwards changed his views on this and other theological subjects, and became a decided Unitarian.

feelings, and though I have written plainly, I trust not uncharitably. I have discharged what I consider to be a duty; and in the hope that what is herein contained may be both useful to you and profitable to myself, I am, Rev. Sir,

Yours very respectfully,
GEO. BUCKLAND.

Rev. W. M. Bunting.

To the above letter, Mr. Editor, it is necessary to state, that I received a very brief and unsatisfactory reply. I therefore addressed Mr. Bunting again, earnestly requesting him to be more explicit in the statement of his sentiments on the subject of our correspondence. The following is a copy of my second letter:

Manchester,
Jan. 12, 1829.

REV. SIR,

I have been favoured with your reply of the 5th inst., and must confess that I am somewhat at a loss as to its proper meaning. I very much regret that you should have deemed it expedient to observe so strict a caution as the brevity of your letter indicates. I can assure you, that I had no other object in view in my former communication, than that justice might be done to a body of Christians to which I have the honour and happiness to belong; and to whatever conclusion you might come, after having given my animadversions "a deliberate consideration," the interests of truth would not have materially suffered had you been a little more explicit in the statement of that conclusion. As to the brevity of your answer being to your own mind fully justified by the result of your consideration, I must say, that to my mind it is any thing but that which I had a right to expect, and which the circumstances of the case required.

Allow me then, Rev. Sir, respectfully to solicit an *ingenuous* reply to the two following questions: Do you sincerely believe that "*Socinians are rejectors of the Son of God*"—that they "*deny Christ*," and ought to be classed with the Pharisees and Sadducees of antiquity? If so, what is the evidence on which your belief is grounded?

Anxiously waiting a reply, in failure of which I shall deem it my duty to publish our correspondence to the world—with every feeling of personal esteem, and with sincere well wishes for your ministerial usefulness,

I remain, Rev. Sir,

Yours most respectfully,
GEO. BUCKLAND.

Rev. W. M. Bunting.

VOL. III.

P. S. If you should be desirous to obtain a more correct knowledge of the *real* principles of Unitarianism, or as it is misnamed Socinianism, I should be very happy to supply you with the necessary means.

To this my last letter, Mr. Editor, I received a brief acknowledgment, in which Mr. Bunting neither retracts nor attempts to justify the charges preferred in his sermon, and declines all further controversy on the subject. My *sole* reason for not publishing his letters is from motives of delicacy, as I wish not to subject myself in the slightest degree to the charge of having violated the rules of private correspondence. As Mr. Bunting has not thought proper to offer through a private medium any reply to the questions contained in my last letter, and as he charges me with "serious misapprehensions of his meaning," (of which, I must confess, that I am wholly unconscious,) I now most respectfully call upon him to state, in the pages of the *Register*, what those misapprehensions really are. And permit me, Mr. Editor, in connexion with this subject, most earnestly to request the friends of Unitarianism, and its ministers especially, to keep a watchful eye on the advocates and journals of reputed orthodoxy. It is from the pulpit more particularly that our sentiments are misrepresented. What is uttered there is generally implicitly believed, and we have scarcely a chance of counteracting its influence. But as soon as our opponents perceive that their conduct does not pass unnoticed, that they are not allowed to misstate our opinions with impunity, they will begin to learn the necessity of being a little more guarded in their assertions, of expunging certain favourite phrases from their theological vocabulary, and a stricter observance of that command will be effected, which teaches, "*Thou shalt not bear false witness against thy neighbour.*"

GEO. BUCKLAND.

Manchester, Feb. 14th, 1829.

True Worshipers at Wareham—Reply to Mr. T. Cooke.

To the Editor.

SIR,

HAVING been attacked personally, without the slightest provocation, in your pages, I claim the right of reply. An assertion may be made in one line, the refutation of which would occupy a page. This remark will, I hope, excuse the length of this article.

I shall closely confine myself to Mr. Cooke's statements, and reply to them one by one. I shall not mention names unless the seceding party compel me to do so in some future communication.

He says, "many of the oldest and most respected members have separated." Now, Sir, the oldest in the church and congregation, without one exception, inflexibly adhere to us. So much for age. If by respectability he means opulence, we concede the point up to that definition, but not a hair's breadth beyond it.

I am charged with having abused unsuspecting kindness, confidence, and forbearance. "Kindness"—I acknowledge; not the shadow of obligation; I owe no man any thing. "Forbearance"—this we shall explain presently, touching the term "Trustee." "Abused confidence"—I appeal to the leading Unitarian, whom I shall designate Alpha, whether I have ever concealed my principles or intentions for eleven or twelve years. I challenge him to turn my accuser.

Mr. C. then describes our denomination, and what the majority of our members believed. He has been egregiously imposed upon. Broadly and distinctly do I defy Alpha and his friends to prove the fact within the last fourteen years.

"Rev. Mr. Thomas" became pastor in 1800, when he publicly avowed himself a disciple of "Watts and Doddridge;" and a Unitarian gentleman said to Alpha's friends on his settlement, "You will repent of this."

He was never known to speak of Christ as a derived being. He positively told both our present deacons, "I am not an Arian," and swore in Chancery to the same effect (*Wakeford v. Thomas*); and his constant doxology was, "for Christ's sake, to whom be glory for ever and ever."

He sent relief to the "suffering Germans," as pastor of the Old Independent Meeting. He publicly refused to join his church to the Unitarian Association. He officially refused to admit Kippis's Hymns as a manual of worship. A deceased Arian relative of Alpha's declared, "We might as well have an avowed Independent, for we have all their doctrines." Latterly he asked the Rev. Daniel Tyerman to supply for a fortnight, and frequently invited Messrs. Durant and Gunn into his pulpit. When about to leave in 1822, a friend told him an attempt would be made to introduce a Unitarian. "A Unitarian, Sir!" he replied, in a voice of thunder. "Never, Sir, ne-

ver; make yourself easy; it shan't be; I'll stop a twelvemonth rather." I challenge the seceders to disprove these statements.

For the sake of argument, I admit that I may have used the expression referred to by T. C., though I do not remember it. It is highly probable that I did, as no minister ever was more explicit on the atonement and sacrifice of Christ, the fall of man, the influence of the Spirit, regeneration, Satanic agency, justification by faith, and the immediate happiness or misery of departed spirits, than Mr. Thomas. Of Christ he always spoke as God with us, God manifest in the flesh, the King of glory. I certainly never expected that the language of colloquial confidence would have appeared in your columns, but as T. C. has set the example, something he said to the "young man" shall appear in its proper place.

By "repeated solicitation," I was admitted Trustee. Hear the facts. At Christmas 1817, three Trustees were regularly nominated without opposition, but as an adjournment was moved, no regular entry was made. I was one of the three. The thing slumbered for a twelvemonth. At Christmas 1818, money was wanting. I moved that the question of the Trustees be first disposed of. An awful pause and deep musings of heart succeeded. Another adjournment took place. *Alpha would have kept me out if he could.* (Where was their unsuspecting confidence? Mark the dates, 1817, 1818). In the interim, I offered to abide the award of any of the following parties, viz. the minister, the church, the trustees, or the subscribers, and I pledged myself if either decided against me, quietly to leave and disturb them no more for ever. I simply said, If I am not worthy a place in your trust, I will not occupy one in your church and congregation. Alpha shrunk from the appeal, and I was admitted. This is solicitation!

"Personally insulted Mr. Thomas." Now, Sir, almost all the seceders were present. A Unitarian gentleman said to him at the time, "Sir, your conduct to Mr. Brown demands every apology." I defy the Unitarians to say I was the aggressor. He wanted me to expel children from the Sunday-school, *because their parents worshiped elsewhere.* In the remaining part of the paragraph T. C. discovers such a palpable ignorance of facts and confusion of dates, as must make Alpha's friends blush for their champion.

To one expression alone shall I refer, viz. "my ingenious manufacture of small votes." When the subscribers came to the vote in 1826, we had a majority of 29 to 4. (In the church 43 out of 51 adhered to us.) Now, Sir, of these 29 the collecting-book will prove there was not one who did not subscribe to the former minister, nor one of whom Alpha, personally or by proxy, had not cheerfully taken their money up to the previous quarter-day. I defy him to disprove it.

At last a green spot appears in this Oasis of misrepresentation—"Calvinism obtained a complete ascendancy." *This is true.*

We now come to the trustee (Alpha) who held the deeds; which was the fact. The invariable usage of nearly a century has been for the trustees to sign an order appointing a person to keep them. Alpha is the only individual, for a century, who has kept them in violation of that usage. They were never committed to him by the body, or with the consent of the body. He obtained possession of them by accident. At Christmas, 1827, the oldest trustee desired to see them. They were brought. It was afterwards resolved, "that the oldest trustee do keep them for the future." I do not here impugn Alpha's motives; but I state facts which I defy him to disprove.

"Subscriptions returned." I have lately paid the Rev. Mr. Brown his salary; a note written by him can be produced declining to receive the trifling contributions of the Unitarians, viz. one twelfth part of what they gave their former minister. They were at the time negotiating for another place of worship, and avowed their only object in paying any thing was to retain possession and a title to vote. They were told their present subscriptions would be returned, yet they sent them. The Rev. Mr. Brown would not receive the money, and accordingly it was sent back. On the same principle they might have subscribed 6d. per ann., and complained if it had been refused. *Their right to their seats*, be it remembered, was not affected by the return of their money. They could only have been forfeited by a twelve-month's absence, on statedly belonging to another congregation. Mr. C. says he had these facts chiefly from me. Now, Mr. Editor, let any one read his description of my conduct, and judge whether a man in his senses (especially such a deep intriguing one as he makes me) is likely to give such a representation of himself. That I told him I conceived any

means sanctified by the end! That I "covertly advanced," and at length avowed, purposes which "at first were not suspected"! With all due gravity I deny it. I deny what he says of the majority in paragraph three. I deny the statement about Mr. Thomas's sentiments. To paragraph four, for form's sake, I plead guilty. I deny that I ever gave the statement in paragraph five, and the truth of all of it, save the middle clause. None will suspect that he had paragraph six from me. As for paragraph seven, it refers to facts that have occurred since I last saw Mr. Cooke; yet he had his information chiefly from me!

Now for a word or two spoken by Mr. C. to the "young man." He said on this occasion, "I do not dispute your right to act as you have acted; I do not question your honesty; I am aware interest would have dictated the opposite course: but *is it kind* in you?" I asked him what he would have said to me had I done as much for Unitarianism as for Calvinism. He smiled and replied, "Perhaps that would alter the case." The sense of these words I solemnly depose to. He speaks of me as conscious of guilt. Sir, I repel the insinuation with scorn. As a man, I claim no exemption from imperfection; but as a Congregationalist, I have a consciousness that I would not part with for worlds. It has cost me the loss of friends, a large measure of social comfort, the sacrifice of interest, and the misrepresentation of facts. I retain, however, what is infinitely dearer, the "*mens conscia recti*." I would pay the same price again for it, and solemnly declare that I would, in the main, act as I have done, if again placed in similar circumstances.

With this, my correspondence with Mr. Cooke, through the medium of your journal, closes. For the *sake of others only*, I regret that this affair is brought before the public. Personally, I fear no inquiry, will shrink from no investigation; and here, once for all, I fearlessly challenge the Wareham Unitarians, who have been eye-witnesses to my congregational conduct for nearly fourteen years—I challenge them to substantiate Mr. Cooke's assertions. To no other persons will I reply, nor even to them, if they write anonymously. I will meet them front to front, if they choose, before the next Unitarian Association in Dorsetshire, and my "enemies themselves being judges." All I demand is, "a clear stage and no favour." I am accused. I am innocent. I have a

right to demand a trial. I do not burn for the fight; I would rather decline it; but, be it remembered, I fear it not. It is for Alpha and his friends to decide whether the contest shall take place, and when, and where, and how.

JOHN BROWN.

Slavery in the Mauritius.

To the Editor.

SIR,

I HOPE you will spare room in the next number of the Monthly Repository for a short account of the state of things in the Mauritius; that colony on which the representatives of the British nation have lately bestowed such substantial proofs of approbation, by selecting it as the only spot in our eastern empire in which the proprietors should be allowed the same advantages as those enjoyed by the West-India planters.

Pray, Sir, inform those amongst your readers who have not attended to the subject, that in this favoured colony the slaves are driven by the whip to labour from sixteen to nineteen hours daily, even out of crop time; that the food on which they support this toil is about equal in quantity, but far inferior in nutritious quality, to three of our muffins (this is not the allowance for one meal, but for the four and twenty hours; the deficiency the poor creatures endeavour to supply by drinking large quantities of water, and by eating offal and carrion, when they are so fortunate as to find any); that they have scarcely any clothing, and no bedding, not even a rug, blanket, or mat, but that they generally lie down to sleep on the bare ground in a miserable hut pervious to the weather; that the ordinary punishment inflicted at the will of the master or manager, is about a hundred lashes with a heavy whip or a split rattan, either of which instruments will make incisions into the flesh and lacerate it at every blow; the punishment of a collar and chain is often superadded, even young girls being made to wear, for many days together, irons weighing seventy-six pounds English, which is about five times the weight of the heaviest chains with which felons are double-ironed in England.

The result of this treatment may be given in a few words. The annual mortality on the estate of Bel Ombre, as it appeared in the returns of 1819 and 1825, was one in six and a quarter, while it was only one in thirty-seven or thirty-eight, amongst the whole free black and coloured population of the island, as it

appears from the returns of the period from 1816 to 1821 inclusive. As the estate of Bel Ombre was represented by Sir Robert Farquhar the late governor of the island as a pattern of good management, and one of the best regulated estates in the colony, it is to be feared that the rate of mortality is not less on many of the other plantations. In the district of Port Louis, however, it does appear to have been considerably less though still frightfully great. By the returns of the years from 1815 to 1820 inclusive, the mortality amongst the slave population of this district was nearly at the rate of one death yearly in every ten or eleven persons, while, during nearly the same period, the annual mortality amongst the whole free black and coloured population of the island was (as above stated) only one in thirty-seven or thirty-eight. That is to say, there was every year almost four times as many deaths amongst the slaves of Port Louis as there ought to have been, and there were six times as many deaths amongst the slaves at Bel Ombre as there ought to have been. Or the horrible fact may be thus stated: of all the slaves that die in Port Louis nearly three out of four are murdered; and of all the slaves that die at Bel Ombre five out of six are murdered.

Will the nation continue to sanction this havoc of human life? Will it continue to reward the murderers?

H. H.

Fire at Sheerness, and Humanity of the Hollanders.

To the Editor.

SIR,

You will oblige a constant reader by the insertion of the following extracts:

"HUMANITY OF THE HOLLANDERS.—Extract of a letter.—A most remarkable instance of humanity and benevolence of the Hollanders was evinced towards an Englishman of the name of *William Pennell*, a native of Folkestone, in the county of Kent, landlord of the late Coburg tavern, in the Wine Street, city of Rotterdam, who, with his wife and six children, was burnt out on the morning of the 26th of March, 1829—the fire originating from a warehouse under the tavern. There was not even time to save any of their clothes. Most liberal subscriptions were set on foot, and the greatest acts of kindness and feeling shewn to the wife and their helpless children by the ladies of the city, by sending clothes and money to their assistance

we already subscribed when the this note left Holland amounted florins, equal to 300*l.* sterling. effected in a week, and the terer (through the assistance of generous Hollanders) is now car-business in a house of the same —*The Times* of April 16, 1829.

AT SHEERNESS.—Mr. Brothers, was, who had for several years principal supporter of the Unisociety in that place, was the sufferer by the dreadful fire which happened there; and as he has no pecuniary assistance from abroad, although his mite was tendered to some similar sufferer on a former occasion, his case is in the consideration of the Unisociety, from a persuasion that it be their generous sympathies in it.

Flames breaking out in the house adjourning that in which he it was with difficulty and peril lives that he and his wife and six made their escape from the delement, with barely a covering sodies.

ng opened a shop in the Drughe had just laid in a considerable of goods, which, with his furniture, he was on the point ng, when, by this sudden catastrophe was deprived of the whole, g to 870*l.*, unable to rescue any from destruction.

peculiarly untoward circumstance together with the consideration of religious prejudices which, from an conspicuous as a Unitarian, operated against his pecuniary will, it is presumed, plead in with the liberal-minded, more ly with his brethren of the Unisuation.

scriptions will be thankfully received. Mr. Horwood, No. 3, Walbrook, Walbrook."—*Monthly Repository*, April, 1829.

gentlemen who recommended this me to the attention of the public date of Nov. 10, 1827,—and I deeply regret having to state, to March 31, 1829, there had tribed towards the assistance of *it family* only the trifling sum of

When I read the above article in *your* newspaper and recollected the treatment, I must honestly confess myself ashamed of my country; and I readers will pardon me when I more so of my Unitarian bre-

thren. But on reflection I have been induced to hope, that the readers of the *Monthly Repository* have not become acquainted with Mr. Brothers' strong claims on their sympathy and their Christian benevolence. Feeling little interest in advertisements, they have passed over that of the *Fire at Sheerness*, unconscious that a fellow-creature, a fellow-christian, had long been appealing to them in vain. This charitable construction I am bound to put on their conduct, as the prompt and generous aid afforded to the late Mr. Gisborne and his dependent family is fresh in my memory. In the hope that those in whose benevolence I then felt an honest pride, need only to have their attention called to the distress of Mr. Brothers and his numerous family, to come forward with equal promptitude and generosity, I have ventured to put the two extracts together. I must add, that I am personally unknown to Mr. Brothers; but I most earnestly request your subscribers to read both the extracts attentively. Let them emulate the truly Christian conduct of the HOLLANDERS, and then our Lord and Master will not fail to declare at the *great day*, "Forasmuch as ye have done it unto *these*, ye have done it unto *me*."

A MAN OF KENT.

Thoughts on Education.

To the Editor.

SIR,

IN your last number, I observe *Thoughts on Education*, which contain some excellent remarks, but the writer of which does not appear to me to have taken a sufficiently comprehensive view of the subject. In all that he has said of the importance of attending early, and always, to the acquisition of a knowledge of chemistry, &c., I cordially agree with him, and I have been for forty years labouring to carry such views into effect, with what success or in what manner is nothing to my present purpose. The error he falls into is, that he does not consider sufficiently the number of years for which useful education is to be supplied, or he would not have recommended high payment to masters on the ground of its being a saving, if they taught as much in one year as was before done in five. Now I would consider that we have to provide for sixteen years or more, during which the habits of the future man are to be established, and a foundation laid for a life of progressive improvement. The period till eight or nine would be best spent with an intel-

ligent mother, and such assistants as she might be enabled to employ, but in many cases a preparatory school, if a good one, should be resorted to. From nine to fifteen or sixteen, a general school would be found the best, if conducted on such a plan as to ensure attention, in way of preparation to all the important objects suggested by the Essayist. Education should then be completed by attendance on the lectures in some university or a seminary like that at York College. Professional education would require some variation, and perhaps some branches of business would afford less time; but instead of teaching every thing in as *short* a time as possible, the object should be how a certain number of years may most profitably be filled up. There is another point on which I differ from your Essayist; he is for neglecting Latin and Greek altogether, seeming to make no distinction between the *almost exclusive* study of them to the neglect of more important objects, and the giving them up entirely; and he argues chiefly from the little benefit derived from them. It must be allowed that they are of less benefit than they might be, and that they are in general taught on a very bad system, but even as they are taught, they are of much more use than the Essayist seems to be aware of. Even a scanty knowledge of Greek and Latin, and that soon forgotten, has a tendency to prepare the mind for learning other things; and one object of much that a child is taught is to exercise his mental powers. I have ever found in my intercourse with the world, that those who have not had what is called a classical education, learned other things with more difficulty, and in a less perfect manner, than those, of equal abilities, who had. Considering languages as important only as means of acquiring knowledge, and admitting fully the utility of the modern languages, I still think that universal grammar, a knowledge of the principles of language, can never be well acquired without a knowledge of the two ancient languages, to the illustration of which most attention has been paid. Now the period which elapses between the time in which a boy should begin to learn and the commencement of manhood, that time in which he is to begin to bring his acquirements into practice for his own benefit or that of others, is long enough to admit of acquiring a competent knowledge of Latin and Greek, and of all the objects your Essayist recommends; and what I wish to advise is, not that attempts should be

made to bargain for the acquisition of so much knowledge in so much time, and to shorten this by throwing the dead languages overboard, which has too much of commercial speculation, but to study how the acquisition of Greek and Latin may be improved, simplified, and rendered more effectual, without neglecting any other object. My approbation of the general tendency of the essay, and my concurrence in almost all the remarks on present defects, makes me the more anxious to enter a protest against the length to which the Essayist would go; and though I may be prejudiced by early habits and the views I have long been guided by in education, I cannot be *interested*, because I have arrived at a time of life when it can be of little importance to me, as an individual, what plans are adopted, and have also had such various pursuits that it would be no difficulty to me to adopt any plan which might be found most advantageous.

A.

January 17, 1829.

*Observations on the Resurrection of
Jesus Christ.*

To the Editor.

SIR,

My attention has been lately directed to the subject of the Resurrection of Jesus Christ, and if you deem the following observations worth notice, or at all calculated to elicit from others new light upon the matter, I shall be much gratified at your giving them a place in your excellent publication. The subject is one of unquestionable interest; and though it may be thought by some that all has been said upon it that can be said, I cannot but flatter myself that, with the generality of your readers, further remarks designed to remove obscurities will find a ready attention.

After the ascension of Jesus, when the prejudices of the apostles as to the temporal ascendancy of the Messiah were removed, the fact of the resurrection is the burden of their constant preaching. This they set forth as the ground-work of the Christian system, as the crowning circumstance, without which all the rest would fall to the ground. If Jesus had not risen, he would not have been the Son of God, and there would have been no future life. *If Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he*

raised not up, if so be that the dead rise not. 1 Cor. xv. 14, 15. And again, Paul, in his discourse upon Mars' Hill, has this expression : *Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained ; whereof he hath given assurance unto all men, in that he hath raised him from the dead.* Acts xvii. 31. And, once more, we have another declaration to the same effect in the speech of Peter to Cornelius, Acts x. 39, 40, 42 : *And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem ; whom they slew and hanged on a tree : him God raised up the third day, and shewed him openly. And he commanded us to preach unto the people, and to testify that it is he who was ordained of God to be the Judge of the quick and the dead.* But multiplied quotations would only occupy space, and the most superficial reader of the New Testament must have perceived that the death of Jesus is hardly ever mentioned without allusion to his rising on the third day ; for the difficulty to my mind has always been, how the evidence of a future state is dependent on the fact of the resurrection.

The authority of our Saviour was sufficiently established by the miracles he wrought in his life-time ; he declared our future existence, and, as a disciple of his, I rely most fully on his promise. His resurrection was unique : as to our existence in heaven, which is all we are concerned to know, it proves nothing, as far as I can judge. My conviction of immortality would have been the same, had he never appeared to his disciples, but ascended at once to his Father. The Materialist may, perhaps, find an argument in it to support his opinions : but even he might dispense with it, since he has the assurance of a future state given by one who proved that he spoke with authority ; and whatever his speculative sentiments as to the nature of the body we shall receive, he can safely trust that the divine promise shall not pass away. To his disciples Christ's visible appearance after his crucifixion was highly useful and important ; we know their earthly expectations and their despondency when these were dissipated by his death. *He trusted this had been he who would have redeemed Israel,* was their saying ; and when he made himself known to them, their hopes revived, and they saw that the divine scheme was not fully disclosed. Had they not seen him and huddled him and conversed with him, they would in all probability have returned to their

former occupations, and dismissed the subject from their thoughts as a delusion they had laboured under. They would not have been prepared for the effusion of the Holy Spirit on the day of Pentecost, if they had not previously had converse with him, and were assured that he still lived to help on the work. Jesus prophesied his death and resurrection, but more, I apprehend, for the sake of his disciples than as a circumstance that concerned the evidence of his religion to believers in all future ages. The apostles triumphantly asserted the fact of his resurrection as the removal of their own prejudices, and the condemnation of the unbelieving Jews of their day. But the interest, I apprehend, of the fact is lost to us who have none of those prejudices that first existed, which it was instrumental in removing : and we must regard it as a fact of the same nature as the other miracles, standing upon the same foundation as they, but not more affecting the evidence of our immortality.

But this is not the prevailing impression among believers. Influenced by the frequent mention of the resurrection, they imagine it has some special connexion with the doctrine of immortality : and in all the sermons I have met with on the resurrection, the practical application is taken up in enforcing the proof derived from the one to the other. I do not say it is not the duty of every minister to insist upon the resurrection : I do it myself, and should deem myself guilty of dereliction, did I omit to do so ; but I really think we strain our point, that we injure the cause with infidels, when we treat of the fact of the resurrection as disconnected with the other miracles, and having a separate bearing upon the grand doctrine of the gospel. All enlightened Deists profess to believe in a future state : what they want is, I imagine, an assurance, a positive promise ; the doctrine is too grand, too immense, to rest upon vague inference, especially when so many adverse appearances present themselves. It is this promise that Christianity gives, and in this it yields the completest evidence human beings can desire ; the destiny is known only to God ; and God declares, by Jesus, what our destiny is. The resurrection I cannot see gives any additional proof : it is a part of the series of miracles that established the divine commission of Jesus, and there is no propriety in distinguishing it from them, and assigning it a separate, a peculiar use.

The late George Walker, of Notting-

ham, has two admirable sermons on the subject. Among the lessons taught by the resurrection, he says that it affords a triumph over the unjust ground of offence which contracted minds would conceive, who judge of the goodness of a cause by its success, that if Jesus had not risen, men would have fancied he had been defeated in his scheme, and have withheld their support. He also considers it a token of the love of God who permitted this sacrifice; but who was anxious to honour Jesus above ordinary martyrs, by shewing him openly to the world. All this is very true: but it does not invalidate my previous remarks. These ends might have been fulfilled by other means: the whole life of Christ, and the future success of his gospel, shew, in the amplest manner, the divine love and the honour God sought to confer on his well-beloved Son. But the most valuable use he could distinguish of this fact, is the evidence it affords to "the senses of men of that reward which righteousness may promise to itself from that Being who delights therein." Mr. Samuel Bourn, in the Eleventh Discourse of his First Volume, considers the fact of which I am speaking as "an experimental evidence of a future state, more proper in itself to determine our belief, and in all its circumstances to govern our practice, than the most probable conjectures of the ablest reasoner." "If," says he, "there ever was an instance of a person actually returning from the dead to assure men of a future life, this fact is decisive, and is a kind of proof which gives the mind more content and satisfaction than the deepest refinements of the wisest philosophers." This, I apprehend, is carrying the fact too far, and arises from a misconception of the apostles' meaning, when they so frequently make mention of it. No doubt, if the resurrection could be disproved, it was true, in their sense, that the whole scheme must fall to the ground, because one instance of falsehood would be fatal to the truth of the whole. In no other sense can the saying hold good.

I have presumed, Sir, to offer the above remarks more for the purpose of information than to lay down any fresh hypothesis. If I am mistaken, it will give me the sincerest pleasure to be set right; I may, perhaps, be wrong in my idea of the use of the fact of the resurrection as conceived of by the generality of mankind; I can only say I have written from my own impressions and observation; and in all the books to which

I have had access, I find those views fastidiously upon which I have ventured to animadvert upon. Hoping that some of your enlightened readers may be induced to communicate their sentiments for the benefit of the community, I remain, &c.,
ENQUIRER.

— — —
Smith's Designed End to the Socinian Controversy.

To the Editor.

Clapton,

February 5th, 1829.

SIR,

In 1813 I communicated to the Repository (VIII. 710) some account of "A Divine Antidote to a Devilish Poison," a volume, published in 1696, by Dr. Gregory, a beneficed clergyman of the Church of England. It is described as "a scriptural answer to 'a designed End of the Socinian Controversy, written by John Smith.'"

That tract, of whose author's history, or its first reception, no account could be recovered, was found among some waste paper by the pious and learned Michael Dodson, and reprinted, under his direction, in 1793, for circulation among the tracts of the Unitarian Society.

I endeavoured to shew how ill-supplied with scriptural arguments, against the "heretical clock maker," was the Reverend Doctor, though abounding in the varieties of rancorous abuse, and as-tounding the "illiterate mechanic" with "words of learned length and thundering sound." Little did I then suspect that John Smith had been tempted to recant, and thus, it is to be feared, (unless some caution apparent in his "retracting" should absolve him,) to "make shipwreck of faith and a good conscience," awed by the terrors of a Bishop's Court. That Protestant Inquisition, the spirit of the times, and not the repeal of absurd and unrighteous statutes, (for which, probably, we must wait till "the schoolmaster" has been much longer "abroad,") has now rendered comparatively harmless, and its threats, generally, a *brutum fulmen*.

The following document I transcribed, not long since, from "Bishop Kennet's Collections" among the *Landedown MSS.* (938 N. xvi. fol. 242). On a comparison of dates, the doughty Dr. Gregory can scarcely escape the imputation of having hit a man when he was down, or, in concise pugilistic phrase, given a coward's blow.

Should there be any among your readers (they must, I think, be a rapidly

decreasing number) who fondly look back to "Gabriel or William on the British throne," and still vaunt the fabulous good things of "the Glorious Revolution," this instance of direct persecution, in 1694, may serve at least to qualify their admiration, even if it fail to correct their judgment.

J. T. RUTT.

"Die Mercurio xxiii Januar. 1694, coram Henrico Newton, Legum doctorem, Henrici Lond. Episc. Vicario, in Spirs. Generali, comparuit Johannes Smith parochie Sancti Augustini Londinensis civis et clock-maker, cui Dominus objectit librum per eundem Johannem Smith, scriptum et publicatum, cui titulus, *A Designed End to the Socinian Controversy*, &c., Anno Domini, 1694, impressum, in quo varii continentur errores in religione et contrariæ triginta novem Articulis Ecclesiæ Anglicanæ, quarum omnia falsus est esse vera ac subversæ se.

"Tunc Dominus monuit eum ad agnoscendum crimen, quod ad statem perfecti legendo ac subscribendo schedulam presentibus annexam."*

Jan. 23, 1694.

"Whereas I, John Smith, Citizen of London, presuming too far upon my private reason and understanding, have lately compiled, and rashly against my duty sette forth a book entitled, *A Designed End to the Socinian Controversy*, &c., printed in the year 1694, and thereto, with unusual confidence have set my name in which book I have undertaken to assert, maintain and prove several points in divinity, contrary to the Articles of Religion commonly called the

Thirty-nine Articles of the Church of England, and contrary to the established laws and statutes of the realm—I, John Smith, do hereby declare, that I am very sorry for the same, and wish, with all my heart, I had not either written, or caused to be printed, the said book, asking forgiveness of all such as have been hurt thereby, or justly scandalized thereat, and retracting all pernicious errors and heretical positions contained in the said book. And I do hereby promise, with sincerity and truth, to abstain from all occasions of falling into the like miscarriage as much as in me lies, and to behave myself, for the time to come, as befits an humble, peaceable, modest, and quiet Christian. In witness whereof, I have hereunto set my hand, &c.,

"JOHN SMITH."

Increase of Crime.

To the Editor.

SIR,

IN your number for February are some very excellent remarks upon a topic of such importance, that I trust you will indulge me with a portion of your pages for a few observations which the perusal of that article suggested. In the review of the Bishop of Lichfield's Charge, your correspondent has introduced the subject of the increase of crime, its sources and its remedies. Now, Sir, I confess that it appears to me that many have been alarmed at the awfully rapid increase of crime, because they have not attentively considered all the circumstances of the case. It must not be forgotten, that during the last twenty or even ten years, the population of these kingdoms has increased in a degree unprecedented in our history. It is, however, forgotten that this increase has taken place principally in the inferior classes of society; and it is a melancholy truth that these are the classes which furnish the largest proportion of our unhappy fellow-creatures who become the victims of crime. Taking these circumstances into consideration, it may perhaps admit of doubt whether the increased number of criminals be greater than might be expected from the increased number of those whose situation most exposes them to the influence of temptation. I confess that, in my opinion, the number, great as it is, is not greater than might have been anticipated; and if documents could be produced to establish this opinion as a fact, the philanthropist as well as the moralist might rejoice in the conclusion.

But the number of criminals is con-

* Wednesday, 23d of January, 1694, before Henry Newton, Doctor of Laws, Vicar-General in Spirituals to Henry [Compton] Bishop of London, appeared John Smith, of the parish of St. Augustine, London, citizen and clock-maker, to whom his Lordship objected a book, written and published by the said John Smith, entitled, *A Designed End to the Socinian Controversy*, &c., printed in the year of our Lord, 1694, in which are contained various errors in religion, and contrary to the Thirty-nine Articles of the Church of England, all which he confesses to be true, and submits himself.

Then his Lordship admonished him to acknowledge his crime, which he did immediately by reading and subscribing the schedule annexed to these presents.

fessedly great, and no inquiry can be more important than that which is directed to the means of diminishing the number. In addition to the admirable remedies which your correspondent has proposed, allow me to suggest, that perhaps one of the most powerful would be found in the prevalence of that moral restraint among the lower classes of society which would preserve from an early and improvident marriage as the dictate of prudence, combined with the highest personal purity, in obedience to the precepts of the divine law. It is confessed that great progress must be made in useful knowledge and good habits before this result can rationally be expected. But it would be criminal to despair. Powerful causes are even now operating, and in the prevalence of a purer faith, in the dissemination of the principles of a sound morality which unites the highest good of the individual with obedience to divine and human laws, such a result may be anticipated, and will be found to influence all the classes of the community. That your pages, devoted as they are to advance the progress of liberal sentiments and of a pure theology, may accelerate the event, is the fervent wish of, Sir, yours, &c.,

EPSILON.

Christian Tract Society.

No. 6, Gouldeu Terrace, Pentonville,
Sir, April 14, 1829.

Will you permit me to say, that I am instructed by the Committee of the *Christian Tract Society* to forward to all the Ministers in our connexion a copy of the Rules and last Report of the said Society, and respectfully to solicit their support, whether by preaching a sermon in re-

commendation of it, or by adopting other means of promoting it which may deem suitable. I have also permission to add to that communication of the Society's Tracts, that I may be better able to give to our idea of the sound moral principles our Tracts are adapted to convey many ministers the proposed communication has been made; and, for the sake of economy, I am desirous of intimating to such as have not received it, application through any agent in at No. 3, *Walbrook Buildings*, to find the packets ready for them. Subscribers to the Book department Unitarian Association can receive when their allotment of books is made. The Treasurer* has lately received a handsome donation of Twenty from one friend to the Society, a benefaction will be duly recorded in the next annual Report; but other contributions are necessary before the Committee will be enabled to publish new Tracts. The History of William Mary Allen, and an Address to the children in a Sunday-School, have been deemed by them suitable to the cause and have been added to the Catalogue. I will venture to express my hopes many active friends of truth and besides the ministers of religion will lend their aid to promote the objects of the Christian Tract Society, and calculated, as it seems to be, to be one remedy for that deplorable situation in public morals on which is treated in a late number of the *Repository* so ably and judiciously treated.

B. MARDON, Secy.

* James Esdaile, Esq., Bunhill

OBITUARY.

Rev. W. HASSAL.

1829. Feb. 6, at *Manchester*, aged 78, the Rev. W. HASSAL. He was educated for the ministry in the Warrington Academy, and, on the completion of his studies, in 1773, accepted an invitation to become the pastor of the Presbyterian Congregation at Rochdale. This charge, however, he was soon obliged, by a failure of voice, to relinquish. He then opened a school, which became and con-

tinued, for several years, the resort of many pupils as he could accommodate from the most respectable families in Rochdale and its neighbourhood. afterwards very actively and extensively engaged in the management of the Rochdale canal and the coal-works connected with it. But, though compelled to leave his original profession, he carried him into his other pursuits the spirit of a Christian minister. He continued

constant and devout attendant in the house of prayer, and thus, as well as by the serenity of his temper, the kindness of his manners, and the cheerfulness of his conversation, (qualities which made his society especially attractive to the young,) he rendered persuasive in his example the religion which he could not teach from the pulpit. In his latter years, his voice had so far recovered its strength, that, during the vacancy of the pastoral office that ensued on the death of the Rev. Thomas Threlkeld in 1806, he was enabled to give the Rochdale congregation his occasional assistance. His services, at this time, are said to have been highly acceptable. After a residence at Rochdale of more than half a century, he removed to Manchester, where he spent the last two years of his life. During a considerable part of this time, he suffered much from asthma and the growing infirmities of age. But his cheerfulness did not forsake him. It had its source in principles over which age and disease have no power. It was the light of faith and hope shining around him, and by that light he could behold a refuge near from every pain and every trouble.

MR. THOMAS LONGSTAFF.

Feb. 13, at *Bishop Auckland*, THOMAS LONGSTAFF, aged 60, a gentleman well known throughout the three kingdoms as a successful Lecturer on Astronomy, and various other branches of Natural Philosophy. He was a man of plain and unassuming manners, industrious in his habits, and strictly upright in all his dealings. As a philosopher he was almost altogether self-taught. He had many original ideas on scientific subjects, which he used to defend with considerable ingenuity. As a Lecturer he was eminently successful. His style was without ornament, but clear and perspicuous. He always spoke extemporarily, which he did with ease, fluency, and considerable energy. His illustrations were apt and familiar. His apparatus was one of the most complete of the kind, and in the management of it he displayed great dexterity and originality. He has left behind him many original essays upon different branches of science; and a little before his death he was busy in preparing for the press a work on Theoretical and Practical Agriculture, which perhaps at some future period may be published. In religion he was a consistent Protestant Dissenter, a warm and steady friend of civil and religious liberty. He maintained perfect

freedom in religious inquiry, acknowledging no power in any man, or body of men, to prescribe what he was to believe or reject. He knew no distinction of name, or sect, or party. He regarded the whole rational creation as the great family of God, and believed that all were designed for and would ultimately enjoy happiness. His religious opinions were derived entirely from the Scriptures; for early in life he became dissatisfied with the commonly received notions, and determined to study the Bible for himself. Accordingly he betook himself to the study of the Scriptures; and the Scriptures only, and after several years' close examination and anxious study of the sacred volume, he became convinced that "there is one God and one Mediator between God and men, the man Christ Jesus."

JOSHUA GRIGBY, Esq.

Justum et tenacem propositi virum.

March 6, at his seat at *Drinkston*, in *Suffolk*, JOSHUA GRIGBY, Esq.

The death of Mr. Grigby will be severely felt and deeply regretted by those who were acquainted with his many estimable qualities, and by all the friends of justice, liberality and truth. He was a man of steady principles, of sound judgment, and undeviating integrity; of quick penetration, a clear head, and a vigorous understanding. With a high sense of honour, he was feelingly alive to every virtuous and dignified sentiment. In the intercourses of society he was animated, acute, well-informed, and conversant with the world. His manners were easy, natural, and correct. Habitually polite and attentive, he never forgot the respect due to others, or trenching on the rules of good breeding, by obtruding on or abruptly engrossing the privileges of conversation, which are free and common to all; but was particularly distinguished by that urbanity and strict propriety of deportment so becoming and so essential to the character of a gentleman.

Constitutionally active and alert, Mr. Grigby's intellectual faculties were always awake, and the energies of his mind were immediately roused to exertion on every occasion that called him to the post of duty, as a public man and a magistrate. In decision he was conscientious, deliberate, and just; in execution, prompt, firm, and intrepid; ever prepared to patronize and encourage any practicable undertaking which had for its object the public good, or the welfare

of deserving individuals. He took an active and leading part with his brother magistrates in the important concerns of the new gaol at Bury, and in its internal regulations and management; an establishment which is justly considered one of the best-conducted prisons in the kingdom.

In his private friendships he was warm and sincere, always most kindly ready to devote his time or sacrifice his personal convenience whenever his advice or assistance could in any way promote the interest or contribute to the gratification of a friend. Ever ardently attached to the cause of liberty, civil and religious, he seized every occasion that presented itself to advocate the principles and extend the influence of pure and rational freedom, which he considered essentially connected with the happiness of the human race; and, with unabated interest, maintained to the last an irreconcilable and uncompromising repugnance to every species of tyranny and oppression.

Impressed with these sentiments, he, at an early period of life, and soon after the close of the American war, indulged the impulse of his enterprising mind by making a voyage to the United States, and surveying with great interest the scenes where the cause of genuine freedom and independence were so nobly contested, in that awful struggle which terminated in consequences of the highest moment, not only to that great and rising country, but to the whole civilized world. In the course of his tour he had the honour of an introduction to General Washington, the liberator of America, and the illustrious president of Congress, and was highly gratified by his interesting visit to that great man—how pre-eminently great!—whose wisdom, magnanimity, and moderation, checked the reins of ambition, and crowned his head with laurels more lasting and honours more substantial than all his military glory, or all his splendid achievements.

In the year 1810, Mr. Grigby served the office of high sheriff for the county of Suffolk. Residing in the country, he made no sacrifice of his time to dissipation, and having no taste for the sports of the field, devoted his attention to the more useful and important occupations of agriculture; he was assiduous in the cultivation and management of his estates, in encouraging improvements in husbandry, in promoting the employment of the labouring poor, and in forwarding every undertaking calculated to advance the prosperity and happiness of the people; thus adding to the pursuits

of a country gentleman a character of utility and dignity. It should also be observed, that in all his habits and occupations he studiously avoided every appearance of parade and ostentation.

His natural vigour and strength of mind was shewn in no common degree by the firmness and resolution with which he sustained the sufferings of a tedious and distressing complaint, and the exertions he made to repel its depressing influence.

With respect to religion, that great concern, so important to the internal satisfaction and personal respectability of every human being, it may be sufficient, in this place, to observe, that Mr. Grigby entertained liberal views, and the sentiments of a rational and enlightened theology; with just notions of the evidences of Christianity, and an humble reliance on the truth and faithfulness of God in the fulfilment of his promises, declared in the gospel of Christ, who has given us all useful support and consolation under the sufferings and afflictions of the present life, and raised our views to the animating hope of brighter scenes beyond the darkness of the tomb and the precincts of the grave.

T. J.

Brompton, April, 1829.

MRS. SARAH EDWARDS.

March 9, at *Taunton*, in the 73d year of her age, SUSAN, the wife of the Rev. Theophilus EDWARDS, many years the respected pastor of the Presbyterian congregation at Tavistock, and subsequently of the Unitarian congregation assembling at the Mint-Meeting, Exeter. The following observations formed the conclusion of a discourse, on the moral uses of protracted sickness, delivered at Mary-street chapel, on the Sunday subsequent to her interment:—"The event which has called forth these remarks has removed from our Christian society one of its fairest ornaments, and deprived our social circle of one of its most amiable and interesting members. You who had the pleasure of her acquaintance, who knew her in the days of happiness and in the days of her affliction, can justly appreciate her character and estimate its worth. Her morals were not only blameless but exemplary, shedding a benign and holy influence on all around. Her religious principles were the result of judicious inquiry and serious meditation, and well did they sustain her both in life and in death. For more than two years she was afflicted with partial, and ultimately, with total blindness, besides much suf-

fering from other causes. But these evils, which among the generality of mankind might have clouded the brightness of every joy, and deepened the gloom of every sorrow, were borne by her with the steady fortitude and humble patience of a Christian. With a serenity and resignation which all who saw them might envy, she committed herself into his hands who knoweth what is best for all his creatures; and, at length, having well sustained the part assigned her,

'It pleased pitying heaven to send the kind release,
And bid afflicted worth retire to peace.'

Surrounded by the respect of her acquaintance, by the confidence of her friends, and by the most tender and dutiful attentions of those who well merit the appellation of *children*, she sank, without a struggle, beneath the silent stroke of death. She is no more! But she has left to her surviving friends the consolation of which sorrow is so peculiarly susceptible—the memory of a life well spent. May her mantle fall upon her relatives, her friends, and on all who loved her! May the same good spirit which animated her dwell also in them, and then, when 'immortality shall be swallowed up of life,' they shall be found together in that happy land, where neither time nor death shall ever part them more."

MR. DAVID EATON.

April 9, in the 59th year of his age, after a long and painful illness, which he bore with true Christian resignation, MR. DAVID EATON, No. 187, High Holborn, extensively known throughout the Unitarian connexion; by the members of which, as well as by many others, he was very highly esteemed for sterling excellence of character, and for native good sense. Mr. Eaton was a native of Brechin, in Scotland, from which place his father, who was by trade a shoemaker, removed when the son was about three years old, to Perth. Afterwards, while he was still young, the family resided in Edinburgh, and Mr. Eaton has been heard to speak of his having seen, from the Calton Hill, the effects of popular fury in the year 1780, when the Catholic Chapel in that city, as well as in Glasgow, was reduced to ashes; and there can be no doubt that, young as he was, his mind was suitably impressed with this exhibition of popular bigotry. The unsteady and rambling life of his father led the family ultimately to settle

in York, some little time after the death of his mother. Very remarkable difficulties and hardships were early endured by the subject of this obituary; but the hand of Providence is seen directing him to a spot where he was to be singularly useful in exciting among a number of uneducated persons a spirit of inquiry into the meaning of Scripture, with fewer acquired advantages than ever, perhaps, fell to the lot of any who have succeeded in this useful labour. His "Narrative of the Proceedings of the Society of Baptists in York," drawn up originally at the suggestion of the late admirable Mrs. Cappe, and first published September, 1799, was very favourably received by the Unitarian public, and liberally encouraged by Mr. Lindsey, to whom the author was introduced by Mr. and Mrs. Cappe. This, his first performance, came to a third edition. Mr. Eaton came to London in the year 1802, and was immediately favoured with the particular notice of Mr. Lindsey, with whom he appears to have kept up a close intimacy till the death of that venerable confessor. Mr. Rutt also did, to his honour, very early seek his acquaintance, and was in various ways useful to him. This gentleman was the means of introducing him to a congregation at Billericay, destitute of a minister, in consequence of the removal of Mr. Fry. With this congregation, however, Mr. Eaton's stay did not exceed eighteen months; the love of personal independence appears to have influenced him in this step, and in a subsequent rejection of an invitation to settle with another small congregation in the country. Mr. Eaton began business as a dealer in old books, soon after his re-settlement in London, continuing for some time, also, the trade which he had learned from his father. On the removal of Mr. Vidler from the bookseller's shop in Holborn, for many years previously kept by Mr. Marson, Mr. Eaton succeeded him, and conducted this business with great credit to the time of his death. It was about the time of his settlement in Holborn that he was able, by a happy union of circumstances, to carry into effect a scheme for missionary preaching, and the promotion of Unitarianism among the poor, which he had some years before suggested to Mr. Cappe and Mr. Lindsey, and of which an outline was published by him in a paper, signed "An Unitarian," inserted in Mr. Vidler's Magazine for September, 1805. Mr. Eaton is known to have promoted the publication, if he did not suggest the idea, of Mr. Wellbeloved's Family Bible. Mr.

and genuine piety. About June, 1828, he was appointed to succeed Mr. Gilchrist as Afternoon Preacher at Worship Street; but such is the uncertainty of human health, that he was able to officiate only a very few times. Mr. Eaton was twice married. By his first wife he had no children; his second, the daughter of Mr. Champion, of Reading, is the mother of five healthy children, who have in the industry and integrity of their father a strong motive to virtuous emulation. A list of his several publications we place below.* The funeral took place on the 16th, at Worship Street. His grave is immediately contiguous to that of the learned and venerable Bulkeley, author of *Notes on Scripture*, and various other publications. An excellent and impressive funeral sermon was preached at Worship Street, on Sunday 19th, by the Rev. R. Aspland, to a large and most respectable congregation, from 1 Cor. xv. 15: "The last enemy shall be destroyed, even death." The following remarks are from the Address delivered at the interment, by the Rev. B. Mardon, who had been appointed to

mortal remains we now deposit in tomb, was no idle trifler, no uninterested spectator of the ways of men, no vain and slothful servant; but one who very diligently improved the means Almighty God had bestowed upon and had attained to an eminence of rational acquaintance with the sciences, and for successful efforts to promote religious truth, which can be affirmed of persons possessing superior advantages to those originally enjoyed by our respected and lamented friend. Fellow-Christians, I love the language of pauegyric, but I feel to be a sacred duty to speak the words on this solemn and important occasion with peculiar boldness. Our deceased friend, for whom I claim no exemption from ordinary human frailties, might be esteemed the estimation of the thoughtless be deemed remarkable for his superior knowledge, because he held several of Christian truth not yet commonly received; yet does it appear to me he meditated more deeply than the common understanding of human nature better they, he was more conversant with the spirit and grand intent of Divine revelation.

"It is my full belief, that by the purity of his mind, and his modest, sincere, and active love of truth, he served God effectually, and by the influence of plans which he originated and encouraged, will benefit generations unborn.

"Let us believe (and my own acquaintance with the deceased confirms the belief) that the principles of

* 1. *Scripture the Only Guide to Religious Truth*. A Narrative of the Proceedings of the Society of Baptists in York, on relinquishing the Popular Systems of Religion from the Study of the Scriptures. Third edition. 1823.

2. *Letters to the Rev. John Graham*, in defence of the above.

3. *A Familiar Conversation on Religious Bigotry, Caudour, and Liberality*,

INTELLIGENCE.

Lancashire and Cheshire Unitarian Missionary Society.

THE Annual Meeting of this Society was held in Manchester on Friday, April 17, 1829. There was a religious service in the morning in Mosley-Street Chapel, which was introduced by the Rev. J. Cropper, of Bolton; and a very excellent and appropriate discourse, characterized by a devout earnestness and Christian simplicity, was afterwards delivered by the Rev. J. Hinks, of Liverpool. The preacher dwelt for a considerable time on the religious advantages which the Unitarian enjoys in common with his brethren of other communions. At this part of the preacher's address we were pleased to observe that the leading principles of revealed religion, whose sole object is to refine and exalt the human character, are recognized by the enlightened and rational of all denominations. During the delivery of this part of the discourse the thought occurred to us, how might the members of every church be led to regard each other as the brethren of one family, notwithstanding the few slight shades of difference that may appear in their countenance—how might they be induced to co-operate with one another in lessening the amount of human misery, and in enlarging the boundaries of the Redeemer's kingdom upon earth—did they fully understand and feel their common and intimate relation to each other, as the equal partakers of the privileges and blessings of the gospel! We were glad to learn that this part of the discourse will be appended to the Committee's Report. The preacher then proceeded to point out some of the advantages which are peculiar to Unitarian Christianity; the simplicity and consistency of its doctrines, its analogy to nature, the unison of its spirit with the best affections of the heart and its entire adaptation as a moral and religious system to the wants and condition of humanity. He then concluded by deducing from these important considerations the most powerful motives to virtuous exertions, and insisted on the imperative duty of Unitarian Christians to support more liberally than they hitherto have done such institutions as are calculated to make known their peculiar opinions,

and to promote the best interests of the human race.

After the religious services, the friends of the Society (about sixty-five) retired to the school-room connected with the chapel, where they partook of a plain and economical dinner. The price of the dinner was such as to admit the poorest members of our denomination, and we hope to see at the next anniversary more of that highly useful class of men, whose improvement and happiness it is the chief object of this Society to promote.

After the cloth was withdrawn the business of the Society was transacted; the Rev. J. R. Beard, of Salford, in the Chair. The report of the Committee's proceedings during the past year was then read; after which the following gentlemen addressed the meeting on subjects connected with the promotion and spread of scriptural truth: Revs. J. G. Robberds, J. J. Tayler, J. Hinks, W. Johns, G. Buckland, and Messrs. R. Potter, E. Shawcross, R. Nicholson, and F. Duffield. During the greatest part of the past year the Society has supplied with preachers three congregations, Oldham, Swinton, and Astley. At the two last-mentioned places there are large Sunday-schools, and the congregations are in a flourishing state. Middleton was supplied by this Society till Midsummer last, when it was thought desirable to give up the chapel on account of the smallness of the attendance. Occasional services have since been conducted in a private house; little, however, can be done here unless a more convenient room could be procured, and the means of the Society increased. In addition to the regular supply of these stations, the Society's Missionary, Mr. Buckland, has been accustomed to preach on a week evening in various places, with a view to break up fresh ground or to strengthen and increase the congregations already established. In connexion with preaching, it has been his uniform practice either to give or lend tracts of a doctrinal and practical nature. To shew the extent of the operations of this Society, and what it has done with the very limited means placed at its disposal, we make the following extracts from the annual report read at the meeting: "In addition to what has been done at and near the regular stations, the Committee

have to report that since the last annual meeting Mr. Buckland has visited the district about Padiham four times. At Padiham he has preached on these occasions fourteen times, to congregations averaging about 220 persons. He has also attended several of their prayer and conversational meetings, with which he has been much delighted. He states farther, that they have a well-conducted Sunday-school, consisting of 280 scholars, several of whom are adults. Your Committee deeply regret that this zealous and indefatigable people should be involved in poverty and distress; and have no doubt but they will receive the sympathies of every generous and benevolent breast. It is pleasing and satisfactory to know that the sacred and pacific influences of Unitarian Christianity have proved the solace and support of these its humble but sincere professors; which is one among the many proofs of the suitability of its doctrines and spirit to the capacity and condition of the poor. At Huncoats Mr. Buckland has preached once to more than 100 persons; at Cheapside three times to large congregations in the house of a Methodist; at Higham twice to more than 120 people; at Lower Moor, near Clitheroe, in the open air to several hundreds. In these last four places he was the first preacher of Unitarianism that ever appeared. In several of these places, and especially in the last, which the Padiham preachers have since visited, a considerable impression has been made in favour of the new doctrine. Mr. Buckland has also preached twice at Newchurch, and three times at Ratton-tall. In June he was accompanied by Mr. Beard, who preached twice at Padiham to congregations of near 300 persons, and once in the open air at Downham, a village three miles from Clitheroe, to more than 150 persons. At the same village Mr. Buckland has preached three times during his missionary excursions. He states that there are in it about a dozen Unitarians, who are very desirous to have a missionary."

"From the facts contained in the foregoing statement, the Committee trust it will appear that the members of the Missionary Association are not engaged in an experiment likely to be wholly unsuccessful. They are now enabled to appeal in behalf of that experiment to congregations raised where before there was no public worship, schools established where before there was no instruction, and the pure doctrines of the gospel preached where before they had not been known." After stating that these re-

sults are not so disproportionate to the small means of the Society as to render inadvisable the trial of what might be done with larger, it goes on to say,

"The good to which the members of this Association look as their great object, is the diffusion of truth—not merely speculative, but practical and influential truth; that truth which will make men free from sin, and fill them with love to God and to one another. The means to which, under the Divine blessing, they look for the accomplishment of this object, are the support of public worship and gospel preaching, the establishment of schools, and the circulation of books. The efficacy of these means, they are aware, will mainly depend upon the spirit in which their missionaries apply themselves to their work of preaching, and their teachers to their work of instruction, and their readers to their business of learning. The Committee rejoice in believing it to be the sincere desire of every one who goes out as a preacher for this Association, to keep in mind that the great end of Christian preaching is not merely the instruction, but the *reformation* of the hearer. In like manner, they trust it is remembered by the teachers in their schools, that their business is, by every means in their power, to produce a moral and religious impression on their pupils. And by every one who assists in the circulation of their books, they also trust it felt the exceeding importance of ministering rather to the sincere and humble desire of religious and moral instruction, than to the mere love of controversy."

"They who approve the object above stated, who think, also, the means which have been mentioned suitable to its accomplishment, and who wish them to be employed in the spirit which has been described, are respectfully solicited to give their support to an association which recommends this spirit, employs those means, and pursues that object."

Manchester, April 18, 1829.

Sussex Unitarian Association.

A MEETING of this Association was held at Brighton, on Wednesday, March 18th. The service was opened by the Rev. C. P. Valentine, and the sermon delivered by the Rev. G. Duplock, from James ii. 18. At the close of the service, a meeting took place in the vestry, when it was proposed by Mr. Holden, and seconded by the Rev. J. C. Wallace, that in consequence of the excited state of public feeling, the discussion of the

subject appointed for conversation (Reasons for and against Religious Establishments) should be postponed *sine die*. After a short discussion, this proposition was put and carried.

About forty persons sat down to tea at the King and Queen. Dr. Morell having taken the Chair, a lively and interesting conversation took place on the question—"Does Religion consist of any thing more than Moral Obligations?" Several gentlemen delivered their sentiments, and the meeting was concluded by an account of the success attending an attempt to open a place of Unitarian worship at Scarmen Hill.

Lewes, March 9, 1829.

Removals of Ministers.

The Rev. J. H. RYLAND has accepted an invitation to become the minister of the congregation of the Newington-Green Meeting.

Presentation of Dr. Lardner's Works to the Rev. Henry Montgomery.

THE Unitarian Christian Congregation of Salford, Manchester, have recently presented to the Rev. Henry Montgomery a copy of Lardner's Works. The following inscription, written in the work, expresses sentiments in the spirit of which thousands of the friends of religious liberty in this country will heartily concur:

"Presented to the Rev. HENRY MONTGOMERY, by the Society of Unitarian Christians assembling for public worship in the Unitarian Meeting-house, Green-Gate, Salford, Manchester;—a Testimonial of their sense of the obligations conferred upon them by his eloquent and effective services on their behalf at their Anniversary, held December, 1828; and more especially of the admiration which they feel of the integrity and talent with which, in trying circumstances and evil days, he defended, in his native country, the great and important cause of Religious Liberty.

"Manchester, Feb. 1829."

Catholic Question.

Parliamentary Proceedings.

HOUSE OF COMMONS.

Monday, March 23rd.

Mr. BANKES divided the Committee upon an amendment to the effect of excluding Catholics from Parliament—for the amendment 84, against it 207. Sir ROBERT INGLIS proposed that the words

"ecclesiastical as well as civil" should be added to the clause of the oath which bound Catholics to respect the present settlement of property—negated by 276 to 114. Mr. ESTCOURT proposed that the words "the present Church establishment as established by law" should be inserted in the clause in which Catholics abjured all intention of interfering with the existing establishments—negated by 262 to 99.

Tuesday, March 24th.

Mr. ROBERT DUNDAS, Sir ROBERT INGLIS, and Mr. TRANT, attempted to exclude the clause which affected Scotland, on the ground that it violated the Union Treaty, by admitting Papists to office—the amendment negated by 158 to 45. The Marquis of CHANDOS moved that Catholics should be excluded from the office of First Lord of the Treasury—(or Prime Minister, as his Lordship understood it)—negated by 218 to 98. By a clause in the Bill, a Catholic Minister is precluded from advising on ecclesiastical affairs; and hence the office of Prime Minister, it was observed by Mr. PEEL, is so much shorn of the patronage which forms its chief strength, as to render it improbable that a Roman Catholic would be called to fill it. However, to obviate the possibility of such an appointment, and the objections to the exercise of Catholic patronage by a Commission, Mr. PEEL carried an amendment to vest it, for the time, in the Archbishop of Canterbury.

Thursday, March 26th.

The Irish Freehold Bill passed the Committee. Mr. MOORE moved various amendments—1st. To extend the operation of the Bill to all boroughs, cities, and corporate towns in Ireland: 2d. To except the Protestant forty-shilling freeholders from its operations: 3d. That the qualification should be raised from 10*l.* to 20*l.* The first and second amendments withdrawn, and the last negated by 112 to 16.

The Relief Bill was read a third time in the House of Commons on Monday, March 30, after a long debate. The Marquis of CHANDOS divided the House on an amendment that the Bill be read six months hence; which was carried against him by 320 votes to 142—majority 178. Colonel SIBTHORPE was still more signally beaten in a motion to exclude Roman Catholics from the corporations—negated by 233 to 17. Mr. SADLER wound up the lament of his party in the following strains:

"Sir, the people of England want no

incentives to come forward in defence of the altar and the throne, the cause of their fathers and of their God. Sir, the abettors of this measure say triumphantly that the Bill will pass: the triumph is over their former selves—their present countrymen. Sir, we will contend the cause to the last. In this moral battle we stand at the Thermopylæ of Protestantism, secure of immortality even in defeat; nor would it be a defeat but that some recreant Mælian leads the enemies of the institutions of his country through secret passes to their melancholy triumph. Exult then over the still faithful band who remain true to their principles and professions! Boast in your majority! Carry up your Bill to the other branch of the Legislature as in a triumphant procession! Tell us of the honours, the wealth, the influence, you muster in its train? These, Sir, may be there. But I tell you who will not, Sir. The people of England will not be there; they will not assist you to carry up this nefarious Bill; they stand aloof; and, despised and insulted, they pursue it through every stage of its progress, with curses not loud but deep—but with curses that may still deepen and wax louder, till, as they once did, on a like occasion, they break forth in those thunders which shook the very pillars and foundation of the throne. This Bill you will take up; but it will be received by a noble race, which has hitherto sent its heroes to the defence of the cause of England—of a sacred order who have gone to prison and to death for it. We fix our hopes on them; but even they, Sir, are not our last hope. We trust in our Monarch and our God! Sir, I have done. I am aware my feeble voice can have no influence. I am told none would, however powerful, against the phalanx united in hostility to the Protestant cause. Cemented and influenced as it is, reason, entreaty, remonstrance, are unavailing. All I can do is done. I have laid this last offering upon the altar of my country, humble as it is. My life should be added, could the sacrifice be availing!—a feeling which I partake with millions!"

HOUSE OF LORDS.

Tuesday, March 21st.

The Relief Bill was read a first time. Lord BEXLEY objected to the second reading on Thursday, on the score of want of precedent for such haste; and he was supported by Lords MALMESBURY, ELTON, FARNHAM, SIDMOUTH, LONGFORD, and WINCHILSEA. It was

answered by Lord HOLLAND, the search for precedents had been for the acts. It was now proposed that the Bill should be passed; and bills for suspending the *Actes* had been passed in two or three. It was determined that their Lordships should proceed.

Thursday, April 2nd.

The second reading of the Bill moved by the Duke of WELLINGTON. His speech lasted above an hour. In general structure it resembled Mr. Peel's introductory statement to the House of Commons; but it was more elaborate, and the speaker had evidently made the best use of the debates in the House, and a number of his points were extremely well put. The state of Ireland—the state of the Irish Church—the state of public opinion—and the possibility of devising any other means for present or future evils—formed the main grounds. The Duke reviewed the history of Ireland for the last two centuries. He argued, that there had been no organization of the people for the purpose of mischief; proofs of which organization had been afforded by the actions of its framers and managers—the effects of such organization in the elections of churchwardens—the case for Clare—the consequences of the Union—the proceedings of a person went, at the head of a body of men in the North of Ireland—by the means proceedings of a variety of persons in the South of Ireland—by the means which ensued in other places—by the taking of a town by a body of men in the County of Wick, who were driven out by the inhabitants with arms in their hands. Evils which had before existed were further to be aggravated by the passing of a measure for putting an end to the dealings of Roman Catholics with Protestants. Such a situation of affairs rendered the law almost powerless, it exposed the lives and properties of the King's subjects to the greatest danger. Even the King's prerogative was such that Ministers could not advise the King to create a Peer, and thus in dangers incidental to the election of a member to fill the seat vacated by the creation. There was no law to meet this state of things, for there was no tangible resistance to the laws. It could new laws be obtained, on the divided opinion of Parliament.

"I am positively certain that the state of things, bordering upon civil war, with nearly all the evils of civil war, might have continued for a year

half, or for a considerable time longer, to the great injury and decay of the country; and that those who managed this state of things would prevent that resistance which would alone create or justify a civil war. They know as well as I do that they are not strong enough to wrestle with the King's Government—they know that they would be the first victims of any attempt of that kind; and knowing this, and being, as I believe them to be, able and sensible men, and being perfectly aware of the nature of the materials with which they are working, I say I do not doubt that this state of things might have continued for years, and your Lordships would never have had the opportunity of putting it down by force. But even if I were certain that we possessed any such means, I should certainly wish to avoid using them, if possible. My Lords, I have passed more of my life in war than most men, and I may say, in civil war; and if I could avoid by any sacrifice whatever—if I could avoid even for one month a civil war in a country to which I am attached, I would sacrifice my life to do it. (*Lord cheering.*) There is nothing which destroys the prosperity of a country to such a degree as civil war—in which the hand of one man is raised against another—in which neighbour strikes at neighbour—in which a son is ranged against the father, the servant betrays his master, and the whole scene ends in confusion and devastation."

He asked for what all this enormous mass of evil was to be encountered?

"The cause for which all these evils are to be encountered is, we are told, the preservation of the principle of the constitution of 1688. The principle of the constitution of 1688 is, we are told, the permanent exclusion of the Roman Catholics from Parliament."

The Duke proceeded to argue very forcibly, and to adduce many proofs from history and the statutes, against this doctrine. He then came to the necessity of the measure before the House. He was aware that the Bill went further in concession than any previous scheme of relief; and the reason was, his knowledge of the consequences which followed the concessions of 1782 and 1793. "So long as any restriction is continued, concession not only increases demand, but gives increased power to enforce that demand."

The Archbishop of CANTERBURY led the opposition. He was so hostile to the principle of the measure, that he moved an amendment that "the Bill be read a second time this day six months."

His Grace grounded his opposition to it upon the fact avowed by the heads of the Catholic clergy, that their religious principles were not only unaltered but unalterable; that the Catholic clergy exercised a most dangerous influence over the temporal as well as spiritual concerns of their flocks; that little reliance was to be placed upon their gratitude, as was shewn by the manner in which they had abused the elective franchise, by the efforts they had made to raise taxes for improper purposes, by their making the places of public worship meeting-houses for faction. He hinted at the possibility of extinguishing the Church of England in the Colonies if the Colonial Department were in the hands of a Catholic Secretary of State. He was not dissatisfied with the securities.

The Archbishop of ARMAGH, the Primate of Ireland, seconded the amendment. He felt assured that the Bill would not tranquillize Ireland. The Catholics themselves did not contemplate the tranquillity of the country: the great mover of agitation is reported to have declared, that he had accepted the compromise of seven shillings and sixpence in the pound, in the present session, only that he might hereafter come forward and insist upon the payment of the balance of twelve and sixpence. The Bill would increase the power of doing mischief without lessening the inclination. It would not make the Church of Rome more tolerant, or induce the priesthood to consent to hold an inferior rank to a clergy the divinity of whose order they denied. His Grace was against exposing the Church to danger upon the calculation of future facilities of defence.

The Bishop of OXFORD conceived the Bill to be called for and sanctioned by an evident necessity. His Majesty had recommended the measure; it was supported by all the Princes of the Blood, except the Duke of Cumberland; by a large majority of the other House of Parliament, and of the rising intellect of the country. The consequences of its rejection would be a civil war; and when the sword was sheathed, they would just be where they were.

The Duke of RICHMOND, the Bishop of SALISBURY, and Lord WINCHILSEA, considered the measure to be fraught with peril to our civil and religious liberties.

Earl SOMERS was convinced that the Protestant religion, so far from being destroyed, would be secured and promoted beyond its present condition. They had given the Catholics power, and it was bad policy to deny them their rights.

The Earl of HAREWOOD thought the

Bill neither calculated to pacify Ireland nor to secure the Church. The ingenuity of man could scarcely have devised a measure less likely to accomplish their ends. It merely rewarded the Catholic Association.

The Marquis of LANSDOWNE supported the Bill, in a fluent speech.

The Bishop of LONDON thought the Catholics had something beyond emancipation in their view. The Catholic clergy would not be benefited by the measure; and they would strive to obtain those ulterior objects. Strongly as he opposed the Bill, however, he concluded by saying,

"If this measure should pass into a law, of which scarcely a doubt exists, I will do all in my power to impress on the minds of the clergy with whom I am connected, the propriety of giving a cheerful acquiescence to the act of the Legislature—to urge them, in consequence of it, to a more vigilant attention to their duties, and to furnish, by their zeal, their learning, and energy, new bulwarks to the Church in place of those which have been removed."

The Marquis of SALISBURY and the Earl of ENNISKILLEN thought the Bill the death-warrant of the Church of Ireland.

The Earl of WICKLOW, on the other hand, considered the opposition to the Bill as the result of prejudice, and prejudice alone.

The debate was then adjourned to Friday, when the discussion was opened by the Archbishop of YORK, who in moderate language opposed the measure, because the securities did not appear to him at all sufficient to protect the Protestant Church of Ireland; for he admitted that the measure would be attended with no danger to the Church of England. But with reference to the Established Church of Ireland there was nothing to prevent that conflict between the Church established by law and the Roman Catholic Church supported by numbers, which there was too much reason to fear would follow this system of yielding to the utmost the claims of the Catholics of Ireland.

The Bishop of DURHAM was more decided in the tone of his opposition, which partook more of a religious than a political character.

"The few observations," he said, "which I have ventured to submit to your Lordships are such as, a short time hence, might not be so patiently listened to in this House; for I fear the time is not distant when a Protestant bishop may not have it in his power to deliver his sentiments in this House with the

same freedom which on this occasion, as on former occasions, I have been permitted to enjoy."

The Duke of SUSSEX, along with much good temper and considerable tact as a debater (in a skirmish with Lord KENYON), exhibited a familiar acquaintance with some points of theology and of constitutional law.

On the oath of allegiance:

"It has been contended that the Roman Catholic, by virtue of his connexion with the Pope, is in a condition in which he finds his allegiance is necessarily divided. Give me leave to say, my Lords, that this term 'allegiance' is either very much misunderstood or very grossly misinterpreted. The term 'allegiance' is one of civil import only, and means a faithful adherence to all the civil duties owing by subjects to the laws, and to that authority by which they are governed. Now, I take upon myself to say, on their behalf, that the English and Irish Roman Catholics are as ready to take this obligation, and have proved it under as trying circumstances, as any other portion of his Majesty's subjects."

On the oath of supremacy:

"If I understand any thing of the oath of supremacy, it grants to the Crown full and complete predominancy in all ecclesiastical affairs and the temporal government of the Church; but it confers no spirituality; and in these is contained nothing which the Roman Catholics feel any difficulty in conceding. I wish both parties to recollect, that the supremacy belonging to the Crown of England, and the supremacy of the first bishops of the Christian church, widely differ. The one confers, as I have already said, power over all the ecclesiastical affairs and temporal government of the church; and the other is strictly limited to matters of faith and doctrine, and can only be exercised by ecclesiastics. The King of England assumes no spiritual attributes which the Catholics feel bound to resist. In these they submit to the Pope, and no other."

But the great speech of the night was delivered by the LORD CHANCELLOR; who addressed himself not only to every branch of the general question, but more particularly to a defence of his own character from the assaults of Sir Charles Wetherell, and the insinuations of Lord Eldon.

Towards the close he spoke of the church's securities.

"If I am asked after this, what do I consider the security which the Protestant religion possesses against the attacks and the hostility of Popery, I answer,

that I rely on the soundness of our faith —on the arguments by which that faith has been supported in all former times —and upon the power by which I know it can be supported in the present. I was brought up in the reverence of the doctrines of that church; and in the opinion, that no man of an enlightened understanding could attentively consider them without being fully convinced of their truth and their purity. In that faith I was brought up; to that faith, from conviction, I adhere; and I cannot suffer myself to indulge the slightest fear that, even supposing the Catholics and the Protestants to be placed under the same circumstances, there would be the slightest fear of the Catholic undermining or affecting the religion of the Protestants. I appeal to the right reverend body I see before me as a proof of the truth of this assertion; and I appeal to the character of the clergy, with many of whom I am intimately connected, and to many of whom I owe great obligations, as a security for the integrity of the Protestant religion. * * * I know and feel that the subject is exhausted. It admits of nothing new in argument or illustration; nor can I plead any thing but the vastness of the stake as an apology for intruding myself so long upon your Lordships' attention. We are called upon by every thing that is valuable to us as men, and sacred to us as Christians, to carry forward this great measure for the maintenance and the security of civil and religious liberty; and I conjure you, at this the last hour, not to waste your time in trifling, or bestow grudgingly and with a bad grace, but to do your work manfully, and to give liberally as well as quickly. Millions are looking to your Lordships' decision with hope and with fear. The peace and the prosperity, perhaps the safety, of the empire is in your hands: let me conjure you to adopt that course which the wisest and the most upright of our senators have advocated; and if I could hope that my name would be ever associated with theirs, even though the last and the lowest in the accomplishment of this great object, I should look upon all other honours as trifling in the comparison." (*Loud cheers.*)

The Earl of FALMOUTH opposed the Bill.

"Where were the securities? Did their Lordships ever behold a Bill, after so much promise, with so few securities, so naked, so devoid of every thing in the shape of security? It kept quite clear, he might say sacrilegiously so, of every

thing like security. He did not agree that the admission of some fifty Roman Catholic members into the Lower House would be quite so harmless as some would represent it. Let them recollect the result of a former division in that House; the question regarded church property in Ireland, and the object of it was to promote a different appropriation of it; for that motion 79 voted; now, had the fifty Roman Catholic members been in the House, they also would have voted for such motion, and thus it would have been supported by 129 members. He did not mean to say that 129 members would have carried the measure, though they might have done; but he could not hide from himself that 129 members, acting in a body, must become a formidable opposition. The Catholic Association was but a small minority to the rest of the kingdom; and yet that minority frightened a great portion of the Aristocracy, and overcame the noble Duke who was supposed the firmest Minister that ever held office. Again, supposing the King—a future King—had a Roman Catholic favourite, and appointed a Catholic Premier and Catholic Secretaries of State: might they not advise, and naturally enough, the Sovereign to make an addition to the Peerage, selecting the objects for such Royal favour from the Roman Catholic gentry? He repelled the idea of being thought a Reformer; but if this Bill passed, how would it affect Parliamentary Reform? If there were any doubt as to its tendency, ought it not to be removed by the fact, that the Radicals to a man were charmed with this Bill? The Unitarians and Unbelievers of all sorts were charmed with it."

The Earl of MANSFIELD spoke at some length against the Bill, which was supported by Lord GODERICH and the Marquis of ANGLESEY, and the House adjourned to Saturday, when the debate was opened by the Earl of GUILFORD, who spoke against the Bill; Lord LITFORD supported it.

The Earl of WESTMORELAND, though he supported the measure, took blame to himself, and every member of Lord Liverpool's government for the last ten years, for its being now so imperiously necessary. He thus illustrated the state of parties in Ireland.

"He remembered a story in Erasmus—a conversation between the Evil Spirit and Charon—in which the former tells the latter that he must get a newer and a larger boat, for so many souls would be coming over, in consequence of reli-

gious disputes upon earth, it would be impossible to convey them in his present bark. The Evil One described the earth to be deluged with blood upon religious questions: father was opposed to son, brother to brother, landlord to tenant—in a word, human nature was at war upon points of religion. If Erasmus were alive now, he could not more accurately describe the existing state of things. Father was opposed to son, brother to brother, landlord to tenant—even the fair sex took part in the quarrel (*laughter, in which the ladies seated near the Throne joined*); and every body was crying out on behalf of humanity and the poor suffering Irish, although the Irish, as a body, had no more to do with it than the people of the Mogul empire."

LORD SIDMOUTH had other remedies than concession: he would have the Irish emancipated from poverty, ignorance, and bigotry; he would give them an officer similar to an English Lord Lieutenant, to control the magistracy; and he would abolish absenteeism.

LORD LIVERPOOL saw little danger to the Church of Ireland, and none at all to the Church of England, from passing the Bill.

LORD TENTERDEN, the Lord Chief Justice of England, gave his opinion on the constitutional law of the case: he admitted that Parliament had the power to alter the law; nevertheless he opposed the Bill, as insufficient to any good.

EARL GREY supported the measure; and, in the course of a long speech, considered the whole of the objections which had been urged against it, on the ground of the irrevocable nature of the Bill of Rights, the Act of Settlement, and the various measures which constituted the Revolution of 1688. He contended warmly for the indefeasible right of Parliament to alter and amend those statutes. He shewed that they had been frequently altered—nay, that some of their most important provisions had been actually repealed. He then adverted to the period of 1807—the time when, as Secretary of State, he introduced a measure for allowing Roman Catholics to fill the ranks of officers in the army. Declining to notice the arts by which the Ministry of which he formed a part had been driven from power,—on the pretence that the throne and altar, and the country itself, were endangered by this measure,—he called the attention of the House to the fact, that the very Ministry that succeeded them introduced a bill for the admission of Catholics into the army; and at the present day a Roman

Catholic might be commander-in-chief. So much for the fears which their admission to power ought to be allowed to produce. He next proceeded to examine the alleged irrevocability of the articles of Union between England and Scotland; and shewed that in a variety of cases respecting the church government and church patronage of that country, repeated instances had occurred in which those articles were directly contravened. He likewise shewed that the Legislature paid no respect to them in a variety of other cases. From the whole of which he inferred, that there was nothing either in the principles of the Revolution, the articles of the Union, or any acts subsequent or anterior to those, which tied up the hands of the Legislature from dealing with the subject under consideration. He then proceeded to an examination of the Coronation Oath; and endeavoured to shew, by a variety of documents, the sense in which King William took it, and the sense in which it had been proposed to that Monarch. The gist of his argument on this topic was, that the Coronation Oath was taken, and administered to the King, for the purpose of limiting his power in his executive capacity, and not at all for the purpose of disabling the Crown from giving its sanction to any measures which the two Houses of Parliament might agree to for the relief of his Majesty's Roman Catholic subjects. He adverted to the Treaty of Limerick, and to the undertaking therein ratified by King William, that Catholics should be admitted to Parliament, and that he would consent to any act of the Legislature requisite for accomplishing that object. He then entered at considerable length into the argument of expediency. It had been doubted whether this measure would give tranquillity to Ireland. No man could look into the womb of time and say what fruit would come from the seed they were now sowing. All they could do, as feeble mortals, was to come to the best decision their judgment dictated. But let what would be the result of this measure, he was sure that without it our position would be very dangerous. What could our ablest generals do in case of a foreign war, with the entire population of Ireland in favour of the enemy? With the fleets of America on one side and those of France on the other, our chance of preventing an invasion of Ireland, particularly after the facilities our pusillanimous policy had given France by the abandonment of Spain, would be exceedingly small in-

jeed. With respect to the Church of England, he concurred with those who said that it would be in no danger from this measure. The Church of Ireland, do what they would, could not but be in a dangerous situation, as it was the church of so small a minority; a minority which, he verily believed, was caused by the very laws meant to depress the Catholics. (*Cheers.*) The only chance of preventing a Catholic ascendancy was the passing of the present measure. Nothing, in his opinion, was more to be deprecated than a Catholic ascendancy; but even if that was to be established, he still thought Ireland might continue to be united to us by the strictest bonds of amity. If Ireland were separated from us by our refusal to grant her requests, it would be a small consolation to us that we had maintained unrepealed acts of Charles the Second. Earl Grey concluded by passing a high eulogium on the Duke of Wellington.

The Earl of ELDON's speech was pretty equally divided between defending himself, attacking (by implication) the present Chancellor, and denouncing the principles of the Roman religion. He frankly avowed that he would not attempt to convince those who differed with him. He said very little upon the principle of the bill, and indeed conceded some of the main points; but he reserved himself for the Committee, when he promised to suggest some alterations.

LORD PLUNKETT said that he had had great curiosity to hear the arguments of the noble and learned lord (Lord Eldon) against the measure; but without meaning him any disrespect, he must say that this curiosity had been most agreeably disappointed, for he had not heard one argument in support of the assertion that the Church and Constitution were in danger. He agreed with the Right Reverend Prelate (the Bishop of Oxford) who said that expediency was a sufficient ground on which to proceed when any principle of justice was not violated. Now no principle of justice was violated by the repeal of the disabling laws, which were themselves passed on grounds of expediency. (*Cheers.*) He conceived that justice would be violated by the rejection of this measure. Lord Plunkett entered into a detailed statement of the wreck of social happiness in Ireland occasioned by these laws. It had been said that time would bring its own remedy; but he denied that. In time, the Catholics would increase in wealth and power; and if we waited till they were

three times more wealthy and numerous, we should find them three times as dangerous. We had tried the experiment of governing a people surrounded by free institutions, on the principle of giving them no share in framing the laws under which they lived; and we had naturally and properly failed in the experiment. The only alternative was the employment of military force or the correction of the laws. But even if they should resolve upon resorting to the first, they would have to overcome the unwillingness of the Catholics to come out into the open field. They knew too well the power they could wield legally, without having recourse to violence, to do so. It was not pretended that the present measure would directly injure the church, but it was said that it might lead to something that would endanger it. He begged only to remind the Right Reverend Prelate who had said this, that the danger which pressed upon them was immediate, whilst that which they wished to avoid was remote. The Roman Catholics must have the power as well as the will before they could overthrow the Established Church. But how could they ever have that power, whilst one branch of the Legislature was obliged to be Protestant, as well as the head of the Executive Government? And not only that, but they were certain of having a Protestant majority in the House of Commons, for it could not be supposed that the Protestant constituency of England would elect Popish representatives. He did not think either that the Irish members of Parliament would be so universally Catholic as seemed to be feared; but even if they were, it would be very hard indeed if they could carry on a conspiracy, supposing that they had the help of Popish Ministers, against the interest of the Established Church, whilst the Protestant people of England were looking on. (*Cheers.*) It was said that we might hereafter have a King that was a Papist but pretending to be a Protestant. That was a most curious argument: to satisfy those who urged it, nothing less would do than passing a law against hypocrisy. (*A laugh.*) Lord Plunkett entered into an historical review of the different measures taken with regard to the Catholics from the reign of Queen Elizabeth downwards; shewing that whenever the Catholics were opposed to the State, it was from political, not religious causes. He shewed that the Bill of Rights had no connexion with the dogmas of the Catholic faith. In conclusion, he expressed his firm belief,

that the measure under discussion, and none other, would give peace to Ireland.

Lord FARNHAM spoke a few words.

The Duke of WELLINGTON replied; and after a brief explanation from Lord FALMOUTH, the House divided. For the second reading: Contents present 147, proxies 70—217; Non-contents present 79, proxies 33—112; majority in favour of the second reading, 105.

The House was in Committee on Tuesday and Wednesday. Several amendments were proposed, but all rejected by large majorities.

Friday, April 10th.

The Duke of WELLINGTON moved the third reading, which was supported by the Marquis of CAMDEN, Lord GRANVILLE, the Earl of HARROWBY, the Bishop of NORWICH, the Duke of ATHOL, Lord MIDDLTON, the Bishop of LICHFIELD, the Duke of SUSSEX, the Marquis of LANSDOWNE, and Lord HOLLAND; and opposed by the Earl of ELDON, the Earl of ABINGDON, the Duke of NEWCASTLE, the Earl of RODEN, the Earl of FALMOUTH, the Duke of CUMBERLAND, the Bishop of BATH and WELLS, and Lord REDESDALE. Their Lordships divided: Contents present 149, proxies 64—213; Non-contents present 76, proxies 33—109; majority in favour of the third reading, 104.

The Disfranchisement Bill was also

read a third time, and passed without a division.

On Monday, April 13th, the Royal Assent to both Bills was given by Commission.

There is then no longer a *Catholic Question*. The Political Equality of Religions has become a principle in the British Constitution. All that remains to be done is to bring the details of Legislation to a conformity with the principle. Let the friends of Religious Liberty but keep this object steadily in view, and it must in time be fully accomplished. Every Session of Parliament will, we hope, witness the rectification of some anomaly, until all the minor vexations of Intolerance have followed the great Curse into the gulf of oblivion. Already a divine Spirit of Peace seems brooding over this lately agitated Empire. May the blessing of the God of Peace, whose providence we recognize and adore in this wonderful event, fulfil our prayers and realize our anticipations, by the extent, the permanence, and the beneficence of its results!

CORRESPONDENCE.

More from N. B. on the same topic would not be "trespassing too much on the pages of the Repository."

A. H. F.'s letter is superseded by the longer communication, inserted, on the same subject.

Constant Readers may observe that some signatures have been already appropriated by constant writers.

We like the piety better than the poetry of A. and G. and E. G. B.

"A layman who understands Scripture naturally of himself with (without?) being taught," has the root of the matter in him, but his branches need training very much.

Communications have been also received from Philalethes, Rev. Joseph Hutton, and Cornelia.

Among the replies to Correspondents last month was one addressed to the Rev. John Brown, of Wareham, the Editor having confounded Mr John Brown with the Rev. James Brown, of that place, from whom a communication on the same subject was inserted in the February Number. Mr. John Brown's Letter appears in the present Number.

THE MONTHLY REPOSITORY

AND

REVIEW.

NEW SERIES, No. XXX.

JUNE, 1829.

THE LIFE AND TIMES OF ARCHBISHOP LAUD.*

WE have been destined to witness extraordinary occurrences in these latter days. Civil distinctions on account of religious opinions are fast passing away. Wonders pass before our eyes, but we perhaps deceive ourselves if we expect the current to be all of a healing tendency. New efforts will be made by the friends of corrupt systems to support old abuses, and our author, among the rest, has buckled on his armour in a conflict which requires champions of a character the more adventurous, as it becomes more and more desperate. He thinks it a fitting time to open our eyes to the neglected virtues of the Stuarts and their creatures, for dressing up ecclesiastical persecution of the worst sort (so that it be Protestant, and according to the doctrine and discipline of the episcopal church) in the garb of virtue, prudence, liberality, and moderation. Having formed so generous a design, he has thought it best to grapple at once with the strongest points of the position which he proposes to carry, and the first hero whom he selects to rescue from unmerited obloquy, and to place before the eyes of an indulgent posterity as the shining light of the church—the wise and zealous champion of its genuine doctrines and principles—the Christian martyr in the cause of religious moderation and order, is Archbishop Laud! John Parker Lawson, M. A., really and truly proposes, in 2 Vols. 8vo., to prove in the year 1829, that Archbishop Laud—the man who piously sighed over the punishments of the star-chamber, as destroying all good order, discipline, and government, by their leniency—was “*the patron of liberality*,” “*the advocate of moderation*,” “*the glory and renown of the age*.” Truly, if he can establish this character for the mischief-making priest who involved himself, his king, his church, and his country, in one common havoc and devastation, he need not misdoubt the power of his pen in removing the mark of infamy from any less notorious reputation.

Archbishop Laud, we are told, “died a martyr for the Church of En-

* The Life and Times of William Laud, D. D., Lord Archbishop of Canterbury. By John Parker Lawson, M. A. 2 Vols. 8vo. London. 1829.
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gland." It might have been more correct to say that the church suffered martyrdom for his follies and passions. To call such an incendiary a martyr to the interests of the community to which he belonged, is as much to the purpose as it would be to call a servant who should in a mad freak blow himself and his master's house about his ears with gunpowder, a martyr to his fidelity in sticking to his post.

In his biographer's eyes every thing is sanctified by Laud's zeal for the ecclesiastical system of uniformity which it was the business of his life to build up by any and every means, with an utter disregard of consequences, and with all the stupid infatuation of a madman who chose to dash in pieces the whole frame of society, rather than give up any whim of his own, or tolerate any contempt of his tyranny. All the means which he adopted for the promotion of his ends become virtuous and praiseworthy, or at least excusable, in the eyes of his historian, who is surprised at nothing but the weak and wicked infatuation of those misguided rebels to lawful authority, who were so unreasonable as to prefer wearing their ears and noses in their natural state, to submitting to have them cropt and slit by priests and knaves, who had the impudence at the same time to call themselves the true champions of the Protestant Reformation. Such violent operations upon the gifts of nature they were perverse enough to resist, even from the popes of "the Church of England;" and what wonder that many became but too apt scholars of such a system? Cropping of ears leads somewhat naturally (and perhaps happily, so far as the fear of retribution keeps tyrants in order) to cropping of heads; and we must say that those who begin with "the minor offence," have little reason to complain (though the world may have some cause for rejoicing) if they sooner or later suffer the penalty inflicted upon them by the reaction of outraged humanity. "Persecution," our author acknowledges, "is detestable, under whatever form and by whomsoever inflicted;" yet it is plain that unless this sentiment be limited, the reasonings of his book and his estimate of Laud's character are utterly false. It is clear that he does not intend to call by so ugly a name as persecution the wholesome severities which Laud rejoiced to employ in support of his church, and indeed he qualifies the apothegm so as to keep out of view any share on the part of the church in the precept or its performance, by adding, "whether it proceed from Popish conclaves, Parliamentary committees on religion, Presbyterian Synods, or general assemblies." Poor suffering rulers of the Church of England, that sustained interruption in the innocent occupation of mutilating your fellow-creatures!

If any one's curiosity should be excited as to the causes which have seduced the worthy biographer into such a chivalrous attempt as that of patching up the broken reputation of Archbishop Laud, the clue to their discovery may be found in the preface, by which we learn that a bold flight of the Quarterly Review has been the ignis fatuus which has danced him over the quagmire, and left him floundering and bewildered in the vain attempt at filling up the picture which the Reviewer was wag enough only to sketch in outline. We shall repeat the quotation, because its spirit will be the best interpreter of our author's plans and objects:

"Did our limits permit, we would shew what has been well observed by a most diligent and meritorious author,* intimately conversant with the history of that age, and better acquainted than any other person with what were then the bearings and effects of religious opinions upon ecclesiastical affairs, that

* "Mr. James Nichols, in his '*Calvinism and Arminianism compared.*'"

the constitution, even at its deepest depression in Charles' days, contained within itself copious materials for self-restoration, and that the course pursued by the Calvinistic malcontents, was not that which the laws suggested for the redress of grievances. We would shew that the grievances which excited discontentment arose from no scheme of tyranny in the crown, but from the remains of feudal oppression, and the rapacity of powerful men, among whom were some of those who were most active in instigating and directing the rebellion; that the financial difficulties which accelerated the crisis, and without which that crisis could not have been brought about, were not produced by any wasteful expenditure on the part of Charles' government, but by the conduct of Parliament at the commencement of his reign, in withholding the just and necessary supplies; and, finally, by the Scottish insurrection, raised by the intrigues of France, and of a knot of factious men, who are at this day called patriots by a certain party, because, having succeeded in rebellion, they escaped the punishment of treason; that the intolerance and persecution were not on the side of the Laws and the Establishment, but of the Puritans; that there was no design of subverting the liberties of the nation, but that there was a settled purpose of overthrowing the Church and the Monarchy; that the King appealed to the laws, and his opponents to the prejudices, the passions, and the physical force of the people. It is impossible for us here to enter upon this wide subject, but we will not suppose that the duty (*for such it has become in this age of systematic misrepresentation*) will long remain unperformed; rather we will hope, that it may be undertaken by some person qualified for the task by ability, industry, and accuracy, added to those principles which were formerly the proud characteristics of England, and on which the strength and the safety of these kingdoms are founded, and alone can rest."*—Pref. pp. xi—xiv.

Few, we fear, will consider "ability, industry, and accuracy," to be qualities of Mr. Lawson's mind as an historian. Boldness in grappling with the worst part of his task we have already conceded, but we shrewdly suspect that the Quarterly Reviewer will enjoy the joke of witnessing the efforts of the solemn wisacre who has entered seriously on the details of the task which the other had discretion enough to veil with generalities, and who has aimed at nothing less than shaping Laud's hideous character into the beau ideal of Christian charity and zeal.

In the execution of such a design, it must necessarily be of first-rate importance to begin by settling upon a secure basis the canons of critical investigation, which are to be employed in determining historic truth. Our author is here fortunate in his principles: "Our great authorities," he says, "in ascertaining the truth on the motives and actions of men in that age of fermentation, are those who write in defence of the church,—for this reason, that *they* had no prejudices to gratify."—"Unmoved by any of those excitements which the Puritans felt, they wrote without any private animosity." Starting with this assumption, and dismissing therefore at once the whole body of authorities but those which are the avowed partizans of one side in the affray, we may safely anticipate the harmonious result of a happy combination of the laudatory chroniclers of episcopalian achievements. With equal prudence our author dismisses from his consideration as judges of his labour, all those who are likely to take a different view from himself, "keeping out of view the Puritan and the modern Dissenter as completely hopeless subjects; or in other words, as men beyond the reach of argument or reason."

We shall hastily run through the leading events of the Archbishop's

* "Quarterly Review, No. LXXIII. Vol. XXXVII. pp. 237, 238."

public life, allowing his biographer to be his own interpreter. It will be somewhat amusing to see how almost invariably the sense of shame has forced out a faint disapproval of each exploit of the prelate's life, and how constantly that disapproval (which no man who wished to avoid public execration could refuse) is followed by a laboured attempt to qualify or deny the effect of the previous concession.

We must premise that Calvinism would seem in our author's view to be a recent and baleful heresy, which Laud found springing up as an undoubted weed, choking the pure and explicitly defined creed of the Reformation, and which it became his bounden duty to repress by the rigorous measures which he adopted. Laud's "only crime," he says, "consisted in his being an Anti-calvinist," and Calvinism is throughout his work synonymous with treason, heresy, and rebellion; though, by one of his strange inconsistencies, we are afterwards told, when it suits the author's purpose, that "all he required was conformity to discipline." Episcopacy is of course a divine institution, which it was a paramount duty to impose upon all men, at whatever risk of destructive reaction. "The pernicious system of private interpretation," that "principle against which a protest cannot be too often made in these pages," is a favourite topic of invective. "Dissension or Sectarianism carries with it the cankerworm of dissatisfaction, discordance, and private interpretation, which eats it in its very vitals." Of the priesthood in general, he observes,

"Our Saviour himself, when he declared that his kingdom was not of this world, distinctly taught that the office of the priesthood was to be separate, distinct, and removed from the secular concerns of the world; and that they who assume this office must be regularly admitted thereto according to the practice which he has enjoined, as laid down by the holy apostles."—I. pp 39, 40.

The church must "be like a well-governed and well-organized kingdom to which it is compared in the Holy Scriptures." And he answers his own inquiry, why the English hierarchy bears so high a character and authority in the eyes of the world, by observing, that

"It is because in its ordination it follows the dictates of Holy Scripture and the practice of the apostles and the primitive church, in the distinct order of bishops, priests, and deacons, as our Saviour himself set forth in his calling first his twelve disciples, and then in his ordination of the seventy; and as the apostles set forth in their election of another by lot in the room of Judas who 'by transgression fell from his bishopric;' it is because it enforces rigidly that canonical discipline set forth in the General Councils of the Church in the earliest ages. For as the church of the Jews was an hierarchy, so must the Christian Church be also: the former being the type, the other the substance; the former being the old dispensation, the latter the new, which our Saviour came 'to fulfil;' and which hierarchy it can be, and yet, unlike that of the Jews, be 'a spiritual kingdom.'"—Pp. 109, 110.

"If Laud was wrong," he tells us, "so was the church; but he chose rather to err with the church than to adopt the *private interpretation* of any one." And yet, ashamed of this new canon of Protestant faith, we are told in the same breath, and with admirable consistency, "Not that he did not exercise that *freedom of thought which is natural to every man*; but he has studied the Scriptures with peculiar care, and the articles appeared to him agreeable to that sacred standard."

It is plain that it required all the meddling self-sufficiency and remorseless policy of Laud to goad the discontented branches of the Reformed church

es of England and Scotland into a situation where resistance became identified with self-preservation. All wise statesmen had seen the necessity of making (and had made, where they could) allowances for the singular position in which the political character of the English Church Establishment necessarily placed many of the most ardent friends of the cause of reformation. There is little doubt but that a small portion of reasonable and well-timed concession would have prevented the havoc which ensued, and have disarmed those factions which persecution excited into uncontrollable hostility.

Clarendon's testimony on the two grand topics of political and religious treason, on which all our author's theories are built, is surely an authority which (using his own canon of historical evidence) he will find it hard to resist. It seems difficult to deny that the subject had some reason for alarm, when he found himself attacked on all hands by illegal "logic, which left no man any thing which he might call his own." "Could it be imagined," observes the same historian, "that those men would meet again in a free convention of Parliament without a sharp and severe expostulation and inquisition into their own right, and the power that had imposed upon that right?" "In other words," adds his commentator, Warburton, another good authority for Mr. Lawson, "the people long bore with patience a tyrannical invasion of their rights." At all events, down to the end of the three first Parliaments of Charles, (which embrace the period of some of Laud's most energetic proceedings,) Clarendon's authority deprives Laud of all that justification on which his biographer's whole case rests. He expressly states that though there were "several distempered speeches of particular persons not fit for the reverence due to his Majesty," yet that he "does not know any formed act of either House (for neither the remonstrance nor votes of the last day were such) that was not agreeable to the wisdom and justice of great courts upon those extraordinary occasions. And whoever considers the acts of power and injustice in the intervals of Parliament, will not be much scandalized at the warmth and vivacity of those meetings."

Referring to the same class of authorities, Mr. Lawson might spare the indiscriminate abuse with which he equally vilifies at one time the mere Calvinist in doctrine, at another the Precisian in discipline, and with which he raves over poor Neal and the equally unfortunate Bogue and Bennett. Lord Clarendon's testimony (and surely Mr. Lawson at least will not repudiate it) is, that when Laud's power began, "the general temper and humour of the kingdom was little inclined to the Papist, and still less to the Puritan. The church was not repined at, nor the least inclination to alter the government and discipline thereof, or to change the doctrine. Nor was there at that time any considerable number of persons of any valuable condition throughout the kingdom who did wish either, and the cause of so prodigious a change in so few years after was visible from the effects." This cause he is compelled to admit was the passionate and imprudent conduct of the primate.

Our author makes little of the distinction (which is necessary to a right estimate of the then existing state of opinion) between the doctrinal Puritans, whose opinions, it is clear, might have been and were held by many, without any objection to the discipline of the church, and the Disciplinarians, many of whom might and did wish for reforms, without objection either to the doctrines or the general constitution of the church. Laud's system drove all

these distinct elements into one mass of disaffection. Our author's general object of animadversion is Calvinism, under which sweeping title he includes the whole body of resistance. His description of the religion of the Dissidents from Laud's rule, is couched in courteous terms :

"The religion of the Puritans!" he exclaims, "what was it? Rhodomontade, enthusiasm, eternal quibbles on trifles, hatred to the king and government, gloomy Calvinism, zeal for Geneva, intolerance and obstinacy."

Considering that even down to our own days the church has not settled its accounts between the Calvinists and Arminians, the former might surely have had a little more mercy shewn them by our author. The Calvinists of the reign of Charles I. had some little reason to suppose that their opinions (the opinions of the great majority of the leading Reformers) were not wholly inconsistent with the orthodoxy of the Protestant church, and to think themselves at liberty to consider a little before they followed the fashion of the court, which had just been joining in all the zeal of the Synod of Dort against the Arminian heresy, and now required every one to profess it as the true creed. Mr. Lawson, who has sometimes an ingenious way of helping out his friends, saves James's orthodoxy at the expense of his honesty, by saying that he sided with the Synod "merely from political motives, and chiefly from his personal friendship for Prince Maurice," and this, too, in the same breath with which he numbers "his sincere regard for religion," among the "many virtues" of "this calumniated monarch."—"Novelty in theology is the certain indication of error," we are assured; and trying opinions by this test (the novelty of which may, perhaps, entitle it to the same observation), we should be glad to know which had the best presumption in his favour, the Calvinistic Reformer, or the one of Laud's school; passing by the decided superiority, in this respect, of the Catholic over both.

Poor Abbot, Laud's "violent enemy," (violent, apparently, in a passive sense, for no man was more violently and virulently acted upon than Abbot was, till Laud, after managing to grasp all his power while he lived, at last worried him to death,) comes in for Mr. Lawson's constant and unmeasured vituperation. Abbot had something of the peace-maker about him, and, if Clarendon's account has any truth in it, had succeeded to a great extent in preserving as much harmony as the zeal of the times allowed. The period during which Laud, in fact, exercised the office of viceroy over his primate is most characteristic of the officious priest's meddling spirit, which manifested its unchristian tendencies in unceasing attempts to annoy and oppress all who differed from him, to stir up strife in every thing, to grasp at power in whatever form he could bring it within his reach, and to make every person and every institution connected with him odious to the people. One of the earliest acts of his public life was the prostration of the liberties of his own university to the cause of theological animosity in the "directions" for the government of the university, levelled, in 1616, against the Reformers at Oxford; a measure which our author at once admits to be "not altogether justifiable, inasmuch as they deprived the university of its independence, and subjected it completely to the control of the king." He finds, however, his usual consolation in the reflection, however contradictory, (but this is nothing with Mr. Lawson, who perpetually admits acts to be bad, but asserts Laud to be praiseworthy for doing them,) that the

of the measure "is a proof of the wisdom of the monarch and his men."

The next act of promise was the commencement of the ill-judged and justifiable attempt (matured in the following reign of Charles I.) to thrust on the Scotch that ecclesiastical constitution which the non-descript policy of state policy and reforming zeal had imposed upon the English church. Laud, as usual, was to be found foremost in the enterprise, and seeing James not to rest satisfied with half measures, but to try and reach a perfect conformity with the Anglican system. Our biographer tells us that this "was hardly prudent;" still, in the same breath, lamenting as the malcontents "had advanced no arguments but what had been used, and as they made conscience the excuse for their extravagant conceptions in religion," and were likely to do the same in politics, the king did "exercise coercion," and "establish the Episcopal Church in Scotland on its rightful basis at once;" the rightful basis of a people's disgust and indignation. It may be remarked, that Mr. Lawson more than once manifests peculiar sensitiveness on the subject of the Scotch Episcopal Church, so much of its honours. We may be mistaken, but if we may judge by his opinion on the subject of the want of tithes, Presbyterian discipline, &c., he is one of the unfortunate church, whose English sister, though sensitive enough on the subject of the endowed branch of the family in Ireland, treats with much neglect and indifference.

Next in order of time, we come to the miserable intrigue by which this ambitious priest sought to bring sorrow and contumely on the head of poor Oxford by refusing consecration at his hands, on account of an accidental homicide, which any heart, possessed of a spark of kindly feeling, would have assisted to bury in oblivion. His biographer's confession is, that the only scruple was "utterly groundless." The consistent commentary which he as usual adds, is, that Laud's conduct in acting upon it was highly meritorious. The same meddling spirit dictated the famous oath, administered to all Oxford in 1622, disavowing any justification for resistance to the king, and binding the takers never to entertain such notions, but for the sake to maintain the contrary. The scheme, we are told, to be sure, was not altogether praiseworthy, though still it forms the subject of panegyric; indeed, as it was, with so much consistency, when the king had been lending aid to the French Hugonots against their lawful sovereign. Ridiculous as it is in Mr. Lawson's eye, that laymen should in those days be set as "theological doctors," the clergy seem to be in his opinion calculated for administering state affairs, for "kings shall be nursing fathers and queens nursing mothers to the church;" a prophecy which would rather seem to point to laymen's superintendence of spiritual affairs the reverse. "The wisdom" of Laud's "political notions," we have already told, "was indisputable;" and we have already observed some of that proposition. We soon after find him busy in his "Instructions" to the clergy, and through them to the people, to submit to illegal taxation. Our author begins, as usual, with an admission that "it is perhaps difficult matter to justify these instructions. They afford a dangerous precedent, which, were it followed, would be attended with the worst consequences." What follows this marked condemnation of the act of prostituting the influences of religion to the purposes of tyranny? "Not that I, as the author or writer, is to blame; because he only acted as a faithful servant to the king"! A good practical commentary on the utility

markable in his book, than the absence of any thing like an attempt off the system which he describes. Mr. Wood is eminently a *mod* and it is on this very account that we consider his system to be deserving the more attention. We shall therefore proceed, without farther preface, to detail its origin, and to describe its peculiarities.

The disgraceful scenes which took place at Edinburgh on the 1st of 1812, having disclosed the extent of youthful depravity in that city, the established clergy stood forward to oppose to the violence of the times, and particularly the religious education, of the poor. A plan was suggested, by which a school was to be opened in each of the parishes of the city for the religious instruction, on the Lord's-day, of the children of the poor, under a teacher to be specially appointed for that purpose by the Kirk Session of the parish, who was also to accompany his pupils to the parish church during the hours of divine service, at least in those parishes where the church contained sufficient accommodation for their instruction, the expense to be defrayed by an annual contribution from the individuals of the parish, and the whole to be under the superintendence of ten directors, five to be ministers, and five elders, being a minister or elder from each parish Kirk Session. This scheme was adopted, and very speedily carried into effect, but it was soon found that so large a number of the pupils admitted could not know how to read, that it was necessary to have a daily school as well as a Sunday school, accordingly one was opened on the 29th of April, 1813, under the name of the *Edinburgh Sessional School*. The monitorial system was adopted as the first, and chiefly that modification of it which was introduced by Mr. Lancaster. Some alterations were afterwards made on the suggestion of Dr. Bell; but it was from Mr. Wood himself, whose first connection with the school appears to have been quite accidental, that it derived the most important improvements which may be regarded as peculiar to itself, and which demand our particular notice. This most sensible person had given his attention to the institution, before he began to entertain serious doubts whether it was effecting all the good which it might. He was convinced that the children took but little interest in what they were taught, that consequently it made but a slight impression upon them.

tone, not only to enable the pupils better to understand what they read there, but also to give them a taste for profitable reading, and make them understand whatever they should afterwards have occasion to read."

With this view Mr. W. proceeded to introduce the system which we shall endeavour to explain, and in order the better to accomplish the object in view, there was compiled (we presume by himself) a series of books, much more suitable to such a school than those which were then in use. The good effects of this were soon manifested in the increased interest which the children took in their studies, (in consequence of which a small circulating library was annexed to the institution,) as well as in the increased number of applications for admission, which induced the directors to build a new and more commodious school-room. This was entered upon towards the close of the year 1824.

Such being the history of this school, we shall now give some account of the system on which it is conducted—at least such parts of it as are characteristic of the school, and to describe which we shall adopt the author's own words :

"Before entering upon the consideration of the reading department, it may be proper to premise some general observations on that method of *EXPLANATION* which has been so highly approved of in the Sessional School. Its object is threefold : first, To render more easy and pleasing the acquisition of the mechanical art of reading ; secondly, To turn to advantage the particular instruction contained in every individual passage which is read ; and, above all, thirdly, To give the pupil, by means of a minute analysis of each passage, a general command of his own language.

"It is of great importance to the proper understanding of the method, that *all* these objects should be kept distinctly in view. With regard to the *first*, no one, who has not witnessed the scheme in operation, can well imagine the animation and energy which it inspires. It is the constant remark of almost every stranger who visits the Sessional School, that its pupils have not at all the ordinary appearance of school-boys doomed to an unwilling task, but rather the happy faces of children at their sports. This distinction is chiefly to be attributed to that part of the system, of which we are here treating ; by which, in place of harassing the pupil with a mere mechanical routine of sounds and technicalities, his attention is excited, his curiosity is gratified, and his fancy is amused.

"In the *second* place, when proper books are put into the hands of the scholars, every article which they read may be made the means, not only of forming in their youthful minds the invaluable habit of attention, but also of communicating to them, along with facility in the art of reading, much information, which is both adapted to their present age, and may be of use to them for the rest of their lives. How different is the result, where the mechanical art is made the exclusive object of the master's and the pupil's attention ! How many fine passages have been read in the most pompous manner, without rousing a single sentiment in the mind of the performer ! How many, in which they have left behind them only the most erroneous and absurd impressions and associations ! Of such associations, if we remember right, Miss Hamilton, in one of her works upon education, affords some striking examples from her personal experience. To these we may add another, furnished by a gentleman of our acquaintance, which, strong as it is, will, we believe, be recognized by most of our readers, as too true a picture of what, from a similar cause, has not unfrequently occurred to themselves. He had been accustomed, like most school-boys, to read, and probably to repeat, without the slightest attention to the sense, Gray's Elegy, not uncommonly known in school by the name of 'The curfew tolls.' What either 'curfew' or 'tolls' meant, he, according to custom, knew nothing. He

always thought, however, of *toll-bars*, and wondered what sort of *tolls* were *curfew-tolls*; but he durst not of course put any *idle* question on such a subject to the master. The original impression, as might be expected, remained, and to the present hour continues to haunt him, whenever this well-known poem comes in his mind.

"But, in the *last* place, they little know the full value of the explanatory method, who think it unnecessary, in any case, to carry it beyond what is absolutely essential to enable the pupil to understand the meaning of the individual passage before him at the time. As well, indeed, might it be maintained, that, in *parsing*, the only object in view should be the elucidation of the particular sentence parsed; or that, in reading Cæsar's Commentaries in a grammar-school, the pupil's sole attention should be directed to the manner in which the Gallic war was conducted. A very little reflection, however, should be sufficient to shew, how erroneous such a practice would be in either case. The passages gone over in school must of course be very few and limited, and the *direct* information communicated through them extremely scanty. The skill of the instructor must therefore be exhibited, not merely in making his pupil understand these few passages, but in making every lesson bear upon the proper object of his labours, the giving a general knowledge and full command of the language, which it is his province to teach, together with as much other useful information as the passage may suggest and circumstances will admit. As in *parsing*, accordingly, no good teacher would be satisfied with examining his pupil upon the syntactic construction of the passage before him as it stands, and making him repeat the rules of that construction, but would also at the same time call upon him to notice the variations which must necessarily be made in certain hypothetical circumstances; so also in the department of which we are now treating, he will not consider it enough, that the child may have, from the context or otherwise, formed a general notion of the meaning of a whole passage, but will also, with a view to future exigencies, direct his attention to the full force and signification of the particular terms employed, and likewise, in some cases at least, to their roots, derivatives, and compounds. Thus, for example, if in any lesson the scholar read of one having 'done an unprecedented act,' it might be quite sufficient for understanding the meaning of that single passage, to tell him that 'no other person had ever done the like;' but this would by no means fully accomplish the object we have in view. The child would thus receive no clear notion of the word *unprecedented*, and would therefore, in all probability, on the very next occasion of its recurrence, or of the recurrence of other words from the same root, be as much at a loss as before. But direct his attention to the threefold composition of this word, the *un*, the *pre*, and the *cede*. Ask him the meaning of the syllable *un* in composition, and tell him to point out to you (or, if necessary, point out to him) any other words, in which it has this signification of *not*, (such as *uncommon*, *uncivil*,) and, if there be leisure, any other syllables which have in composition a similar effect, such as *in*, with all its modifications of *ig*, *il*, *im*, *ir*, also *dis* and *non*, with examples. Next investigate the meaning of the syllable *pre* in composition, and illustrate it with examples (such as *previous*, *premature*). Then examine in like manner the meaning of the syllable *cede*, and having shewn that in composition it generally signifies *to go*, demand the signification of its various compounds *precede*, *proceed*, *succeed*, *accede*, *recede*, *exceed*, *intercede*. The pupil will in this manner acquire not only a much more distinct and lasting impression of the signification of the word in question, but a key also to a vast variety of other words in the language. This, too, he will do far more pleasingly and satisfactorily in the manner which is here recommended, than by being enjoined to commit them to memory from a vocabulary at home as a task. The latter practice, wherever it is introduced, is, we know, regarded by the children as an irksome drudgery; the former, on the contrary, is an amusement. The former makes a strong and lasting impression upon the mind; under the latter the information

wished to be communicated is too often learned merely as the task of the day, and obliterated by that of the next. It is very true, that it would not be possible to go over every word of a lesson with the same minuteness as that we have now instanced. A certain portion of time should therefore be set apart for this examination: and, after those explanations have been given which are necessary to the right understanding of the passage, such minuter investigations only may be gone into as time will admit. It is no more essential that every word should be gone over in this way, than it is essential that every word should always be syntactically parsed. A single sentence well done may prove of the greatest service to the scholar in his future studies."—Pp. 142—147.

"In the Sessional School, as we formerly mentioned, along with some other arrangements of the Madras system, the Directors naturally at first introduced the method of explanation practised under that scheme. Its meagerness and insufficiency, however, were soon apparent. It, to a certain extent, undoubtedly secured the attention of the children, but it left them still very ignorant of the meaning of what they read in school, and destitute of that command of their language which might enable them to read with pleasure and with profit elsewhere. Our anxious aim, therefore, was to infuse more life and energy into the system, and to render it more rational and intellectual,—to make the pupils *understand* as well as *read*, *use* as well as *'name'* their tools.' In accomplishing this object, we were in some measure guided by the recollection of our own early education. How different, we well remembered, in point both of interest and utility, from the dry translations of ordinary teachers, were Dr. Adam's lessons, enlivened as they were with every species of illustration, etymological, grammatical, historical, antiquarian, and geographical, bearing reference one while to the sayings of the wise ancients, at another time to the homely proverbs of our own country! How much better did his pupils acquire a knowledge of the idioms of the Latin language, from the variations which he required them to make in the construction of the passages which they happened to read, than from all the rules in his grammar! While the formal lessons, which he was himself in the habit of prescribing as tasks, from his own excellent work on Roman antiquities, were generally most irksome, and forgotten almost as soon as read, the lesson of to-day expelling that of yesterday from the memory, how much more pleasingly, distinctly, and durably were the same instructions impressed upon the mind in an incidental form, through the medium of the ordinary reading! Such an illustrative method of instruction, we were led to think, ought to be made the fundamental basis of all teaching, while every more artificial detail should be resorted to merely as an adminicle. If in one respect our own seminary, composed entirely of children destitute of so many advantages, presented a less promising field for its exercise, it was one, we conceived, on the other hand, in which for this very reason, it was particularly required. The experiment was accordingly tried: and the sprightliness and vivacity, the mental activity and culture, the love of reading and extent of information, which it produced, were of the most gratifying nature. The school now attracted the particular, though unsolicited, notice of the public. And if it has thus been the means, not only of conferring the most important benefits upon the hundreds who have been educated within its walls, but also of extending these benefits beyond its own limits, by securing to the important subject of education a greater share of public attention, and rendering it more rational and less mechanical than it had hitherto too frequently been, its conductors have good reason to feel themselves amply rewarded for all their toils."—Pp. 155—157.

Such is the principle of the method pursued in this school. We now come to its application. In spelling, the chief improvement introduced is, that of putting no unmeaning sounds into the mouth of a child, such as *ba*,

he, bi, bo, bu, by, &c., but *words* only which are familiar to him, and which he is called upon to explain, such as *o, x, ox; w, e, we; g, o, go, &c.*

"No sooner," says Mr. W., "was the elementary book formed on this principle introduced, than its good effects in inspiring animation and activity, where all had hitherto been cold and spiritless, were immediately apparent, and excited no small astonishment, both among the elder pupils and the visitors of the seminary. The pleasure, which the children experienced, in finding themselves already able to read the words which they were accustomed to speak, was not unlike the delight of the infant in his first attempts to pronounce those words which he has been accustomed to hear. And, when they were desired to explain them, or rather to give examples of their application, the whole assumed the appearance far more of an amusement than of a task; and the only difficulty was to restrain them, so as to allow each to give his answer in his turn. In due time it also turned out that the change was no less profitable than it was pleasing. It was found that the pupils were able to read interesting and instructive passages both much sooner and with fully as great correctness, and far more understanding, than they had done before. Habits of attention were formed, and the method of explaining and illustrating, which hitherto had commenced only at a later period of study, was facilitated to a much greater degree than had been anticipated. As a proof of the additional interest which the children began to take in reading, it was observed that they were now in the habit of turning over the leaves even of their earliest book to see what they would have to read next; and, as they advanced, nothing could be a greater punishment to them than to withhold the use of the school-library. It is highly gratifying also to learn that, in the many seminaries and private families in which the Sessional elementary school-books and method of preliminary education have been adopted, their introduction has been followed by the like pleasing and successful results.—Pp. 162—164.

"After the child has become master of the lessons of three letters, he is no longer allowed to linger on the threshold. No more tables of unconnected words, nor even any more detached sentences are presented to him: but he is now, by the perusal of *interesting and instructive passages*, initiated into the real benefit as well as the practice of reading."—P. 177.

"From the article on God we extract the following paragraph, in order to illustrate our mode of explanation in use at this stage.

"God bids the sun to rise, and he bids it set. He doth give the rain and the dew to wet the soil; and at his will it is made dry. The heat and the cold come from him. He doth send the snow, and the ice, and the hail; and, at his word, they melt away. He now bids the tree to put on its leaf, but ere long he will bid the leaf to fade, and make the tree to be bare. He bids the wind to blow, and it is he who bids it to be calm. He sets a door, as it were, on the sea; and says to it, Thus far only must thou come."

"On the above passage the child is asked some such questions as the following: Who bids the sun to 'rise?' What is meant by the sun rising? * Where it rises? When it rises? What its rising occasions? Who bids it 'set?' What is meant by setting? Where it sets? When it sets? What its setting occasions? What is meant by 'dew?' What is meant by 'soil?' What good is done by wetting the soil? When 'the tree puts on its leaf?' What is meant by the leaf 'fading,' and 'the tree being bare?' When this happens? What is 'snow,' and 'ice' and 'hail?' What causes them? Who sends the cold? What makes them 'melt?' Who sends the heat? What

* "It is quite enough that the child, in answer to this question, describe to him monitor the *visible* appearance of the sun 'going up.' Nothing, we conceive, would be more inadvisable than to tell him at this time that the sun does not 'go up' at all, or to enter into any astronomical discussion with him."

is meant by the word 'calm?' What is meant by saying, 'He puts a door on the sea?' [Here we may remark in passing, that children come both to understand and to relish a figurative expression much sooner than we might naturally be led to imagine.] When the passage is concluded the child may be asked, Who does all these things of which he has been reading? And what he thinks of one who can do all these things, and is so wise and so good as to do them? None of the questions, however, are put in any one form, but varied according to the nature of the answers received. In nothing has the skill of our monitors been more admired by strangers than in this adaptation."—Pp. 178, 179.

"After finishing the Second Book the children, besides Scripture, (which, as will afterwards be seen, is in regular use in all the higher classes,) read the 'National School Collection,' originally compiled, like all the other books of the series, for the use of this seminary. This compilation consists of Religious and Moral Instruction, a selection of Fables, descriptions of Animals, Places, Manners, &c., Historical Passages, and other useful and interesting information for youth. As the pupils advance in this book, each passage, besides being fully explained in all its bearings upon the subject in question, is subjected to a still more minute analysis than had been practised in the former stages, with the view formerly explained of giving them the full command of their own language, and such general information as the passage may suggest."—Pp. 191, 192.

The reading of the Bible enters into the daily business of the school :

"It is not there, as in many other schools, dropt when the children advance a certain length; neither can they ever *boast* that they are 'now out of the Bible.' In the very highest class of the school, which is most occupied with other studies, the Bible also is by a proper husbandry of time most read. In that class, as well as the one immediately below it, a systematic reading of Scripture has been adopted, which has been found highly beneficial in making its different parts bear upon and illustrate one another."—P. 209.

The following conversation will prove that the Bible is here read to some purpose :

"As an additional proof of the impression left on the minds of the children from what they have previously read, and their readiness in making its application, we may be pardoned for recording a conversation which occurred in the school since this work was sent to the press. A stranger, (who seemed strongly impressed with the opinion that, in order to exalt Revelation, it is necessary to maintain that there is no such thing at all as Natural Religion,) on occasion of some mention of the ancient philosophers in a passage which our pupils were then reading, asked one of them, a blind boy of ten years of age, 'What did their philosophy do for them?' The boy returned no answer. 'Did it,' resumed the examiner, 'lead them to any knowledge of religion?' 'They had no right knowledge of God.' 'But could they be *aid*,' rejoined the visitor, in a marked tone of disapprobation, 'to have any knowledge of God at all?' After a moment's thought, the child answered 'Yes.' 'That,' observed the gentleman to ourselves, 'is by no means a right answer.' Upon which we asked our young pupil whether he had any reason for making this answer, to which he replied 'Yes.' 'What is it?' 'The Apostle Paul, in the first of the Romans, says, that when *they knew God*,' laying an emphasis on these words, 'they glorified him not as God.' This passed in presence of a large company of visitors. Had the gentleman thought proper to press the conversation farther, as we in consequence thought it necessary to do on the following Sunday, he would have been quite satisfied, on the other hand, that our pupils were by no means impressed with any

Geography is taught precisely on the same principle—not formally, but from maps only; and not as a task, but as an indulgence to the pupils: and

“high an opinion,” says our author, “have the public entertained of the minute and minute knowledge of geography displayed by our pupils, and that of them are at this moment employed in the most respectable families in teaching this department of knowledge.”

The method of instruction which Mr. Wood has introduced into the Edinburgh Sessional School. Regarded merely as a mean of imparting knowledge, it must be allowed to be a vast improvement on the old system; and in a moral and religious view, its advantages are incalculable. On this subject let us hear Mr. Wood himself:

“Changes which their education and new habits have operated upon the minds of our pupils while within the walls of the seminary, we have witnessed many very pleasing instances. Many who entered it, and at the very earliest stage of life, quite ignorant and regardless of the world, there become deeply interested in its important truths, and, to a great extent, strongly impressed with a sense of the moral obligations which it imposes. Some who were originally addicted to lying, and to every kind of meanness, and were on that account shunned by their companions, under the influence of the religious and moral discipline of this school, and of that high tone of right feeling and sense of honour which it has inculcated, are now altered into beings of apparently a quite different stamp. In many cases, however, has such an amendment been more conspicuous than with the temper. Often has it been our delight to behold sullenness and ill-humour converted into gratitude and satisfaction,—to see the gathering storm of the brow dispelled by a single look, and giving way to a mingled expression of meekness and of grateful recognition,—and even to hear from the lips of the pupils themselves an acknowledgment, that their parents at home had undergone a striking change upon their temper, from the period of their entrance into this institution. That profane and disgusting language, too, which is so common in this class of society, is here never heard without the minds of the pupils the strongest feelings of horror and aversion.”—P. 247, 248.

“In direct manner, too, the improvements introduced have tended to the moral reformation; for the fondness which the boys have acquired at the school has induced them to remain till a master was found who could thus fill up with useful employment that most dangerous interval which would have elapsed between the time of their leaving school and their going on their apprenticeship. Nor has the superior education which they have received had the effect of giving them a distaste for their present life.

“The greatest proficients,” says Mr. W., “are still content to ‘dwell in their own people,’ and to follow the occupations of their fathers. Indeed, it has sometimes been exhibited in a manner that has surprised us, the absence of the anxiety to get the system of the Sessional School introduced into other parts of the country, our best scholars have frequently been content to follow the profession of teaching. This request, though strongly pressed upon more than one occasion, has been declined by the boys themselves, who preferred entering into ordinary mechanical occupations. Still, however, a strong desire for their original studies remained. Some of them requested to be allowed to continue at our evening school, while others, by the aid of the patterns of diligence in the work-shop, employed their vacant hours in useful reading.”—P. 255.

undue or very favourable estimate of the extent of religious knowledge possessed by the wisest Heathens, nor were at all insensible of the infinitely superior advantages in this respect, which may be enjoyed even by the poorest child in a Christian land. Whether the gentleman was satisfied with the child's answer, which he admitted to be 'very remarkable,' we know not. But, at all events, it is impossible not to indulge a hope, that the knowledge and ready application of Scripture, which these children indisputably possess, may be found of infinite value to them, when assailed with questions of still greater moment than the one which was now discussed, and may enable them to 'give to every one that asketh a reason of the hope that is in them.' Surely a mind so furnished must be more impregnable to the insidious assaults of infidelity than his, who is in a great measure left to derive the knowledge of his religion from the false representations of the infidel."—*Note*, pp. 199, 200.

To teach grammar no book is used, but the same familiar conversational method is adopted as for other subjects of instruction :

"In the commencement nothing more is done than explaining the nature of a *noun*, and calling upon the pupil to pick out all the nouns which occur in any passage he has been reading. He is next taught to distinguish their *genders* and *numbers* ; but *cases* are reserved till he has learnt the verb and preposition, and can thus be rendered acquainted with their object and use. If the technical name of *singular* and *plural*, &c., at first puzzle him, he is still made acquainted with the grammatical distinction by varying the form of the question. Thus, in place of asking the *number* of the word *boys*, we may ask why it is *boys* and not *boy* : and, on being told, that it is because there are more than one, we may then, till the word becomes familiar, tell him that this is called *plural*. As soon as he can distinguish nouns tolerably well, the pupil is next instructed in the nature of *articles*, and called upon to illustrate what he has been taught, by its application to the passage before him. He is next in a similar manner taught, by means of examining the nature of *adjectives*, their applications, and their modes of comparison. Then, in like manner, *pronouns* and afterwards *verbs* ; leading him gradually by examples to understand their differences in point of *mood*, *time*, *number*, and *person*. Then *prepositions* ; after which the distinction of *cases* in nouns is explained. Then *adverbs*, with the distinction betwixt them and adjectives. Then *conjunctions*, and, lastly, *interjections*."—Pp. 217, 218.

Arithmetic is taught in classes ; mental arithmetic is made to go along with slate arithmetic ; and (wonderful to relate !) the greatest progress is made by the scholars, though there is no such a thing as a multiplication-table used in the school.

"Our first object was," says Mr. W., "to render excellence in this department as much a matter of emulation as in the others ; and in this we at length completely succeeded, partly by personal encouragement, and partly by bestowing additional prizes for combined alertness and accuracy. Arithmetic, which had hitherto been one of the duller of their occupations, now became to the scholars a source of the highest interest and amusement. At none of their sports did they ever exhibit greater zeal. They, by degrees, attained a rapidity of movement in this art, which we should have previously accounted quite incredible, and, along with that celerity, a proportional accuracy in calculation. But this was not all. They acquired, at the same time, what, in our opinion, is infinitely more valuable than any arithmetical attainment, that general energy and activity of mind, which we found of so much service in the introduction of all our subsequent improvements, and which we doubt not has in a great measure formed the character of many of them for life."—Pp. 232—234.

Lastly, Geography is taught precisely on the same principle—not formally from a book, but from maps only; and not as a task, but as an indulgence at *extra* hours: and

“So high an opinion,” says our author, “have the public entertained of the extensive and minute knowledge of geography displayed by our pupils, that several of them are at this moment employed in the most respectable private families in teaching this department of knowledge.”

Such is the method of instruction which Mr. Wood has introduced into the Edinburgh Sessional School. Regarded merely as a mean of imparting elementary knowledge, it must be allowed to be a vast improvement on the old plan; and in a moral and religious view, its advantages are incalculable. On this subject let us hear Mr. Wood himself:

“Of the changes which their education and new habits have operated upon the characters of our pupils while within the walls of the seminary, we have ourselves witnessed many very pleasing instances. Many who entered it, and that not at the very earliest stage of life, quite ignorant and regardless of religion, have there become deeply interested in its important truths, and, to all appearance at least, strongly impressed with a sense of the moral obligations which it imposes. Some who were originally addicted to lying, and to every species of meanness, and were on that account shunned by their companions, have, under the influence of the religious and moral discipline of this institution, and of that high tone of right feeling and sense of honour which it infuses, been altered into beings of apparently a quite different stamp. In nothing, however, has such an amendment been more conspicuous than with regard to temper. Often has it been our delight to behold sullenness and discontent converted into gratitude and satisfaction,—to see the gathering storm upon the brow dispelled by a single look, and giving way to a mingled smile of shame and of grateful recognition,—and even to hear from the lips of the pupils themselves an acknowledgment, that their parents at home had remarked a striking change upon their temper, from the period of their entering our institution. That profane and disgusting language, too, which is elsewhere so common in this class of society, is here never heard without exciting in the minds of the pupils the strongest feelings of horror and aversion.”—Pp. 247, 248.

In an indirect manner, too, the improvements introduced have tended to promote a moral reformation; for the fondness which the boys have acquired for the school has induced them to remain till a master was found for them, thus filling up with useful employment that most dangerous interval which would have elapsed between the time of their leaving school and entering on their apprenticeship. Nor has the superior education which they have received had the effect of giving them a distaste for their situation in life.

“Our greatest proficient,” says Mr. W., “are still content to ‘dwell among their own people,’ and to follow the occupations of their fathers. This, indeed, has sometimes been exhibited in a manner that has surprised us. In consequence of the anxiety to get the system of the Sessional School introduced into other parts of the country, our best scholars have frequently been requested to follow the profession of teaching. This request, though strongly urged, has on more than one occasion been declined by the boys themselves, who preferred entering into ordinary mechanical occupations. Still, however, their fondness for their original studies remained. Some of them requested permission from their friends to continue at our evening school, while others, who were patterns of diligence in the work-shop, employed their vacant hours at home in useful reading.”—P. 255.

The method of instruction, of which we have thus endeavoured to bring the leading peculiarities before our readers, has already attracted much attention in Scotland, and been introduced into many schools in that country, both public and private. Our most earnest wish is, that those who live south of the Tweed may not long be behind their northern neighbours in this important respect, and that a mode of teaching, which is at once so attractive and so efficacious, may be adopted wherever there are minds to be informed, and souls to be trained up in the love and practice of goodness.

We have already mentioned that a series of books has been compiled expressly for the use of the Edinburgh Sessional School,* and, if we may hazard a conjecture, by the same excellent and sensible person, to whom we are indebted for the method itself. We have looked through these books, and can recommend them with confidence to the attention of all those who are in any way engaged in the education of children, whether of the poor or the rich. In the Old and New Testament Biographies the references are indeed, in our opinion, not sufficiently specific; in some parts of the Second Book the language should have been of a simpler and less elevated character; and there is occasionally a *dash* of orthodoxy, which might as well have been omitted; but these are slight deductions from the merit of these books, which, as a whole, contain a more judicious selection of articles, and are altogether better adapted to their purpose than any others that we know.

THE WATCHMAN.

No. IV.

"Watchman, what of the night? Watchman, what of the night? The Watchman said, The morning cometh, and also the night." Isaiah xxi. 11, 12.

THE times of Reformation are, we begin to believe, at last approaching. Long have we looked for them, and often have we been disappointed. In hope, struggles had been made against hope, till doubt and despair began to usurp the place of fortitude and confidence. A new era has, however, commenced; something has already been gained, and more we see promised in the signs of the times. And did not indications, in various quarters, give us reason to hope for better days, yet the courage which the well-wishers of their race have drawn from recent events, could not fail to secure for their efforts an ample reward of good to their fellow-countrymen. Courage begets hope and confidence, and hope and confidence success. He that has gained one battle is best fitted to gain others; and as victory leads on to victory, so defeat is followed by defeat. Independently of these

* First Book, 3*d.*; Second Book, 1*s.*; Old-Testament Biography, in the Form of Questions, with References to Scripture for the Answers, 6*d.*; New-Testament ditto, 6*d.*; The National School Collection: consisting of Religious and Moral Instruction, a Selection of Fables, Descriptions of Animals, Places, Manners, &c., Historical Passages, and other instructive and entertaining information for Early Youth, 3*s.*; Instructive Extracts: comprising Religious and Moral Instruction; Natural History; Elementary Science; Accounts of Remarkable Persons, Places, Manners, Arts, and Incidents: with a Selection of Passages from the British Poets, and various Articles never before published, 3*s.* 6*d.*

These books may all be had at Duncan's, in Paternoster-Row.

considerations, however, there are indications of a change for the better in various quarters. Improvement is talked of; the necessity of it is admitted by many, deplored by a few, and debated by all. Even to a noble and valorous Earl the word Reform has not only lost all its wonted terror, but gathered associations of a most pleasing character. Amongst various projects of reform his Lordship is stated to have placed the following: "There is, I say, another reform which I wish to see in the constitution of that Right Reverend Bench, and that is, that no translation shall take place from one bishopric to another, and that the incomes of the prelates shall be equalized or *proportioned to the duties with which they are charged*. I wish also to see another change still more important, namely, that no minister of the crown shall have the power of appointing to bishoprics, but that the clergy shall choose from their own body three or four individuals, whose names shall be submitted to the throne. I should, moreover, wish to see no removal, except to Archbishoprics and the See of London. There is still one more article of reform that I should like to see carried into effect, and that is, that the members of the Right Reverend Bench should hold seats no longer in this house."

The power of the clergy, as an integral part of the Legislature, has been for centuries on the wane. Prior to the Reformation, under Henry VIII., the representatives of the lower clergy sat in the Lower House. This privilege, however, has long since been lost. The Convocation is now little more than a name; and, finally, a nobleman, renowned for his attachment to things as they have been, ventures to propose a most comprehensive and sweeping proscription of clerical privileges. So complete is the Reform suggested, that how desirable soever we have regarded it, we have never thought of giving utterance to our wishes. Let but the Earl of Winchilsea's proposal be carried into effect—the bishops excluded from the House of Lords, the patronage of the church be taken from the hands of the ministers of the crown; let the salaries of reverend prelates be equalized or proportioned to the value of their services; and let no rich reversions tempt the dignitaries of the church to hold conscience and duty in light esteem;—and some of the worst effects of the connexion between church and state will be precluded, and religion will regain her lost empire over the minds of her ministers, and through the renovation of their hearts confer ample blessings on the people.

Others have also spoken of church reform, though the Earl of Winchilsea has far outstripped them all. On this subject several works have lately issued from the press, and more than one of them are the productions of the clergy of the establishment. For a series of years even the bishops in their Charges have either declared or intimated the existence in the church of serious errors which require rectification. Thus the Bishop of Lincoln, in his Charge, delivered in September last, says, "It cannot be dissembled that there is still ample room for improvement; that there are deficiencies to be supplied; that there are abuses to be reformed." Respecting residence, his Lordship observes, "If a person, acquainted with the nature of the ministerial functions, but unacquainted with the actual state of the Established Church, should read this query, his first feeling would probably be that of extreme surprise. For how can a shepherd tend a flock from which he absents himself? In the instrument by which institution is conferred, the incumbent is told that the care and government of the souls of the parishioners is committed to him. But how can they (his duties hence

arising) be discharged by the minister who is a stranger even to their persons? Looking only at the obligations which attach to the ministerial character, we must confess that the non-residence of the clergy is not merely a defect in our ecclesiastical system, but presents at first the appearance of a strange and almost unaccountable anomaly. This anomaly, however, exists in our church, and exists to a great extent."

In a similar strain is an article proceeding from a similar quarter, published in the last number of the *Quarterly Review*, on the State and Prospects of the Country. Numerous are the points in which the Reviewer tells his readers a reform is necessary. No novelty, it is true, proceed from his pen. What he says, hundreds have said before him. But truths which are almost worn out by iteration amongst the friends of improvement, look fresh and new, and assume a pleasing aspect, in the hands of those who have previously frowned upon them, yet have the power to give them effect. On this account, because we rejoice to see truth in the possession of those whose influence has been shown in effectually excluding and proscribing the very principles they are beginning to espouse, we welcome the appearance of the article to which we have now adverted. Exceptance to our approbation, it is true, we might make; and one, to prevent our being misunderstood, we must make; we allude to the absurd and exploded notion which the Reviewer gravely maintains, that "education and reading have been pushed too far among the lower classes." The phraseology is somewhat ambiguous. "Too far," for whom? For the lower classes? That is impossible. For those who are interested in the continuance of prevailing abuses: That is very true, and a reason with the truly benevolent for carrying it still farther. The time has not yet come to talk of the over-education of the people when so many thousands of our fellow-subjects are destitute of its advantages. Far distant is the day, we fear, when we shall be able in truth to say that education is sufficiently extended. When all are instructed in the elements of knowledge, and especially in the principles of duty, then will be the time, and not before, to moot the question of over-education. Let every child and every adult in the kingdom know not only how to read and write, but, in addition to these things, as much else as possible, and by that time, having had some experience of the effects of education on the people at large, we shall be in a condition fairly to estimate the amount of danger which over-education threatens. In the mean time, the fear of too much knowledge appears to us like the fear of too much virtue, or too much light, or too much piety. For the welfare of man, the larger and richer the amount of these blessings that he has in his possession the better. The education of the people is no longer an experiment. Facts, that no one can question, declare its value! Report after report we have had from various institutions for the education of the children of the working classes, setting forth the important truth that scarcely any of those who have been submitted to the sacred influences of knowledge, have afterwards been found to violate the laws. The Lancasterian school in Manchester has given education to 14,000, and out of these only six had been committed to the town goal. But, say the opponents of education, crime has increased, though education has spread. It has: in spite of education, so baneful is the influence of the abuses which the government has allowed to prevail, that crime has increased to an alarming extent; and, notwithstanding all the efforts of the friends of education, crime can hardly be diminished till our institutions have undergone a

thorough reformation. Yet so powerful is the influence of education, that in the county of Lancaster there took place last year 448 commitments less than in the preceding year.

The mention of a few facts—facts drawn from authentic documents—will serve to shew that every effort should be made not to diminish, but to augment, the actual amount of education. In Scotland, the average of those who are able to read is about the highest in the world, being one in nine. Yet, in this country, we must remember there is another language, and the average in our Highlands and Islands is but as one to sixteen or seventeen. Remarks of a similar character might be made in reference to Wales; and in England not more than one-half of those who require gratuitous instruction are actually in the possession of it. But the condition of Ireland chiefly solicits our attention. By the majority it has, we fear, been forgotten, that there is in Ireland a part of the population, amounting to three millions of people, who speak the Irish language, and for whose enlightenment scarcely any thing has been done. The Irish Bible complete, has only just left the press. No provision has been made for preaching to this vast population in their native language, and the few who know any thing of the Bible owe it to persons here and there engaged in reading the Scriptures to this much neglected people. True, there are *Irish* schools; but only for about one soul in two hundred, or fifteen thousand out of a population of more than three millions. Of children from five to fifteen years of age, there are, it has been calculated, in the whole of Ireland, 1,300,000 destitute of education. The prevalence of such deplorable ignorance is owing to no inaptitude of nature, but to untowardness of circumstances. The native Irish are as eager to acquire the means of knowledge as they are prompt to learn. Children have been known to acquire the first elements of reading, writing, and arithmetic, without a book, without a pen, and without a slate, the place of instruction being no other than a grave-yard. The long flat stones with their inscriptions were used instead of books, while a bit of chalk and the grave-stones together served for all the rest. Evening scholars might be mentioned who endeavoured to go on by the help of moonlight, for want of a candle; and men and women have acquired the ability to read in so short a period, that until the facts of the case are examined, the statement might seem incredible; and of the native Irish pupils at this moment, by far the largest proportion consists of men and women, many of whom have arrived at mature age.

The Reviewer, towards the termination of his remarks, uses language which, more than any thing yet adduced, justifies the expectation we have expressed, that the times of Reformation are at hand. "If we are to keep our place, it is indispensably necessary that every incumbrance should be removed which clogs the activity and energy of individuals and the government. Every part of the machine of society must be adapted to the increased exertion it is called upon to make. If this be so, every branch of our public and private economy, the administration of the affairs of parishes and counties, the state of charities, corporations, public schools, colleges, the law, the church, and the whole management of our foreign dependencies, must necessarily submit to examination and amendment. Wealthy as the country is, and attached to ancient institutions as it has always wisely been, it can no longer support the burden of plans or proceedings which can be simplified or dispensed with. It is utterly impossible that every thing established by our ancestors should remain for ever untouched either in form or substance." "A variety of concurring circumstances seems to shew that formi-

dable difficulties must be encountered by us at no great distance ; and it is a sense of duty alone which has induced us to avow the conviction which has been reluctantly forced upon us. Let the aristocracy of England, let all who have strong influence in this land, bethink them well what they are about. Let them beware of rash actions and of rash words. Let them look before they leap." And these views, the writer says, are common to him with " others not less distinguished for talents and sagacity *than for station and influence*, who in private confess that they completely coincide with us in the views we have taken, but doubt the expediency of presenting them to the public, lest they should depress ourselves or prove *encouraging to our enemies*."

The learned Chillingworth has declared, "The Bible, and the Bible alone, is the religion of Protestants," and this we had thought was at least in theory recognized by the Protestant Church of England. It appears, however, we have been mistaken. Some years since, Bishop Marsh came forward to shew the indispensable necessity for the welfare of the Establishment that the Prayer-book should be conveyed into the hands of the poor jointly with the Bible. And now a writer in the *British Critic* for April maintains the necessity, that in order to arrive at a knowledge of Divine Revelation, not only the Thirty-nine Articles of the Church should be carefully studied, but "her admirable liturgy and offices of public worship," "and, above all, the especial study of the Fathers of the Church and ancient writers of ecclesiastical history, as the best and safest guides to lead to the right interpretation of Scripture." In unison with this, the writer is indignant at the idea which Bishop Poynter (a Catholic) has advanced, of the members of the Church of England being left "without aid to discover the truths of religion by our own solitary judgment." Bishop Poynter contends that no particular church, separated from the communion of the Church of Rome, is, or can be, *one* in its faith. "For where," he asks, "is the particular church separated from the Church of Rome that does not admit this principle of private judgment in matters of faith?" "We have already told him," says the *British Critic*, "the Church of England." Well did we know that in practice the right of private judgment was a nullity in the Established Church, but scarcely should we have been bold enough to deny it a theoretical existence. But we bow before the authority of the church, and may, without incurring the charge of misrepresentation, declare in her own words, that the Church of England admits not the right of private judgment. To learn what the Scripture means, you must consult the articles and the liturgy, and the fathers. Alas! when shall we know the meaning of the Scriptures? Ages have debated about the right interpretation of the articles, and many people think they were intended to say much and define nothing. But before we can know the truths of Scripture, we must learn the teachings of the articles. Then the fathers are to be mastered. But the fathers surpass the glorious uncertainty of the law itself. Any thing and every thing may be proved from them, and to heresy and orthodoxy they are alike hostile. That they are devoid of important instruction we do not pretend; but if the object had been to enwrap truth in the most revolting and impenetrable obscurity, no better device could have been hit upon than the collected writings of the fathers. Yet, through all this confusion and uncertainty, we are to toil our way to the understanding of the Scriptures. Common sense asks, Why not go direct to the sacred books themselves? Why grope through worse than Egyptian darkness, when by an effort of the will you may at once alight in the bright and sunny land of Goshen? And how, after all this consultation

of other men's opinions, can the mind be brought unprejudiced to the study of God's word? How can it be obedient to the divine command, "Why of yourselves judge ye not what is right?" "I speak as unto wise men, judge ye what I say." The mind is no longer competent to judge of scriptural truth, no longer free to choose, except, indeed, that which has been previously chosen for it. But what plea can be advanced for yielding to human authority? If human authority has decided any thing contrary to or more than the Bible, it has decided wrong. If it has decided the same as the Bible decides, it has done a work of supererogation. But it makes the Bible clear. Who knows that? I? How do I know it? By the use of your reason. In this, then, is the use of my private judgment conceded. Is it the church that knows it? How comes the church by the knowledge? By tradition? No. By the decision of its members? Yes. Is not the whole made up of its parts? Are not the qualities of the whole the union of the qualities of the parts? Yes. Is any one member of the church infallible? No. Not one free from the liability to error? No. Has not each of its members erred in some particular? Yes. How then can the church be certainly free from error; and does not the judgment of the church resolve itself into the judgment of individuals? If then you maintain the authority of the church, you maintain an authority which is unworthy of reliance; and even in maintaining that authority, as you do not derive it from tradition, you, in fact, maintain the right of private judgment.

Consider also that when you refer me to the articles of your church to assist my inquiries, you have already in your own mind determined their truth. This is implied in the fact of your sending me to the study of them. Whence did you learn that they were true? From the Scriptures? Then I will go to the same fountain. From an inward and heaven-descended light? That may be evidence to you, it is none to me. From their being set forth by the church? Then you admit the church's infallibility, and consequently your own, and the sooner you profess yourself a Catholic, the better for your consistency. As we have given the very words used by the Reviewer in disclaiming the right of private judgment, we are not afraid of being thought guilty of misrepresentation. Not, therefore, to corroborate our statements, but to shew the extreme to which the writer carries his principles, we cite the following passage: "The judges and other chief magistrates have the exclusive and unquestionable privilege of declaring what the law is, and of exacting obedience to it from all other subjects. But the statute-book is their rule, and in interpreting it they avail themselves of the *dicta* of former judges, and the uniform established practice of the courts." "Since then it is evident that our church attributes to her rulers *at least as much power as that which our judges possess in matters of civil polity*, we would entreat Bishop Poynter to consider how totally groundless, and consequently how injurious to his own cause and character is his sweeping assertion, that all the Reformed churches maintain it as a fundamental principle that the private judgment of every individual is to him the sole rule of faith. With respect to our own church, we have shewn him that it is false."

Before quitting this subject, we may be permitted to say that it has occasionally appeared to us that even Unitarians defer too much to the opinions of biblical interpreters. The Bible alone is the best informer of the mind. Inquire carefully in each case what it teaches, irrespectively of the opinions of men; and, according to our own experience, your views will be more clear and definite, and more in unison with the general tenor of revelation, and the fundamental dictates of reason; the light of divine revelation will

open more fully and luminously upon you, than if previously or conjointly you had studied the most celebrated commentators. We do not mean to imply that commentators are useless. In difficulties their aid may be occasionally used with advantage. But in all cases the Bible must first be consulted—consulted long and carefully—and if needs be, afterwards, and not before, recourse may be had to the writings of men. In respect of the essential doctrines of the gospel, such need will not be of frequent recurrence; for as to the poor the gospel was preached, so may the poor understand by studying their Testaments all its essential and leading truths. In accordance with these remarks, we deprecate the practice to which we know that some biblical students are addicted, of sitting down to read through a commentary on the sacred records. A commentary is not to be read, but to be referred to. The Bible is the book of study; the comment the work of reference: and much more rational would it be to attempt the learning of a language by perusing the dictionary, than to attempt to understand the scheme of divine revelation by studying Hammond or Rosenmüller.

The same Catholic Bishop has, in a work entitled *Christianity, or the Evidences and Characters of the Christian Religion*, attempted to shew the inconsistency of orthodox Protestants in rejecting Transubstantiation, while they retain the doctrines of the Trinity, Original Sin, and a Vicarious Sacrifice. To this the British Critic, in a review of the work, attempts a reply. Of its validity our readers shall judge. For ourselves we are fully convinced, that to the charge of inconsistency no valid answer can be framed; and were we obliged to defend either the Trinity or Transubstantiation, we should prefer undertaking the advocacy of the latter. On the ground of reason they are both indeed equally untenable, but far greater is the show of scriptural argument in favour of the Catholic than of the Protestant absurdity. Let us, however, listen to the Protestant advocate. He rejects Transubstantiation because “it is but obscurely and uncertainly revealed in Scripture, and is certainly repugnant to some self-evident propositions and acknowledged principles of natural science.” He further contends, that the question does not involve a consideration of the qualities of spiritual bodies, of which we know nothing, but of natural bodies, the nature and component parts of which may be learnt by chemical analysis; and on physical principles the doctrine of Transubstantiation can be clearly demonstrated false. First, then, as to the scriptural evidence. Where is it declared in express terms that there are three persons in the Deity, and that there were two natures in Christ? Where, that the merits of Jesus were reckoned to our account? All the evidence adduced in favour of these doctrines is, by the acknowledgment of their advocates, purely inferential. But for Transubstantiation the direct and positive declarations of Scripture can be cited: “Take, eat, this is my body;” “Except ye eat my flesh and drink my blood.” The body and blood of Christ are *identified* with the bread and wine of the Eucharist, and this not once, but repeatedly. Far superior, therefore, is the show of scriptural evidence on behalf of Transubstantiation than can be alleged in favour of the Trinity or the two natures of Christ. Let us then advert to the intrinsic absurdity of the doctrines of the Catholic and those of the Protestant; which is the greater? To measure absurdity is something like an attempt to measure miracles; greater and less are terms that are not very applicable to subjects of such a nature. But we maintain, however these doctrines may appear to their professors, that the Trinity and the two natures of Christ are on a par with any absurdity that was ever broached. Softened down we know these doctrines, and espe-

cially the first, may be. The Trinity may be made to consist of three aspects, three modes, three manifestations, three somewhats—thus suffering decrease till it becomes little more than the name of a shadow. But this is not God the Father, God the Son, God the Holy Ghost, three persons in one God. It is not the Trinity held by the majority, nor the Trinity which the language of preachers would authorize. The Trinity of the majority approaches so nearly to Tritheism, that the metaphysics even of the schools would find it difficult to make a distinction between them, since there is no difference. The tendency of the ordinary services of the Dissenters and of the clergy is such as to infuse Tritheism into the minds of the people at large, and we have reason to believe that an unsophisticated mind would either, through the predominating influence of the Scriptures, remain attached to practical Unitarianism, or, the teachings of man mastering the teachings of the Bible, the dictates of the heart, and the decisions of common sense, lapse into the error of Tritheism. No wonder this effect so often takes place when the perverting influences commence their operation with the first dawn of the intellect; and no wonder, from the same reason, that thousands are unaware of their departure from the simplicity of the Christian faith. An instance lately occurred to the writer which shews in a striking manner the influence of the church services over the youthful mind. A pupil was reading a lesson in which it was declared that the works of nature proved the existence of God, and that God was one. In examination the child was asked among other things, and solely with the intention of leading him to the assertion of the lesson, "How many Gods are there?" Answer, "Three." And we doubt not that the majority of Christians are practical Tritheists. Nor is there any definite medium between Tritheism and Unitarianism; for whoever requires ideas instead of words, or accepts of words only so far as they are representatives of ideas, must be, it seems to us, a Tritheist or an Unitarian, practically if not avowedly. Well, then, if Tritheism—or, if that term is preferred, the Athanasian Trinity—is the prevalent doctrine, and the doctrine which naturally results from creeds, litanies, articles, and sermons, as they now exist, we must be allowed to contend that this dogma is no less absurd than Transubstantiation. If we do not know that three cannot be one, and one cannot be three, we know nothing whatever. It is in vain to have recourse to mystery, and declare we know nothing of the divine nature, because this will serve the purpose of the Hindoo equally with that of the Trinitarian. We know something of God, and we know enough to declare that the same thing cannot be, and not be, in the same time, place, and respect; and this is all that it is requisite to know to make manifest the absurdity that three can be one.—Let us now advert to the doctrine of the two natures of Christ. He is the God-man; that is, as far as we know what is meant, and according to the conceptions of ordinary men, he is at once finite and infinite. Here we have not only absurdity, but ideas united which are perfectly incompatible; and how men can reject the doctrine of Transubstantiation, which maintains the union of that which is finite with that which is infinite, and yet retain a doctrine almost identically the same, we are at a loss to imagine. But, replies our Critic, the doctrine of the Romish Church relates to physical, not to spiritual properties. At this we have no doubt the Pope would vehemently demur. One of the substances of union is in the very teeth of the Reviewer's assertion, spiritual—for *God*, we are told, is blended with the bread. "But we can analyze the substance, and the result will disprove the allegation." This is amusing. The Ca-

tholic understands the management of mystery too well to assert that the outward form of the bread is changed. At the result of the analysis he would remain perfectly undisturbed. In vain would the chemist display before him the several elements of the substance analyzed; he would ask the analyst if he knew the *nature* and *essence* of these elements, and would speedily triumph in the wise man's confession of his ignorance. But however this may be, the Critic must allow that we know as much of man as we do of bread; the qualities of each are open to our inspection; and on the ground on which the Protestant avers that the bread cannot be converted into God, we affirm that finite and infinite cannot co-exist in the same individual. If, however, there is a difference between the two cases, the difference is so small that we cannot give the Protestant credit for prudence in affording his readers an occasion to observe the narrow and almost imperceptible boundary by which the Church of England is separated from that naughty old lady, its mother of Rome.

But, in reality, we think that the Catholic has the best cause, and without much skill may, by the force of apparent Scripture evidence, far superior to any thing that can be cited in favour of the Trinity, obtain a complete victory over his heretical brother. In the course of his remarks the Critic complains that the bishop had "tacitly assumed that the doctrine of Transubstantiation is sufficiently revealed;" yet into this very error the complainant himself falls, when he asserts that "the incarnation of Christ, and his proper Godhead and Atonement, are clearly revealed in Scripture, and the truth of which is unequivocally corroborated by the universal, uninterrupted tradition of the apostolic church." Again we must be permitted to assert, that these doctrines are not revealed. Even supposing that they may be inferred from Scripture, which we deny, they are not therefore revealed. To reveal, is to declare on divine authority, to make known, in clear and express terms; not to intimate, not to allude to, not to furnish materials from which human fancy, right or wrong, may deduce certain inferences. If this be revelation, a hundred things may be gathered from Scripture, and called the revealed will of God, which may be true or false—a hundred conclusions have been drawn by ill-regulated minds, which experience and common sense have long since exploded. Nothing can merit the name of revelation which is not stated so that all who read can forthwith understand the teaching. If a process of reasoning be necessary to discover the tenet, if a long induction of particulars, if it be gathered from a multiplicity of real or supposed intimations, such a tenet is a doctrine of inference, and not a doctrine of revelation—a doctrine not learnt from the simple declaration of God, but made up by the mind of man, striving to interpret the hidden or fancied meanings of the language of Scripture. To such deductions the term revelation can be applied only in a loose and inaccurate manner; and equally, if not with more propriety, may the Theist and the moralist contend that they have the authority of revelation for the inferences which they draw from the works and ways of God. Let our orthodox brethren, then, be reminded, that in admitting their doctrines to be doctrines of inference, they resign for them all rightful claim to be doctrines of revelation. Inferences from revelation they may, if they will, designate them; no higher title can they merit; but there is an essential difference between the revealed doctrines of the Testament, and the deductions which men think may be drawn from certain language there found. The first partakes of the certainty of divine declarations; the second, of the uncertainty of human judgment, and

until it is found that man, or any body of men, are infallible, the deductions from Scripture will be far inferior in authority to scriptural declarations; in other words, inference will be inferior to revelation.

But the writer calls to his aid another weapon; a weapon which we had thought the Catholic claimed as his exclusive property—tradition. The doctrines of orthodoxy are, it seems, corroborated by the universal, uninterrupted tradition of the apostolic church. The apostolic church! what church is that? Surely not the English. Long and thorny would be the road through which our Lord Bishops would have to travel to reach and connect themselves with the apostles. Their derivation they surely would hardly like to trace through so foul a source as the Roman Church. And even if so, they acknowledge the legitimacy of the descent of the successor of St. Peter; and he would quickly adduce pregnant arguments to shew that on the head of tradition Transubstantiation was equal at least to the doctrine of the two natures and that of original sin. And should these Right Reverend Fathers in God endeavour to descry in the early ages a connecting link between the English branch of the church and the apostles, we are not without fears that the mist which overhangs the history of this country in the first century of our era would remain impenetrable to stronger vision than even a bishop in pursuit of his lineage would be found to possess. And certain are we, notwithstanding the fearless assertion of the Reviewer, that no little trouble would have to be encountered by any one who should enter on the task of tracing up to the times of the apostles, in "a universal, uninterrupted tradition," the doctrines now dignified with the imposing title of orthodoxy. Of all mutable things orthodoxy is amongst the most mutable; and we will venture to assert, that in no two centuries of the Christian church has it in reality been precisely the same. Its outward form, as seen in creeds and articles, may, after the eighth century of our era down to the Reformation, have remained without material alteration. At that period it underwent a thorough change in many important particulars; and, as far as creeds and confessions could hold so fleeting a thing, it has to the present day remained not unlike itself. But as entertained by the mind, in all that constitutes its reality, it has been, is, and will be, ever changing, ever new. So then we grudge not the Critic any corroboration in favour of the Trinity, &c., which he may derive from the "universal, uninterrupted tradition of the church."

JESUS' ENTRY INTO JERUSALEM.

Niet op glinsterende wielen. BILDERDYK.

NOT upborne on glittering wheels,
Not in gold, triumphal car,
Purple-clad as monarchs are;
Not on plume-deck'd steed of war,
Snorting fiery sparks afar,
Prancing on his tutored heels—
Foaming, while the curb restrains
Wayward will and boiling veins.

Jesus' Entry into Jerusalem.

Not with civic swords and staves,
 Nor the tambour's doubling beat,
 Nor the trumpets' shrill repeat;
 Such as princely heroes greet,
 Welcoming victorious feat,
 When the flag of glory waves
 In the pomp of splendour high—
 But in silent majesty.

Not with mastick and with myrrh,
 Styrax-leaves that crackling rise
 Incense curling to the skies,
 Sparks of gold to dim the eyes—
 But on beast that all despise,
 Salem sees her conqueror;
 David's long-expected Son,
 He—too great for earthly throne.

Idumean palms they bear—
 See! a joyous father-land,
 Hails him with uplifted hand;
 They are bound in transport's band,
 Eye and heart inflamed they stand,
 Spreading out their garments there;
 'Tis the Prince of Judah's stem,
 Lo! he comes to reign o'er them.

Sing the glad Hosannah! sing!
 Wilderness—and wind—and dell—
 Hail! the Hope of Israel;
 Mountains sink—and valleys swell
 Songs of victory—victory tell.
 Let heaven's highest arches ring,
 'Tis the angels' daily hymn,
 'Tis the theme of Seraphim.

Blow the trump of victory, blow!
 Clash the cymbals—tune the flute,
 Harp, and horn, and lyre, and lute—
 Wake and shout—let none be mute,
 Laurel-garlands shall be strew'd;
 Ours are nobler victories now—
 This is Judah's lion heir,
 For his conquering march prepare!

Not with shouts of thundering power,
 Not with wild delirious sound,
 Tearing through the clouds around,
 Shaking the affrighted ground,
 Rending heaven's o'er-circling bound,
 Like a storm—in fearful hour;
 But in tenderness and rest,
 Lo! he comes serenely blest.

Peace is with him—heaven and bliss ;
He hath vanquished death and hell,
He—the great Immanuel,
Of all blessings deepest well—
Ruler of God's citadel,
No vain sword of steel is his—
'Tis with spirits purged from sins,
That he combats, that he wins.

He, the Prince of light and life,
He, our eldest brother, goes
To redeem us from our woes—
To subdue our mightiest foes,
Heaven to win—and hell oppose—
High above all mortal strife,
He, Redeemer, he shall save
From the prison of the grave.

Tyrant of the world, begone !
Thou hast reign'd—thy rule is o'er ;
Thou mayst sway the world no more ;
Jesus drives thee from the door :
All-destroying—darkening power,
Monster ! know thy reign is done—
Death and hell, receive your doom—
For your vanquisher is come.

Angels ! that ere morning's damps,
Told or sang the heavenly tale
To the shepherds in the vale,
And o'er Bethlem's lowly stall
Pour'd out songs of joy for all,
Come with lyres, and come with lamps,
Come, in all your bright array,
'Tis your Monarch's festal day.

Hang no scarlet tapestry,
Spread no cloth of golden glare—
No emblazoned robes prepare ;
This is David's Son and Heir,
He is come to save and spare,
Bending from his throne on high,
To earth's deepest misery
On the cross for man to die !

Earth ! bow down—bow down—in prayer ;
Dust of earth ! look round and see
When was greatness great as he ;
Slaves ! his death hath made ye free ;
Men ! through him as Gods ye be ;
O what brother-love is here !
Did affection ever glow
In a heart, like this ? O no !

The Sleeping Child.

Melt to water, mortal men !
 Glow and flame in joy and praise ;
 Sing in more than Angel lays—
 Jesse's Branch ! to thee we raise
 Deathless songs in deathful days,
 Conscience turns to thee again ;
 Bows the head and bends the knee—
 Cleanse our heart—to hallow thee.

Know that he your griefs hath borne,
 Purged your sins—ye Adam's clay !
 Weakness, sighs, despair—away !
 Heaviness and grief—be gay !
 Pierce the night and spring to day ;
 He hath saved ye. Why forlorn ?
 Hallelujah ! hymns divine—
 'Tis enough—for he is mine.

THE SLEEPING CHILD.

How beautiful an Infant's sleep !
 The rounded cheek, the fair high brow :
 Pity that sorrow ere should break
 Upon a mind so cloudless now !

Yet come it will, and that fair boy's
 Now open brow and guileless mind
 Will eager join the busy world,
 Where joys unmix'd he thinks to find.

Soon will Reality's rough touch
 Efface the sketch which Hope had made—
 And quick dispelling one by one,
 All the bright hues of fancy fade.

And then come wild excitement's joys,
 And madd'ning pleasure's syren song ;
 To the dark gulf of guilt and pain,
 With the full tide he's borne along.

But still one spark of light remains,
 Like the light spray on yon dark river,
 More bright for the deep gloom around,
 And not like it to sink for ever.

No, that bright flame immortal is,
 Still pointing to the peaceful skies,
 And through the clouds and storms of life,
 A glorious sun to heav'n shall rise.

THE LIFE OF PROFESSOR WODROW.*

IF *Biography* is a singularly engaging and valuable branch of Literature, we may be allowed to consider *Ecclesiastical Biography* as possessing attractions and communicating benefits all its own. To the philosopher and general scholar the lives of men of merited celebrity in the annals of Religion—men of intellectual, devotional, and moral eminence, who bore a conspicuous part in the diffusion or the defence of what they regarded as Truth, Liberty, and Goodness—present a richly interesting spectacle. In the characters and the history of such persons we see the mind under the sway of the strongest principle of human conduct : we behold these individuals undauntedly acting or nobly suffering ; and can trace the influence of their labours, sacrifices, and writings, on the situation of their contemporaries and of posterity. We read in their memoirs a portion of the records of their age ; while the intermixture of anecdotes of their private and domestic life with the narrative of their behaviour in public, not only heightens our sense of the *reality* of the whole, but affords us a seasonable relief, as we peruse many a melancholy page, which relates the cruelties, and immortalizes the victims, of Persecution. To a numerous class of readers ecclesiastical biography has yet superior recommendations. They who study it with any degree of the spirit, in which it is usually composed, and with feelings in some measure allied to those of the respective subjects of it, will find it particularly conducive to their religious improvement. It will instruct, warn, reprove, animate, support, console and guide them, and considerably advance their cultivation of personal faith and piety. With this view, it is not requisite that our own creeds and discipline exactly accord with those of the men whose biography we are reading. Our affections are here exercised still more than our judgment. What we survey—what call forth our admiration and sympathy—are religious principle and a sense of religious obligation. Now, happily, this principle is found to subsist among the members of various and even conflicting denominations. In every age and church, there have been persons who truly served God and wrought righteousness, and who, seeing him that is invisible, and governed by the influences of the world to come, were signally pure and widely useful : and surely we may receive important lessons from their examples, although our opinions and our circumstances are not precisely the same with theirs ! Nor, again, is it necessary that the ecclesiastical biographer always present us with memorials of those who are already known to fame. He is well employed in sometimes bringing to light the records of individuals of surpassing excellence, concerning whom nothing had previously been laid before the world. It is most of all gratifying and instructive to meet with notices of such characters in the style and form in which the biographical document was originally framed. Many a pleasing association of thought then mingles with the perusal. The edifice of “the olden time,” the mansion of our sires, is more reverend and beautiful for its being accompanied with furniture of the same date, and perfectly in character with the building. Carried back to years long gone by, we are thus made contemporaries with our honoured

* Life of James Wodrow, A. M., Professor of Divinity in the University of Glasgow, from 1692 to 1707. Written by his Son, Robert Wodrow, A. M., Minister of the Gospel at Eastwood. Blackwood, Edinburgh ; and Cadell, London. 1820. Pp. 245. 12mo.

progenitors, and can enter more completely into the spirit of the events and deeds, of which we become the witnesses. A biographer so ancient, a memorialist coeval with his subject, at once supplies future historians with materials, and enables us either to establish or to rectify, either to illustrate or to impugn, the narratives drawn up by authors of a far later age.

As we mark the firm and high-minded consistency, the uncompromising fortitude, of many of our ancestors, and then glance at the manners and character of several of their descendants, the sight gives rise to mingled feelings. Surveying one side of the picture, we are tempted to exclaim, "There were giants in the earth in those days." On beholding the reverse, we are disgusted and mortified by that indifference to the voice of religion, which is shewn by not a few who bear their name, and are exempted from their perils. It is truly painful to view any, of whom we might have hoped better things, fainting beneath the sickly, luxurious breezes, the sunshine and the smiles of prosperity, and becoming the sport of fashion and the determined votaries of the world. Of many an enlightened confessor, of a former period, we could at most say, as Homer of Diomedes,

— δ δὲ χερμαδίων λαβὲ χειρὶ
Τυδείδης, μέγα ἔργον, δ' οὐ δύο γ' ἄνδρες φέρειεν,
Οἷοι νῦν ἔσονται εἰς· ὁ δὲ μὲν βῆα πάλῃ καὶ αἰὼς.

We are grateful, nevertheless, for our acquaintance with some delightful examples of religious integrity in private life; examples of men who, preferring above all things the answer of a good conscience towards God, give proof, by their steady resistance to the blandishments of their situation, that, if other days returned, they would be as inflexible under a tyrant's mandates, his frowns, or his sword, as they are amidst the solicitations of Gain, Pleasure, and Ambition.

These reflections have been suggested to us by an interesting little volume, on the perusal of which the reader, we think, will share in our sentiments and feelings. For the Life of Professor Wodrow we are indebted to the pen of the well known, the faithful, and pious historian, of "the sufferings of the Church of Scotland:"* it contains the memoirs of his honoured father, and was designed to be published by the late Dr. John Campbell, of Edinburgh, in consequence of whose death the final editorship devolved on some of his friends and brethren in that city. We make an extract from the *Advertisement*:

"In drawing up the memoir of him [Professor Wodrow], his son appears to have been actuated, not only by the laudable wish to preserve the memory of an excellent father, but also by the desire, which formed his ruling passion through life, to throw light on the transactions of the Church of Scotland, and on the lives of her most distinguished ministers. Besides what relates to the Wodrow family, the memoir will be found to contain notices concerning several contemporaries of his father, facts respecting the public affairs of that eventful period, and important information as to the state of theological instruction both before and after the Revolution, which are not to be found elsewhere. It discovers the same industry in collecting, and honesty in stating, facts, and is written in the same plain and unambitious style as the author's history. * * * * It is printed exactly from a manuscript in the

* Hist. of James II., &c., by the Right Hon. C. J. Fox, p. 208. "Wodrow, whose veracity is above suspicion." See, too, p. 288. Other testimonies to the merit of his Hist., &c., appear in the Advertisement to the New Edit., (4 Vols. 8vo. 1828,) now in the course of publication at Glasgow.

author's own hand-writing, which is in the possession of one of his descendants.

"The late pious and learned Dr. John Campbell, of Edinburgh, took the principal charge of this publication, which having been one of the last of his earthly cares, and having been completed on the day of his funeral, has thus acquired a melancholy interest, which cannot fail to recommend it to the surviving friends of that judicious divine, who, during the decline of his strength, continued as earnestly devoted as ever to the promotion of those sacred studies in which he had long attained distinguished eminence."

James Wodrow, the subject of this memoir, and fourth son of Robert Wodrow, of the Hill of Eglisname, was born Jan. 2, 1637. He received his academical education in the University of Glasgow, where he proceeded M. A., in 1659. Here he applied himself to the study of Divinity. At this period, a dark cloud hovered over the Scottish church. The Presbyterian discipline and the creed of Calvin, in an attachment to which this young man had been strictly educated, were in imminent hazard of being laid aside for episcopal government, the English liturgy, and Arminian tenets. Days of the sword, both military and civil, were approaching; flight, confiscation, imprisonment, war, and capital executions. Together with the deepest impressions of religion, James Wodrow seems to have united more than an usual share of diffidence: nor is it unlikely that the aspect of the times increased his tendency to low and desponding spirits. Not that either his situation or his temperament made him inactive as a teacher of Christianity. He preached frequently, even before the *liberty* of 1687, and was in habits of intercourse with some of the most venerable of the fathers of his church. His opening talents and virtues were known to Rogers, Baillie, Gordon, &c.; and he visited Guthrie* and Cargill,† in prison, on the eve of their sealing their testimony in behalf of religious and civil freedom with their blood. But the long and troubled interval between 1661 and 1687 was chiefly useful to him, as it supplied an opportunity, of which he well availed himself, of augmenting his treasures of theological and scriptural learning.‡

On the indulgence,§ Mr. Wodrow went immediately into Glasgow, and often preached there and in the neighbourhood. The Synod which met in this city, in September, 1687, recommended to him the charge of youth who had the Christian ministry in view. They further urged the united Presbytery of Glasgow to employ their interest with him to enter on this office without delay. Accordingly, he and his family removed thither in January, 1688. By means of his influence, and partly as the result of the maltreatment of his son [Robert] in the public grammar-school, the private teaching of Latin and Philosophy was set up in Glasgow. He was soon called to be one of the ministers of the city; the invitation coming from ministers, elders, and others, and "not bearing," says the biographer, "the attestation of the Presbytery"—a practice which seems to have been introduced since the Revolution. Soon afterwards, he suffered two heavy afflictions, in the loss first of his wife,|| and then of a very intimate and beloved friend.¶

* Laing's Hist. of Scotland (1800), Vol. II. pp. 16, 17.

† Burnet's Hist. of his own Time (1753), Vol. II. 324.

‡ For some time he was private tutor to the young Lord Blantyre, at Cardonald, near Paisley.

§ 1687.

|| Margaret, mother of Mr. Robert Wodrow.

¶ The Rev. Mr. Rogers.

Under these, nevertheless, he was much relieved by the happy change in public affairs, which occurred towards the conclusion of 1682. Both as pastor and a tutor,* he found his usefulness considerably increased; and had a large share in the task of improving the discipline and the judicial formularies of the Scottish church. In the spring of 1692, he was appointed Professor of Theology in the University of Glasgow: in the autumn of the same year, he was a second time married; and in his domestic as in his public relations he appears to have been eminently respectable and happy. But sedentary habits and close study brought on complaints which frequently assailed literary men, and which were tending to shorten his days. In 1711 he was deprived by death of his son and promised colleague, Alexander Wodrow: and within the next eighteen months he himself was removed from the world.

Various domestic circumstances and anecdotes are recorded in this volume and not a few which regard the existing state of the Church of Scotland, the sufferings of its ministers and members, and the mode in which theology was then taught. On these and on some kindred topics we proceed to transcribe passages by which we ourselves have been impressed.

The following paragraphs introduce the memoir:

"When I have a design of making all the collections I can now recollect concerning the lives of persons in this church and nation [the Scottish] remarkable for piety and usefulness, the apostolical rule [1 Tim. v. 4] of showing first piety at home, and requiting parents, seems to lead me to begin with my worthy and excellent father.

"In many respects, I may be reckoned a most unfit hand for writing his life, being so nearly related to him; and could I have thought of any way I would have undertaken this, they should have cheerfully have had all their materials communicated to them. But if in many respects I am unfit for the task, in other respects I must look on myself as in case to give not a few matters of fact relative to him, which others have not had opportunities of knowing; having enjoyed the happiness of living under his parental care. I was about twenty-five years of age, and any short hints he saw fit to leave behind him with respect to himself, with his public discourses, and other learned and pious performances of his, being in my hands."—Pp. 1, 2.

Mr. Robert Wodrow thus prefaces his account of his father's descent and parentage:

"There is a natural kind of inclination in the most part to know and enquire into their descent, and the forefathers whence they come. When this flows, I need not here inquire: it may be there is more of pride and foolish fondness to those we are sprung of in this than any real advantage. It's a very awful consideration, that, if the computation of a very great age hold, could we run up our descent to about one hundred and thirty generations, we would [should] land in the first Adam, who was of the earth, and of the dust. The great matter here is to know, that as we have born the image of an earthly, so we bear the image of the heavenly."—P. 5.

Passing over some less interesting notices, we select a passage which describes an academical usage:

"It was then [1659] customary to have at their public graduations in the University of Glasgow what came under the name of an Invocation,

* Afterwards, when appointed Professor, he resigned the pastoral charge. A number of his pupils was very considerable.

† We scrupulously retain the phrasology of the times and people.

nature of which, as far as I have heard it, was thus The examinations of candidates of universities was in those days some more exact and close than I fear it is at this time, when learning suffers by the too easy admission of many without exact trial, to the honorary trial of Master of Arts.* And their trial was not only personal but comparative; and after the examiners were satisfied as to the merits of the candidates, then to encourage a just emulation in the pursuit of studies, they proceeded to a comparative judgment upon them; and as they were found to have made advances in learning upon trial, their names were noted down, and the public crier of the College according to that list invocat them from the place where they were met, in the audience of all the students, the gentlemen invited to the solemnity, and the masters, and in the order in which they were invocat they came out and walked after their regent to the place of laureation; and when their abilities and progress was [were] judged equal, then two were called in a breath, and they walked at other's sides.

"It seems it fell to my father's share on the day of laureation, to be first invocat with another; and they came out at other's hands, next to their regent, and the rest followed one by one as invocat, in their procession. I remember to have heard my father tell, that the E. of Eglintoun being in Glasgow the day of the laureation, was invited by the masters to the solemnity, and came. He knew nothing about my father;† but when he observed Jacobus Wodrow first in the invocation, he asked about him and whose son he was, and finding him his factor's son, after the solemnity was over he came to him and took him by the hand, and told him how satisfied he was that he was so well liked by his masters,‡ and took out three or four broad pieces of gold and gave him, and said, 'Take these and buy books with them. Such was the regard persons of rank had for learning, and the plain hearty friendship of those days.'—Pp. 18—20.

We do not mean to intimate a doubt concerning either the "regard" which this Earl of Eglintoun had for learning, or his "plain, hearty friendship," when we observe that it is probable he was chiefly attracted by the circumstance of his factor's§ son being so distinguished a student. The titled Aristocracy of the present age and of the United Kingdom are more generally and more efficiently patrons of literature than their predecessors; though it must be acknowledged that there is still ample room for the extension of such patronage.

The biographer, in sketching his mother's character, sets before us a fine picture of female intrepidity,|| and, at the same time, enables us to conceive of the dangers which, at that period of our history, surrounded the Presbyterian ministers of Scotland:

"Margaret Stair, my mother, was of a stature rather low than tall, of a sweet and comely countenance, and a person of singular prudence and discretion, and noted for the management of a family. She had a firmness and courage that is not usual; and it was very supporting and encouraging under the hardships and sufferings of this unhappy time to her husband. She was not soon discomposed, and of a happy presence of mind in all exigencies. One instance I'll notice, of no great importance in itself, but a pretty plain

* We fear that this evil yet exists, and heartily wish that measures were taken for its removal.

† This is explained below—"he asked whose son he was." The examination at Glasgow, for the degree of M. A., appears to have been stricter than at present. Cambridge men will be reminded of the *brackets*, &c.

‡ Memoir of R. Wodrow, by Dr. Burns, (prefixed to the new edit. of the Hist., &c.,) p. ii.

§ P. 7..

|| See another, in which Mrs. Wodrow is also the principal figure, pp. 61—64.

proof of what I am upon. While living at Glasgow, my father was denounced and forced to go out of the way for some days. In his absence a Presbyterian minister or preacher,* a friend of his, came to see her at her house. An information had been lodged against him, and a party of soldiers had a commission to apprehend him. He had been observed, by one who was dogging him, to come up to my father's house; immediately the soldiers were acquainted, and five or six came and found him with my mother, and told him he was their prisoner. They were in the hall, which was the room that was the first landing-place in the house, the common entry to the rest of the rooms, and had the common door to the whole in it. The children were out, and only a servant within. Mrs. Wodrow, when the soldiers came in, put on a very cheerful countenance, and desired them to sit down till her friend (I think it was Mr. James Hay) went into another room and put on clean linens, since he must go to prison; and ordered the servant to the cellar to bring up some ale to the gentlemen,† and gave her orders as unobservedly as she could, to put the key into the door, as she came up, and after she had set down the ale to go out again. My mother entertained the soldiers the best way might be, with bread and drink, till her husband's friend came to them; and when she had got him near the door, under pretext of speaking to him, she quickly turned him out before her, and pulled the door with the key with her, and locked the party fairly in. The soldiers, too late, found themselves fairly tricked, and bawled out at the windows terribly, and threatened bloodily. Meanwhile Mr. Hay (I shall call him) got fairly off, and my mother sent up one of the neighbours to open the door, and let out the prisoners. They searched for her in the neighbourhood, and found her not, and not thinking proper to propale‡ the trick put on them, she met with no further trouble at that time."—Pp. 55–57.

Professor Wodrow's method of teaching Divinity is amply described. We shall copy some of "his advices to the Theologues:"

"You may remember I have told you, that the school learning of humanity and philosophy is of perpetual use to you, and that things more necessary must be preferred to things less necessary, and a competency of them kept by repetition as subservient to your main design."

"Give more time to the reading of the Holy Scriptures, 2 Tim. iii. 5. Keep what you have learned, 2 Tim. iii. 14. * * * There are many mistakes here, such as thinking if once you are masters of what you are learning, you will not forget it; and that when you are making some progress in your studies, it is below you either to give or take account of yourselves, as to what you formerly have learned and understood."

"Do not satisfy yourselves with a superficial and indistinct knowledge of what you read; but continue to read and meditate on what you are about, till you have some satisfaction on each point, before you go on to another."

"Be much and frequent in revising what you have formerly read and received; and at every revising make some reflections on what you have received only *fide humana*, and by education, and what truths you have received upon their own evidence, *et fide divina*, and consequently, observe carefully what tenets of the common opinion, both among philosophers and divines, appear grounded on self-evidence and the Scriptures, and are to be received *fide divina*, and what not; particularly what of the commonly-

* In the Scottish Church a *preacher* is a licensed minister not yet *placed*, or settled with a parochial charge.

† The soldiers employed on these occasions looked for such entertainment. Some of our readers will recollect a scene described in the first edition of *Old Mortality*.

‡ A Scottish word occurring in Wodrow's Hist., &c., and elsewhere. It obviously means to *disclose*. In the same dialect we have *propine*, *propone*, &c.

received opinions are sound or unsound, appear rational, or imply absurdities, are Christian, or only handed down to us from Pagans, and schoolmen, in many respects worse than Pagans."

"Whatever you neglect, forget not your *pensum quotidianum lectionis biblicæ*, Psa. i. 2, 3. Be acquainted well with the originals, and authentic editions of the Old and New Testament. I know not how any Christian scholar can have peace, or how a minister can be conscientious about his work, that is ignorant of these, or expect success in dependence upon God, when he sinfully neglects this principal mean of all sound and saving knowledge and practice.*

"Beware of indiscreet visiting one another at your chambers. There are two kinds of visits: one of civility, which need to be only at the time of your gathering and departing from the University; the other is of familiar friendship and intimacy. In these many exceed in frequency, and thereby much precious time is wasted, and stolen foully from more necessary work; and an excess here may be also in their unseasonableness, when in the forenoon, or after six† at night."—Pp. 133, &c.

On another important topic he says,

"Let there be neither stops nor indecencies of the voice in delivery. Let the voice be whole, equal, and audible. All the foresaid may fall under a suitable pronunciation. That the voice be audible, whole through, and equal, rightly pointed and pathetic. Where these are, affections will break forth generally, love, joy, courage, and a concerning zeal, or zealous seriousness, as being concerned both with the matter spoken, and for the good of the hearers."

"A good memory and judgment, with much reading, leads a man to accomplishments, satisfying to himself and to the judicious. But the greatest learning and parts are of no account with the vulgar, unless there be a plausible pronunciation and expression suited to their fancy, i. e. prompt, pathetic, &c.

"Promptitude, then, in the three principal languages, with the *technogemata* [terms of art] of philosophy and divinity, brings a person in vogue and some repute for learning among learned men; but promptitude in *lingua vernacula* does this among the vulgar: and, therefore, such as are talkative, et maxime loquaces, are the darlings of the vulgar."—Pp. 142, &c.

Thus far our quotations are designed chiefly for specimens of the matter and the style of this volume of biography. The extracts that we go on to make, will be shorter, and call for some remarks, in the way of explanation or animadversion.

In noticing John, a nephew of Professor Wodrow, the biographer says, that "after a good education, and strict profession for some years, he was so far left of God as to turn to the damnable delusions of the Quakers." [P. 9.] This is harsh language indeed, if the epithet here applied to the characteristic tenets of the society of Friends be used in the broad and popular sense. Candour prompts the hope that the writer employs it in the more restricted meaning of "what merits condemnation or censure." At the period, however, of which Mr. Robert Wodrow treats, and during his own life-time, the Quakers would be particularly obnoxious to Presby-

* So Dr. John Taylor [Intro. to Scrip. Div.]: "I do solemnly charge you that you do constantly, carefully, impartially, and conscientiously attend to evidence, as it lies in the Holy Scriptures."

† The reader will allow for *some* variations from this *literal* direction: however, late, and especially *nocturnal* visits, should always be avoided by students.

terians as well as to Episcopalians: their opinions and their character are now weighed in a more equal balance.

Francis Wodrow, another of the professor's nephews, was made prisoner at Bothwell engagement,* and perished in the ship "which was wilfully lost with the prisoners in Orkney, 1679." It is observable that Hume speaks of these state-victims as "unfortunately perishing in the voyage."†

Among many valuable remarks taken from Professor Wodrow's diary, we meet with the following:

"Regular reformation by the magistrate is liable to many more defects than popular reformation, by mobs, (as some call them,) as appears by comparing England with Scotland, and generally through the history of all the Reformed churches."

The same aphorism, if we may so call it, occurs afterward, but in Latin, which has been thus translated:

"A reformation regularly commenced by the magistrate often labours under many defects, and is only a half reformation; such, for instance, as that of England. In like manner, the present reformation of the church and universities of Scotland, so far as conducted by the people, was complete; but no sooner had it become regular, than it was converted into a half reformation."—Pp. 108, 111.

It will be fair to hear the late Bishop of Worcester on the other side. Dr. Hurd‡ considers it to have been an advantage of the reformation from Popery that it was not carried on with us in a precipitate tumultuary manner, as it was, for the most part, on the continent; on the other hand, it advanced, under the eye of the magistrate, by slow degrees, nay, it was, more than once, checked and kept back by him."

No reformation in religion can be so desirable as that which the deliberate and tranquil expression of the public mind effects. This is what Professor Wodrow styles "*popular reformation*." Magistrates and mobs are alike bad reformers. The work of reformation is beyond their province and capacity. But for the excesses and outrages which have often accompanied the changes of national religion, *they* are principally answerable, whose froward retention of corruptions and abuses occasions the turbulence of innovation.§

We next copy Professor Wodrow's advice to his second son, who had recently been licensed as a preacher:

"I mind after I was licensed, my father gave me his advice to write all I delivered, and for some years to keep close by my papers. He said it was the safest way, and would bring me to a habit of diligent study, and noticing well every thing I delivered to God's people from his word, which was a matter of the last importance to me and others. This I have obeyed, and I fear am too much tied down by custom to my papers."—Pp. 169, 170.

The counsel was excellent. By obeying it, Mr. Robert Wodrow became, as we learn from Dr. Burns,|| at once a most judicious and a most popular preacher: and it was his own humility that dictated his fear of being the slave of his notes.

* P. 10.

† Hist. of England, Vol. VIII. 116. (1793.)

‡ Sermons at Lincoln's Inn, Vol. I. No. xiii.

§ Bacon's Essays, No. xxiv.

|| Memoir, &c., p. iv.

To his father's enlightened suggestions he had been much indebted in yet earlier life :

"I remember, when I was very young, a little after our coming to Glasgow, and reading Latin, I turned a little discouraged. One day my father observed it, and asked me what ailed me. I said I did not find that satisfaction in reading my grammar and Latin books, and found little that way as to any thing that was serious and relative to eternity, of which I had some thoughts, though, alas, very raw, then and since. My father said, 'Robin, your knowledge is but small; but you would [should] remember, when you are reading our book, and repeating Despauter's* rules, if you have God's glory before you, and serving him and your generation, you are as really serving God, and he is as well pleased with you, as if you were praying and reading the Scriptures.' This was of use to me."—Pp. 168, 169.

The record of such admirable observations, will, we trust, be of use to many others.

On the eve of his entrance into public life, Professor Wodrow laboured under extreme modesty, and was thus animated by Mr. Robert Blair :

"Mr. Blair asked him, what in himself discouraged him, for he found his master at Glasgow had a good opinion of him. Mr. Wodrow answered, I am so blate and diffident, and so much overrun with slavish fear in public, that I think God does not call me to look to serving him in the ministry; and even in my discourses in the hall, though Mr. Baillie allows me all the familiarity and friendship I can desire, yet, after I have mandated my exercises, my slavish terror confounds me so that I am in hazard of losing what I have prepared. Mr. Blair answered, 'Be not discouraged; that will gradually lessen; and though it should not altogether wear off, yet it will not mar you;' adding, 'I'll tell you for your comfort, I have been now near forty years in the ministry, and the third bell scarce begins to toll when I am to preach, but my heart plays dunt,† dunt.' This from so great a man, was, he told me, very useful to him afterwards."—Pp. 31, 32.

Let the instructive anecdote soothe and encourage many a diffident candidate for the ministry; while it reproves the confident and the forward.

From the eminent Mr. James Guthrie, whom he saw in prison the day before his death, Mr. Wodrow received encouragement, of which he could never be forgetful.

"I have a savoury report of you Mr. Wodrow; continue in your studies, and be not discouraged under thir evil times. Let your eye be singly to God, and your aims sincere."—P. 33.

The character of Professor Wodrow was formed in no common times; nor was it a character of ordinary excellence. He was a man of habitual, fervent piety, of uniform, solid worth, and of great parts and learning. For the period in which he lived, his views were large and comprehensive; but on the subject of *toleration* he does not seem (p. 110) to have gone beyond the opinions and practice of his age. The magistrate should equally protect all religious communions; and then truth and virtue are most likely to be predominant.

We agree with Dr. Burns‡ in his estimate of the volume, from which we

* Despautere was a Fleming, and died in 1520. He wrote several grammatical treatises, which once were popular on the Continent.

† *Dunt*, "stroke or blow." Gloss. to *Gent. Shep.*

‡ *Memo., &c.*, p. 11, Note.

now with reluctance turn aside. Our thanks are due, and cordially to those who have sent it into the world. It is a rich contribution theological and general literature of their country. While it diff knowledge of the honoured name and family of Wodrow,* it may instrument, we hope, of cherishing in others the virtues of a race, b not yet extinct, and certainly not degenerate, and of advancing those interests, to which successive members of it have been devoted.

LUKE XXII. 61.

“The Lord turned and looked on Peter.”

WHAT language in that look ! Swifter than thought
 The Apostle's eye it caught,
 And sank into his very soul !
 Through ev'ry vein a thrilling tremor crept :
 Away he stole,
 And wept ;
 Bitterly he wept !

And thus it seemed to say : “Was that *thy* voice—
 Friend of my early choice ?
 And is thy vaunted courage fled ?
 Was it for this I stretched my hand to save—
 And bade thee tread
 The wave,
 The treach'rous wave ?

And thou, my warmest friend, hast *thou* forgot
 Thy Master's present lot—
 His former love—thy hope—thy fear ?—
 Thy thrice-told tale dost thou remember yet ?
 Dost thou still hear
 Thy vow—
 Thy broken vow ?”

Such was that piercing look ! Swifter than thought
 The Apostle's eye it caught,
 And sunk into his very soul !—
 Through ev'ry vein a thrilling tremor crept :
 Away he stole,
 And wept ;
 Bitterly he wept !

Brighton.

J. C.

ORDINATION SERVICE.*

question concerning the propriety or expediency of ordination according to the form in which they have been recently practised, has been so repeatedly discussed in the Repository, that we feel unnecessary, on the present occasion, to enter at any length into the

It is now, we apprehend, universally agreed that the only true ordination consists in the free choice of a minister by a Christian congregation; freely accepted by the individual whom they have selected to fill this honourable and important office. Neither of these, the parties in the transaction, call any man master upon earth, nor do they refer to any synod or convocation to ratify or sanction the act by their concurrence, or to convey by such concurrence any peculiar privilege, characteristic function which would not equally have been possessed without it. At the same time, in entering upon a relation of this kind, investing both parties with reciprocal rights, and requiring from them the performance of duties which involve the spiritual interests of perhaps a numerous body of people, referring immediately to their religious character as children of God, of Christ, and fellow-expectants of immortality, it is certainly not surprising that they should wish to solemnize the transaction by a ceremonial which may forcibly remind them of its serious and important nature, imbue them with a deep feeling of its value, and lead them to meditate upon the duties which they mutually sustain, and the duties they are thus called upon to perform. It seems not unreasonable that on such an occasion both parties should be desirous to avail themselves of the assistance of men of piety and respectability, whose station and personal character give weight to their advice and exhortation.

we apprehend, is the only view in which the religious service still regarded as ordination is now regarded by any societies of English Unitarian ministers. And on those occasions when the practice, after having been for a time very generally discontinued, has been of late years revived, so that ministers have been taken to disclaim any other view of its nature, and all parties have taken the part of those engaged in the service to interfere in any way with the minister and his congregation, or to confer by the imposition of hands, or otherwise, any peculiar character, that all danger of encouraging superstitious or unscriptural notions is, we trust, effectually precluded. The service is recommended among us not by virtue of any authority supposed to be derived from Scripture, not under the idea of conforming to any model in the constitution or government of our churches, but simply as a matter of expediency. Our brethren in Ireland, however, might wish to establish it on the practice of the primitive church; and might find both in the form of the service, as we find it in the present form, and in Mr. Armstrong's very able and argumentative vindication

ordination Service. Sermon; Discourse on Presbyterian Ordination; Address to the Young Minister; Prayer on Ordaining; and Charge: delivered by the Rev. James Martineau, at the Ordination of the Rev. James Martineau, to the Congregation of Eustace Street, Dublin. With an Appendix, containing a Summary History of the Presbyterian Churches in the City of Dublin; by James Armstrong, M. A. London, Hunter; Dublin, Burnsides; Cork, Riddings; Belfast, Archer, Hodgson, &c. 1829.

of it, there occur various passages which we suspect will startle the prejudices of some of their English friends.

The service is introduced by the Rev. J. Hutton in a sensible and judicious discourse on "the character, duties, and privileges of the Christian," from Rom. viii. 9; which is followed by an elaborate view of the nature, and defence of the *validity*, of Presbyterian ordination, by the Rev. James Armstrong. He sets out with a critical examination of the terms presbyter, and bishop, or overseer; which, as used in the New Testament, he clearly shews to be synonymous; from whence he infers, in opposition to the Episcopalians, that there were in the primitive church not three, but two, orders of ministers. This is a point which we, of course, feel no inclination to dispute; but, in order to give it any importance in its connexion with the present argument, it is necessary also to make out, first, that the presbyters or elders deputed from different churches were associated in councils or synods, and exercised, in their collective capacity, authority over distinct congregations; and, secondly, that this constitution was not only established by the apostles themselves, but was contemplated by them as a permanent system or mode of discipline to which the successive societies of Christians, in all future ages, were expected to conform. Of such synods, or assemblies of presbyters, we are told (p. 16) there are several intimations in the Acts and Epistles, and we are referred to what has sometimes been called the *council* of the apostles at Jerusalem, as *an instance*. Though Mr. Armstrong speaks of *several*, we do not at present recollect any other, and are much disposed to doubt whether this will be admitted to be a case in point. In the first place, it does not appear to have had any resemblance to a presbyterian assembly, consisting of deputies from different churches exercising a control over the whole body, but was composed merely of the apostles and other elders of the single church of Jerusalem; and, secondly, whatever authority it was permitted to exercise was derived entirely from the personal character of its members; who possessed, in virtue of their apostolic office, a power to "reform abuses," which was not communicable to any successors, and which could, therefore, establish no precedent for the proceedings of any subsequent ecclesiastical body. It may be added, that there is nothing in the history to shew that this was any thing more than an *occasional* meeting summoned for the express and sole purpose of taking into consideration the particular question on which their opinion had been asked.

But even though it were admitted that it was a body regularly constituted according to the strictest Presbyterian plan, where is the proof that it was intended as a model to be followed by Christian societies in all parts of the world, and in every subsequent age? This is a position of primary importance in the argument which the present writer, and all who have proposed to found the administration of Christian churches in these latter times on what they have called a *scriptural* basis, have contented themselves with taking for granted.

"On examining the books of the New Testament, we find that the holy apostles, bearing the commission of the Son of God to diffuse the blessings of true religion through the world, collected together churches or societies of faithful men to worship the One only living and true God, in the name and as the disciples of the only Mediator, the Lord Jesus Christ. For the government of these societies they adopted certain regulations, to which all succeeding churches ought to conform, as the wise and safe directions of persons who acted under the immediate and express authority of the Redeemer himself."—P. 12.

But before we admit the obligation of this conformity, is it not necessary to settle the previous question, whether the circumstances of the first disciples may not have been so widely different from any thing which exists at present, as to render any attempt to adopt their plan of church government as a model for our guidance unadvisable, or even impracticable? We find mention made of bishops, or presbyters, and deacons; but we have also deaconesses, prophets, interpreters, discerners of spirits, *angels*, and others, exercising various offices, probably having a certain relation to the spiritual gifts with which the primitive churches or particular members of them were endowed. But the precise nature of these offices is no where distinctly explained; and, in fact, there is no point in Christian antiquity involved in greater obscurity than the internal constitution of the churches or separate societies of disciples in the apostolic age. If it be said, that these officers may now be dispensed with, inasmuch as we have no distinct account of their functions, this is at once to take the discretionary power into our own hands, and to determine for ourselves with respect to apostolic institutions, the question, which are, and which are not, suitable to our altered circumstances. Such being the state of things, and the principle of expediency being of necessity introduced, it seems to us that we may as well be consistent at once, and fairly confess that this and this alone, (taken of course with a reference to the spirit and general character of the Christian dispensation,) can now be depended on as a guide in the constitution of Christian societies.

We cannot, therefore, assent to Mr. Armstrong's conclusion in favour of the scriptural authority of his favourite form of church government. If we must needs have such a form at all, by which is meant a regularly constituted authority exercising a control over a number of distinct Christian congregations, it appears to us that the Presbyterians and the Episcopalians are precisely upon a level. Neither of these forms is any part of Christianity, it is only a mode of inculcating it;* and either the one or the other may be recommended as best adapted to certain local or accidental peculiarities in the community among whom it is introduced. But the adjustment of their comparative merits is a question with which we, as congregationalists, have nothing to do; and we leave the parties whom it concerns to settle it as they think best.

If, however, the discussion of this question involves that of *political* establishments, we shall frankly say, that any thing we have observed of the proceedings either of synods or conferences, gives us no reason to think we should mend ourselves by a change. Indeed, we cannot refrain from expressing our surprise at the claim which Mr. Armstrong sets up for his church, as "the defender of the rights of conscience, the parent of civil liberty, and the nurse of religious freedom." What the character may be of the Synod of Munster, to which our author belongs, it is not for us to say; but we need not look farther than to their brethren in another province for a delectable specimen of arrogant illiberality; and surely, if ever there was an intolerant, bigoted, persecuting race of men on the face of the earth, it was the Presbyterian covenanters of Scotland and England, during the civil wars of the seventeenth century. They had, indeed, exerted themselves to overthrow the dominion of episcopacy when they felt the weight of its oppression; but they had no sooner accomplished their object, than they set themselves to build again the things they had destroyed, and thus made

* See Paley's candid acknowledgment; Moral Philosophy, Book vi. ch. x.

themselves transgressors against the glorious liberty of the sons of God. Too well in those days did they deserve the sarcastic remark of Milton, "New *presbyter* is but old *priest* writ large." With this party the inextinguishable offence of those enlightened statesmen who planned, and who, perhaps, if it had not been for the difficulties created by their pertinacious opposition, might have permanently established the commonwealth of England, was not their republicanism, nor even the execution of Charles, but their attachment to the great principle of universal toleration, and their refusal to carry into effect the iniquitous ordinance concerning blasphemy and heresy. Nor can we perceive in the constitution and government of the Scottish church, in the proceedings of the famous Synod of Dort, or of their legitimate descendants across the Atlantic, any thing to ward off the charge of a persecuting spirit from the general body, or to call upon us to be much astonished at observing that "the desire of domination still sometimes diffuses its contagion *even* into the free and peaceful courts of the Presbyterian church." P. 21.

We ought not to conclude our remarks on this part of the service without adding, that whatever character the temper and spirit of Presbyterians may have too often exhibited, it is impossible for any man to conceive more justly, or to describe more forcibly, than Mr. Armstrong, what their character and that of every Christian ought to be; as the following passage will fully prove:

"While we cannot but deeply regret that indications of priestly usurpation and popular thralldom should ever have manifested themselves in any court that calls itself Presbyterian, it must be to us a subject of most gratifying reflection that our Synod has never been disgraced by such humiliating exhibitions. From the first settlement of our congregations—a period of nearly two centuries—our predecessors and forefathers have handed down through successive generations a character of inflexible attachment to religious truth, and of unswerving adherence to Christian freedom;—a character which we may be justly proud to inherit, and which I fervently pray that we may never forfeit or disgrace. While other Presbyterian Synods may have occasionally departed from the true principles of the primitive church, by the imposition of human inventions in the form of tests, confessions, and creeds, thereby undervaluing the Holy Scriptures as the all-sufficient rule,—our predecessors have ever resolutely and steadily maintained that in the Bible alone is found the full and complete standard of faith and practice to every genuine disciple of Christ Jesus. While other Presbyterian Synods have felt their unscriptural impositions to be the fruitful source of discord, distraction, and animosity, and of such dissension, bitterness, and wrath, as have caused their name to be a by-word and a reproach,—our predecessors, by adhering to the Bible alone, have preserved amongst themselves uninterrupted harmony, concord, and brotherly love. While other Presbyterian Synods, by enforcing their unscriptural tests and decretals, have laid a stumbling-block and a snare in the way of honest and conscientious men, or have compelled them to withdraw from their communion,—our predecessors, by adhering to the Bible alone, have kept open an asylum for the advocates of religious liberty, and have even supplied a house of refuge for the oppressed in the day of their persecution.

"I trust, my brethren, that we shall support their spirit and character; and that, in the present trying times, we shall prove ourselves their worthy successors. Our union is not a bond cemented by exact conformity in every speculative opinion, for such a bond never existed, and never can exist; but it is cemented by that reciprocal respect for each other's religious rights, which every follower of Christ ought to be as willing to concede as to demand; and by that universal good-will, without which no person of any church can

be a true disciple of the Redeemer. It is peculiarly incumbent upon us to maintain the character bequeathed to us, by resisting every kind and degree of unscriptural encroachment amongst Presbyterians; by evincing our determined abhorrence of all religious persecution; by a generous sympathy towards those of our brethren who may suffer under this unchristian yoke; and by keeping amongst ourselves the unity of the spirit in the bond of peace."—Pp 21, 22.

"The chief source of the abuse of ordination," says Mr. A., "has sprung from the notion, that by laying on of hands is conveyed some spiritual gift, property, or endowment,—a notion totally unwarranted by any scriptural authority. Even in the apostolical age, when the extraordinary influence of the Holy Spirit was imparted to chosen converts, though this divine gift was sometimes bestowed at the time of the laying on of the hands of inspired men, yet it no where appears to have been the consequence of that action: on the contrary, the gift of the Holy Spirit appears to have been generally bestowed antecedently to ordination; and the laying on of hands was merely the customary form of witnessing the appointment to a special office in the church, and of blessing the person so appointed."—P. 17.

The assertion in this passage has somewhat surprised us, recollecting what is said of the apostles, (Acts viii. 17, 18,) "Then laid they their hands on them, and they received the Holy Spirit; and when Simon saw that *through* the laying on of the apostles' hands the Holy Spirit was given," &c. Again, 2 Tim. i. 6, "Stir up the gift that is in thee through the putting on of my hands." A text on which great stress appears to be laid is 1 Tim. iv. 14, "Neglect not the gift that is in thee which was given thee by prophecy, with the laying on of the hands of the Presbytery." But as this is the only place where the laying on of any other hands than those of the apostles appears to be represented as the instrumental cause of conferring spiritual gifts, there seems good reason for adopting the construction of which the words will admit, (inclosing *μετα επιθεσεως των χειρων* in a parenthesis,) Neglect not the gift that is in thee through the previous recommendation of the presbytery, with the laying on of hands; i. e. of *my* hands. Vide Mr. Belsham's note on the passage. Our objection, therefore, to this practice is, that since in the New Testament it *does* appear to have been the occasion or instrument of communicating spiritual gifts, it is naturally associated in the minds of Christians in general with the assumption of some such authority in those who now use it; it is not required, it cannot answer any imaginable purpose, and is extremely liable to be misunderstood.

Having expressed on the part of the Presbyterian Synod of Munster their concurrence in the proceedings of the congregation, which he says they have "sustained as *regular*," he then calls on Mr. Martineau to declare his views in undertaking the important office on which he was about to enter. Mr. Martineau's reply gives a distinct and judicious account of his sentiments on the natural and moral perfections of Jehovah, the only scriptural object of worship,—on the office and message of Jesus Christ, the chosen representative of the Most High,—on the consequent duties of the Christian minister to awaken devotion to God, obedient faith in our Lord Jesus Christ, and the practical expectation of eternity. He proceeds to express his sense of the necessity of human learning, and consequently of diligent study and research on the part of the Christian minister in order duly to understand the Sacred Volume, and the duty imposed on him to impart to his people, and more especially to the young, the knowledge he may acquire, and the conclusions to which his investigations conduct him. The

following is the statement of his views on the second of these important topics :

" I believe, that of the will, the purposes, perhaps even the existence of Jehovah, we should have remained in ignorance, had he not revealed himself, partially by patriarchs and prophets of old, and more gloriously by Jesus Christ, his well-beloved Son. Him I acknowledge as the Mediator between God and man, who was appointed to produce by his life, and yet more peculiarly by his death, an unprecedented change in the spiritual condition of mankind, and to open a new and living way of salvation. No pledge of Divine love to the human race impresses me so deeply, as the voluntary death of Jesus Christ, and his exaltation to that position which he now holds above all other created beings, where he lives for evermore, and from which he shall hereafter judge the world in righteousness. I receive and reverence him, not merely for that sinless excellence, which renders him a perfect pattern to our race; but as the commissioned delegate of heaven, on whom the Spirit was poured without measure—as the chosen representative of the Most High, in whom dwelt all the fulness of the Godhead bodily. As authorities for our duties, as fountains of consoling and elevating truth, Jesus and the Father are one; and, in all subjects of religious faith and obedience, not to honour him as we honour the Father, is to violate our allegiance to him as the great Captain of our salvation. When Jesus commands, I would listen as to a voice from heaven: when he instructs, I would treasure up his teachings as the words of everlasting truth: when he forewarns of evil, I would take heed and fly as from impending ruin: when he comforts, I would lay my heart to rest as on the proffered mercy of God: when he promises, I would trust to his assurances as to an oracle of destiny.

" Hence, I regard it as my duty to lead my hearers to this Saviour, as the way, the truth, and the life; to urge on them his injunctions; to awaken in them a vital faith in his mission, an awe of his authority, a reliance on his predictions."—P. 27.

A consultation having taken place among the ministers, after which an unanimous approbation of Mr. Martineau's sentiments was announced, (by the way, we should be glad to be informed what would have been the consequence in the conceivable case of the statement *not* proving satisfactory,) Mr. Taylor offered up the ordination prayer, in the course of which the ceremony of the imposition of hands took place, and at its close the right hand of fellowship was presented to Mr. Martineau by each of the other ministers present, and by a lay representative of the congregation.

The service is concluded by a charge to the young minister and to the congregation, from Dr. Drummond, which is alike admirable for beauty of sentiment and elegance of language, for judicious advice and impressive exhortation, for just views of the Christian doctrine and character, expressed with honest and manly sincerity. Where all is excellent, it is difficult to make a selection; but we extract with pleasure the following forcible and eloquent reflections on the history of the church, the study of which he recommends to the Christian minister :

" Nor is the history of the Christian Church to be less carefully studied. You will contemplate it in its primitive purity and simplicity, when the disciples were known by their mutual love, and their state of society upon earth seemed no faint similitude to that of blessed spirits in heaven. You will then consider how it fell from its happy state, and lost the beautiful image in which it was created; how corruption gradually creeping in, tarnished its lustre, and added the inventions of men to the oracles of God: and how that desire of domination, which our blessed Lord reprehended in the disciples,

when they strove with each other who should be greatest, at last acquired the ascendancy. The human mind, instead of making progress towards moral and intellectual perfection, became rapidly retrograde, lost sight even of the most luminous principles of true religion, and floundered and fell in the swamp of metaphysical divinity. Ignorant and wicked ecclesiastics, in the temper of him who asked the Saviour to turn stones into bread, endeavoured to amalgamate large portions of the dross of heathen fiction with the refined gold of gospel truth. The Platonic doctrine of the Trinity supplanted the first principle of all religion—that there is one God, and none beside him; and thence sprang an innumerable host of other hideously false doctrines, which have continued to impede the progress of Christianity, and weaken its influence on the lives and conduct of mankind. The spirit of Athanasius leaguings with the kingdoms of this world, prevailed against the spirit of Christ; and all the demoniacal passions which the gospel condemns, were marshalled to support the unholy alliance. The imperial sceptre was more honoured than the cross. The right to decide on all religious questions was confined to a privileged few. The book of God, the great charter of men's spiritual freedom, was closed as by an hermetical seal, and woe to the rash hand that should presume to break it open! The reign of superstition was at length established; and she spread over the world a night of darkness worse than Egyptian, insalubrious and palpable, and peopled with all the terrific spectres which ignorance and fanaticism engender. The minds of men were cramped and brutalized: they crouched and trembled beneath the rod of the ghostly tyrants who pretended to hold the keys of heaven, and to legislate in the dominions of hell. Much did they suffer, and much did they deserve to suffer, for their folly and pusillanimity. But there are limits to the endurance even of slaves. When the burden becomes too heavy it will be cast down: the chain, when drawn beyond its power of cohesion, will snap asunder. After a long and dreary night, the spirit of the Reformation awoke—arose—and stepped forth as 'a giant refreshed' by slumber; burst the fetters of Papal tyranny, and shook Antichrist upon his throne. The sorcerer's spell was dissolved—the hearts of men were cheered—they assumed courage to open the sacred volume—a flood of light was poured around them and before them, to guide them in the quest of evangelic truth. They went far, but stopped short too soon in their high and holy career. They left their work incomplete: it remained for posterity to bring it to perfection.

"Hence you learn the necessity of always recurring to first principles—not to be drinking of the muddy streams which have oozed through the impure conduits of priestcraft and bigotry; but of ascending to the fountain head, where the waters of salvation flow pure and transparent. You will take the volume of inspiration itself as the only infallible criterion of faith and practice; and rejecting all the inventions of men, their traditions, their articles, creeds, and confessions of faith, as shackles to the mind, and burdens to the conscience—as vestiges of the superstition, ignorance, folly, and ecclesiastical tyranny of the dark ages, the supports of Antichrist and the masks of hypocrisy,—pursue your investigations with a single eye to the attainment of the truth as it is in Christ Jesus, unshackled and unbiassed, as one who knows and values the liberty wherewith Christ has made him free."—Pp. 37, 38.

In a long and valuable appendix by Mr. Armstrong, we are presented with a history of the Presbyterian congregations of Dublin, which will be perused with much satisfaction, not only on the spot, but by all both in England and Ireland, to whom either the history of Protestant dissent or the memory of departed eminence and worth, are objects of interest. And they will not fail to be deeply impressed, as we have been, with the series of

justly venerated names which adorn this catalogue. With the characters of Charnock, Williams, Boyse, Emlyn, Abernethy, Duchal, MacLaine, and Leland, every Dissenter who knows any thing of the history of his fathers must be familiar. They will stand a comparison with the worthies of any church in Christendom for learning, piety, zeal, conscientious integrity, and, in more instances than one, for the constancy with which they witnessed a good confession in days of persecution. Those days, we rejoice to believe, are long gone by; but their successors may derive benefit from contemplating their example in the discharge of more pleasing and probably less arduous and difficult duties. There are other names less known to fame, but which, for ministerial usefulness and private worth, are, we doubt not, with good reason chronicled as deserving to be held in grateful remembrance by the descendants of those among whom they long and honourably laboured. When to these we add the eminent persons who are now occupying their stations in these churches, and who, we trust, are yet destined by many important services to increase their claims on our regard, we see enough to excite the emulation of a young aspirant after similar excellence. May *his* name, already associated with the religious history of former times, reminding us of a "sad and sanguine" period when many eminent confessors endured the utmost extremities of persecution, and since deservedly respected in our congregations, be henceforth held in additional honour as borne by a pious, active, and successful minister of Christ !

W. T.

LINES

ON THE DEATH OF MR. DANIEL HUTTON, WHO DEPARTED THIS LIFE,
APRIL 2, 1829, IN THE 71ST YEAR OF HIS AGE, AT TALLYMOUNT,
NEAR RANELAGH, DUBLIN.

[The gentleman whom the following lines commemorate, was a warm and sincere friend to civil and religious liberty from his earliest days; and his latter end was cheered by the bright prospects opening on this country by the passing of the Roman Catholic Relief Bill. He was also a steady Unitarian from the firmest conviction, and by his extraordinary patience under a long and gradual decline, and his most peaceful death, he shewed the natural fruits of such a faith upon the human mind.]

AND this was Death ! He closed his eyes,

And gently fell asleep ;

As a cloud, that has travell'd through summer skies,

Sinks in the twilight deep,

When its waves have given up the last warm streak,

Where Evening pillowed her fading cheek,

And the myriad stars are assembling all,

In the Firmament's solemn, breathless hall.

Blameless and bland, as that cloud's, had been

His path through the day of life ;

And on its horizon his heart could lean

Without any gloom or strife.

He knew he was bidding this land farewell,
But, like it, he smiled till the curtain fell;
And then it was only the bursting forth
Of the stars, we see not, who walk this earth.

To the last his look beamed kind on all,
When he raised its fading light;
And some stood there, who could yet recall,
How it gladdened their earliest sight:

For he ever loved the fetterless glee
Of childhood to ring around his knee;
His gentle hand, his smile it knew,
And to lisp its loving welcome flew.

But this is past! All past! His place,
Empty and silent now,
Will bring a sadness o'er the face,
A shadow o'er the brow.

But who would weep, when they think of breath
Thus peacefully passing forth to death,
Like green from the leaves of the aged tree,
When it drops at last un murmuringly?

Death! Death! whose footsteps are so still
That few can catch their sound,
Till thy hand has grasped the heart's warm thrill,
Weighing it to the ground:

On us, on those we love, on all
Let but thy night of silence fall
As softly! and our souls no more
Need shrink to plunge from Life's steep shore
Into the never fathomed sea
Of Mercy and Eternity.

A. T. E.

NATURAL HISTORY OF ENTHUSIASM.*

It is a great encouragement and satisfaction to those who think deeply and feel seriously to find, that so far from its being true that "there is nothing new under the sun," it is proved, occasionally, by external evidence as well as by their own consciousness, that vast regions of thought remain yet unexplored, and that few themes of speculation are yet exhausted. On subjects of greater importance than those of science, on subjects which regard the highest interests of the human race, it is generally agreed that though too much cannot be said, it is in vain to expect to say any thing new; and, indeed, all that can reasonably be required from those who teach

* *Natural History of Enthusiasm.* 8vo. pp. 311. London: Holdsworth and Ball.
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us from the pulpit or the press, is to stir up our minds by way of remembrance. Yet this is no proof that mines of hidden wisdom do not lie under ground which has been daily trodden for centuries, or that beneath the "lowest deep" to which philosophy has dived, "a lower depth" may not exist, concealing treasures which are yet destined to enrich mankind. No sudden revelations, no astonishing discoveries of religious or moral truth, need, perhaps, be anticipated; but the heavenly wisdom which has dawned on the hearts of men may be expected to make a further progress, even in this state of being, towards the perfect day. Accordingly, we are occasionally sensible of an increase of light; and objects which before were believed to be perfectly familiar to us, appear with some enhanced beauty of form or colouring, because an added ray from the sun of truth has reached them. We daily read and hear truths which we before firmly believed, and are sometimes tired of arguments which, however sound, have been so long allowed and acted upon, that they have lost the power of awakening and interesting the attention. Within our own hearts, meanwhile, we feel a conviction that much that is both true and new remains to be said, and that subjects which have been treated a thousand times will yet admit of further illustration and development; and when we find the work performed, when we discover that another has felt as we do, with more power to make his convictions useful to others, the gratification is great; and we can forgive the press for sending forth a deluge of literature in "the true modern taste," if it becomes the means of introducing us now and then to ideas and feelings more valuable than some that have been thought worthy to descend to us from the olden time.

There is much truth in Coleridge's satire on books "in the true modern taste; videlicet, either in skipping, unconnected, short-winded, asthmatic sentences, as easy to be understood as impossible to be remembered, in which the merest common-place acquires a momentary poignancy, a petty, titillating sting, from affected point and wilful antithesis; or else in strutting and rounded periods, in which the emptiest truisms are blown up into illustrious bubbles, by the help of film and inflation. 'Aye,' quoth the delighted reader, 'this is sense! this is genius! This I understand and admire! *I have thought the same a hundred times myself.*'" Books which merely reflect back the thoughts of common minds are of little value; but there are works of modern date which disclose the feelings of the human heart, and and at the same time reveal the source of those feelings, mark their present course, and trace their future issues; books which first interest us by a faithful picture of our emotions, or a successful appeal to our experience, and then do for us what we could not do for ourselves—teach us how to use our powers, to remedy present weakness, and guard against future perils. Such books are eminently valuable. Such are the writings of Channing; such are Foster's admirable essays; such, in different ways, are Sheppard's "Thoughts, preparative to private Devotion," and the valuable little work on the "Formation and Publication of Opinions," and many others, which, from their popularity, lead us to hope that "the modern taste" is not wholly vitiated. Such, we will now add, is the work before us.

The subject is interesting to all, as it contains an appeal to universal experience. Every reader will probably say to himself more than once in the course of perusal, "*I have felt the same a hundred times myself.*" The number who have *thought* the same, who have thought as clearly and as profitably, is perhaps very small. Every mind is liable to the weakness of

enthusiasm, on one subject or another; every body talks about it; every body professes to have felt it, and very few dream of being ashamed of it. Here and there we meet with one who boasts of having divested himself of it entirely, while he uses the term as the expression of his scorn of all that is most venerable in human pursuit, and most congenial to the highest affections. Of all these persons, few, perhaps, take the trouble to ascertain what they mean by Enthusiasm, or use any pains to trace its origin, operation, and results. In the volume before us this useful labour is accomplished with a piety which warms the heart, a truth which convinces the judgment, and a grace which charms the taste. This is not a book which can be forgotten as soon as read, or allowed to be "profitable for correction," and immediately laid aside.

The work is declared by the writer to have originated in the expectation which he holds in common with many, "that a bright era of renovation, and union, and extension, presently awaits the Christian church." As such changes are commonly attended by an extraordinary spread of FICTITIOUS PIETY, it is his aim "to present to the Christian reader, in as distinct a manner as possible, the characters of that perilous illusion which too often supplants genuine piety." This object we deem him to have accomplished in a manner which could not fail to be salutary, were no change of prospects or revolution of circumstances to require extraordinary precautions against this besetting sin of ardent minds.

The volume is divided into ten sections, which treat of Enthusiasm, Secular and Religious; Enthusiasm in Devotion; Enthusiastic perversions of the Doctrine of Divine Influence; Enthusiasm the Source of Heresy; Enthusiasm of Prophetical Interpretation; Enthusiastical Abuses of the Doctrine of a Particular Providence; Enthusiasm of Philanthropy; Sketch of the Enthusiasm of the Ancient Church; Ingredients of the Ancient Monachism; and Hints on the probable Spread of Christianity, submitted to those who misuse the term Enthusiasm.

As the larger proportion of those who adopt the term misuse it, the writer has endeavoured so to fix its meaning as to wrest it from their grasp. The most common abuse of the term Enthusiasm is its application to an extraordinary degree of ardour in any pursuit; but, as the author observes,

"To apply an epithet which carries with it an idea of folly, of weakness, and of extravagance, to a vigorous mind, efficiently as well as ardently engaged in the pursuit of any substantial and important object, is not merely to misuse a word, but to introduce confusion among our notions, and to put contempt upon what is deserving of respect. Where there is no error of imagination, no misjudging of realities, no calculations which reason condemns, there is no enthusiasm, even though the soul may be on fire with the velocity of its movement in pursuit of its chosen object. If once we abandon this distinction, language will want a term for a well-known and very common vice of the mind; and, from a wasteful perversion of phrases, we must be reduced to speak of qualities most noble and most base by the very same designation. If the objects which excite the ardour of the mind are substantial, and if the mode of pursuit be truly conducive to their attainment; if, in a word, all be real and genuine, then it is not one degree more, or even many degrees more, of intensity of feeling that can alter the character of the emotion. Enthusiasm is not a term of *measurement*, but of *quality*."—Pp. 6, 7.

The vitiating quality is declared to be the transmutation of the emotions of the heart into the pleasures of the imagination. Man is endowed with a

sensibility to pleasure in the exercise of each of his faculties ; and while this pleasurable emotion is held in due subservience, and made the instrument instead of the object of exertion, the health of the mind is preserved. But when the excitement is disproportionate to the strength of the faculties, when one is depressed that another may be exalted, when the affections are neglected, that the imagination may be pampered, the presence of enthusiasm is a sure test of the infirmity of the mind. Thenceforward, in proportion to the heat and activity of the imagination will be the coldness and apathy of the heart.

“ When it is said that enthusiasm is the fault of infirm constitutions, an *apparent* exception must be made in behalf of a few high-tempered spirits, distinguished by their indefatigable energy, and destined to achieve arduous and hazardous enterprises. That such spirits often exhibit the characters of enthusiasm cannot be denied ; for the imagination spurns restraint, and rejects all the sober measurements and calculations of reason whenever its chosen object is in view ; and a tinge, often more than a tinge, of extravagance belongs to every word and action. And yet the exception is only apparent ; for though these giants of human nature greatly surpass other men in force of mind, and courage and activity, still the heroic extravagance, and the irregular and ungovernable power, which enables them to dare and to do so much, is, in fact, nothing more than a partial accumulation of strength, necessary because the utmost energies of human nature are so small, that, if equally distributed through the system, they would be inadequate to arduous labours. The very same task which the human hero achieves in the fury and fever of a half-mad enthusiasm, would be performed by a seraph in the perfect serenity of reason. Although, therefore, these vigorous minds are strong when placed in comparison with others, their enthusiasm is in itself a weakness ;—a weakness of the *species*, if not of the individual.”—Pp. 7, 8.

The same causes which originate secular enthusiasm, operate with augmented force when religion is the object. Philosophy, poetry, and other intellectual pursuits, have proved snares to thousands, while religious excitement has destroyed its ten thousands. This devastation is easily accounted for “ when we recollect, on the one hand, the fitness of the vast objects revealed in the Scriptures to affect the imagination, and, on the other, the wide diffusion of religious ideas.”

The dangers of religious enthusiasm are pointed out with distinctness and force ; the perversion of the affections, the induration of the heart, the development of malign passions, the overthrow of integrity, from the neglect of religious principle, and the disregard of prudence, which sometimes serves as a support where principle is absent. The evils of religious enthusiasm are not confined to the individual. Errors which spring up in ardent minds spread their influence far and wide, relaxing the remaining strength of fainting virtue, freezing hearts which are already too cold, and entangling in inextricable mazes minds which had before wandered from the paths of purity and peace.

“ Enthusiasm is the child of vivacious temperaments ; but when once produced, it spreads almost as readily through inert as active masses, and shows itself to be altogether separable from the ardour or turbulence whence it sprang.”

“ To depict the character of those who are enthusiasts by *physical temperament*, is then a matter of much less importance than to define the errors which such persons propagate ; for, in the first place, the originators of enthusiasm are few, and the parties infected by it many ; and, in the second, the

evil with the latter is incidental, and therefore may be remedied; while, with the former, as it is constitutional, it is hardly in any degree susceptible of correction."—P. 19.

In the conclusion of his first section, our author endeavours to describe the extent in which it is safe to clothe religious truth in philosophical modes of thought and expression. He appears to us to be rather too much afraid of the union of philosophy and religion; unless, indeed, he includes in the term philosophy all the "vain deceit" that has ever passed under that venerable name:

"Christianity," he says, "has, in some short periods of its history, been entirely dissociated from philosophical modes of thought and expression: and, assuredly, it has prospered in such periods. At other times it has scarcely been seen at all, except in the garb of metaphysical discussion; and then it has lost all its vigour and glory."

But surely the wild reveries of the monastery, and the absurd abstractions of the schools, are not to be put on a footing with the philosophy of the present day, whose kindred with religion is apparent to all who know them both. They are sisters, though one may only walk the earth, while the other descends from heaven; and to those who see them together, their answering smiles are a token of their congeniality. We are unwilling to allow, as our author requires, "that it is only by a temporary concession to the spirit of the age, that the philosophical style is used and allowed." We believe that as the world advances, and the minds of men become more enlightened, the union which he admits may not be undesirable at the present time, so far from being repealed, will be drawn closer, till it ends in identity. We agree with him, that "whatever is practically important in religion or morals may at all times be advanced and argued in the simplest terms of colloquial expression." But we do not think that "from the pulpit, perhaps, no other style should at any time be heard; for the pulpit belongs to the poor and uninstructed." If to advance and argue truths were the only business of preaching, the more simple the thoughts and language the better; but is there no need of illustration, of development, and of application? And if these were invariably clothed in "the simplest terms of colloquial expression," the uninstructed, as well as the educated, would grow weary of listening. We would bring in all the aids in our power to the service of religion; whatever enlargement of views, whatever extension of knowledge, whatever refinement of taste, are the fruits of improved education, should be employed in the illustration and applied to the enforcement of Scripture truth. As Dr. Channing says, "The present age has quite a different illumination from that in which ancient philosophy prided itself. It is marked by great and obvious improvements in the methods of reasoning and inquiry, and by the consequent discovery of a great mass of physical and moral truth, wholly unknown in the time of Christ. Now we affirm that such an age demands an enlightened ministry. We want teachers who will be able to discern and unfold the consistency of revealed religion with the new lights which are breaking in from nature; and who will be able to draw, from all men's discoveries in the outward world and in their own souls, illustrations, analogies, and arguments for Christianity."* Such a mode of preaching will find its way to the hearts and minds of the poor, provided the language in

* Channing's Sermon at the Rev. E. S. Gannett's Ordination.

which philosophy is couched be sufficiently plain ; and they will no doubt feel, in common with the educated, that Christianity owes much of its power to the mind which communicates it, and that the more active the exertion of the intellect, the deeper and more permanent will be the impression on the soul.

The second section, on Enthusiasm in Devotion, is admirable. The clearness and beauty with which the terms and mode of communion between God and man are described, are striking ; but our extracts cannot be sufficiently copious to convey to the reader the impressions he must receive from the work itself. The ideas developed in a series of beautiful passages are, if not new to us, placed in a new light, and illustrated by new images, while their truth is unquestionable :

“ The very idea of addressing *petitions* to Him who ‘ worketh all things’ according to the counsel of his own eternal and unalterable will, and the enjoined practice of clothing sentiments of piety in articulate forms of language, though those sentiments, before they are invested in words, are perfectly known to the Searcher of hearts, imply that, in the terms and the mode of intercourse between God and man, no attempt is made to lift the latter above his sphere of limited notions and imperfect knowledge. The terms of devotional communion rest even on a much lower ground than that which man, by efforts of reason and imagination, might attain to. Prayer, in its very conditions, supposes, not only a condescension of the Divine Nature to meet the human, but a humbling of the human nature to a lower range than it might easily reach. The region of abstract conceptions,—of lofty reasonings—of magnificent images, has an atmosphere too subtile to support the health of true piety ; and, in order that the warmth and vigour of life may be maintained in the heart, the common level of the natural affections is chosen as the scene of intercourse between heaven and earth. In accordance with this plan of devotion, not only does the Supreme conceal himself from our senses, but he reveals in his word barely a glimpse of his essential glories. By some naked affirmations we are indeed secured against false and grovelling notions of the Divine Nature ; but these hints are incidental, and so scanty, that every excursive mind goes far beyond them in its conceptions of the infinite attributes.”—“ As the hearer of prayer stoops to listen, so also must the suppliant stoop from the heights of philosophical or meditative abstraction, and either come in genuine simplicity of petition, as a son to a father, or be utterly excluded from the friendship of his Maker.”—Pp. 25, 26, 31.

These ideas are enforced by illustrations which shew that as the distance between earth and heaven, between God and man, is infinite, and therefore overwhelming to the faculties in the contemplation, there is no resting-place for the soul in its communion with its Maker but that which he has appointed. The religious affections must be cherished by the exercise and utterance which he has prescribed, or they will languish ; their kindred affections must be employed on the objects set before them, or they will pass into sports of the imagination, while the heart is either given over to interminable scrupulosities, or gradually hardened.

After some observations on the Romish worship, the writer considers the propriety of employing material images in popular oratory for the sake of affecting the minds of the hearers. He gives, as a subject, the day of final retribution. We cannot imagine how the minds of the hearers, especially if they be “ poor and uninstructed,” can be affected except by material images ; or how any conceptions of the last judgment can be formed from other elements. Minds of high cultivation, moral as well as intellectual,

may, after long and frequent contemplations and endurance of discipline, be more appalled by the conception of sin than of a flaming world ; but when men's minds are as yet unawakened to this detestation of sin, what mode of access have we to their hearts but by material images ? The images by which the last judgment is described are not the growth of the preacher's imagination, but are taken from the Scriptures ; and the awful intimations there delivered, the descriptions of the blazing world, the clangour of the trumpet, the crash of the pillars of the earth, the awful arrangements of the tribunal, are evidently intended to affect the heart through the imagination, and thus point out to the preacher the mode of working on the minds of his hearers. To dwell on so exciting a picture without making an application of its warnings to the conscience, would be guilt and unspeakable folly ; but to insist on sin as the only horror of that hour to those who see not the horror of sin, would be worse than useless. And to those who have a deep hatred of it, it cannot be unavailing to bring in every circumstance intimated in Scripture which can arouse fear and quicken diligence. True as it may be, that at that awful time " no moment of leisure will be found for the discursive eye ; and that one perception, one emotion, will doubtless rule exclusive in the soul," it is not so at the present time. It is *now* that the mind is to be awakened or stimulated ; and it surely cannot be wrong to make use of the imagery which the New Testament affords, as it seems, for this very purpose. Our author does not expressly condemn all such modes of affecting the imagination ; but he declares that " the humblest eloquence of a purely moral kind, of which the only topics are sin and holiness, guilt and pardon, takes incomparably a nearer and a safer road towards the attainment of the great object of Christian instruction, than the most overwhelming oratory that addresses itself chiefly to the imagination." True ; but for a mixed audience, why should not the two kinds be united ?

The criterion of enthusiasm is declared to be the agreement or disagreement of the moral constitution with the Christian rule :

" No other method of determining the most momentous of all questions is given to us ; and none other is needed. We can neither ascend into the heavens, there to inspect the book of life, nor satisfactorily descend into the depths of the heart to analyze the complex and occult varieties of its emotions. But we may instantly and certainly know whether we do the things which He has commanded whom we call Lord."—P. 59.

We do not remember ever to have seen the doctrine of Divine Influences more beautifully treated than in the third section of the work before us. It is not the intention of the writer to discuss the difficulties of the doctrine, or to controvert opinions which differ from his own. As his object is to point out the perversions of the doctrine to which enthusiasts are liable, nothing more than a previous statement of his own belief is required ; and this statement is clear and, we think, satisfactory. Having described the belief of the stability and permanency of the material world, which is generated in us by the aspect under which we view external nature, he continues,

" A strange revulsion of feeling takes place, if suddenly it is recollected that the massy pillars of creation, with its towering superstructure, and its high-wrought embellishments, and its innumerable tenants, are absolutely destitute of intrinsic permanency ; and that the stupendous frame, with its nice and mighty movements, is incessantly issued anew from the fount of being. Apart from the Divine volition, perpetually active, there can be no

title to existence; and in the moment which should succeed to the cessation of the efficient will of the First Cause, all creatures must fall back to utter dissolution.”—“But the conditions of existence, not less than its matter and form, are from God. In truth, the notions of being and of well-being are not to be distinguished in reference to the Divine causation; for all his works are perfect, both in model and in movement. There is, therefore, no particle of virtue or of happiness in the universe, any more than of bare existence, of which God is not the author. Neither Scripture nor philosophy permit exceptions to be made; for if we attribute to the Creator the organ, we must also attribute to him its functions and its health, which is only the perfection of its functions. And thus also if the soul, with its complex apparatus of reason, and moral sentiment, and appetite, be the handy work of God, so is its healthful action. But the healthful action of the soul consists in love to God, and free subjection to his will. Virtue is nothing else in its substance—nothing else in its cause. As in him ‘we live, and move, and have our being,’ so also it is he who ‘worketh in us to will and to do’ whatever is pleasing to himself. Whether we take the safe and ready method of acquiescing in the obvious sense of a multitude of scriptures, or pursue the laborious deductions of abstract reasonings, the same conclusion is attained—that in the present world, and in every other where virtue and happiness are found, virtue and happiness are the emanations of the Divine blessedness and purity.”

“But if this efflux of the Divine Nature belongs to the original constitution of intelligent beings, and is the permanent and only source of all goodness and felicity, it must be intimately fitted to the movements of mind, and must harmonize perfectly with its mechanism;—just as perfectly as the creative influence harmonizes with the mechanism and movements of animal life.”

“Whatever is vigorous and healthful in the one kind of existence, or holy and happy in the other, is of God, whose power and goodness are, throughout the universe, the natural, not the supernatural, cause of whatever is not evil. It were then a strange supposition to imagine that this impartation of virtue and happiness may be perceptible to the subject of it, like the access of a foreign and extraordinary influence; or that while the creative agency is altogether undistinguishable amid the movements of animal and intellectual life, the spiritual agency which conveys the warmth and activity of virtue to the soul, is otherwise than inscrutable in its mode of operation. As the one kind of divine energy does not display its presence by convulsive or capricious irregularities, but by the unnoticed vigour and promptitude of the functions of life, so the other energy cannot, without irreverence, be thought of as making itself felt by extra-natural impulses, or sensible shocks upon the intellectual system; but must rather be imagined as an equable pulse of life, throbbing from within, and diffusing softness, sensibility, and force through the soul.”—Pp. 60—63.

This illustration, faint though it be and finite, of an influence to whose power and extent there are no bounds, approves itself to the reason as entirely as it accords with Scripture; and it seems strange that one who so expressly ascribes every movement of the animal frame, every thought of the mind, and every emotion of the heart, to the influence of the First Cause, should have made the exception which we find in the passage where God is declared to be “the cause of whatever is *not evil*.” It is strange that he should not perceive that there can be no exception to the operation of the Divine influence, no mode of being which is not upheld by it. All our reasonings lead us to the conclusion that evil is only an aspect under which we view objects which, in a more perfect state, will appear purely good. To us, evil is a real existence, an object of fear and aversion, and a substantial motive to action; in the same manner as contingency, which we believe

to have no existence with respect to the Divine Being. We suffer evil; and the endurance affects, favourably or otherwise, our moral constitution. To us the future is contingent; and from this contingency do our purposes and our actions derive their character. But it would be unphilosophical to suppose that the thoughts of God are as our thoughts; that in the one case, He, by whom all things exist, is unable to discern their tendencies and issues; or, in the other, that the infinitely wise and good Author of all should have created, or should allow to exist, any thing which is in its permanent constitution evil.

The perversions of the doctrine of Divine Influence are declared to be, 1st, the desire to bring the presence of the Divine agent under palpable examination; 2d, the supposition that it operates without the intervention of means; 3d, the belief that Divine communications may supersede Scripture. The disastrous consequences of such perversions are described with great truth and beauty. We cannot, however, agree with the writer, that the sect most addicted to these perversions is remarkable, among other characteristics, "for the chilliness of its piety." Neither are we convinced that the "frightful apathy and culpable negligence of some instructors and parents," is owing to difficulties respecting the doctrine of Philosophical Necessity; "a metaphysical problem," as our author terms it, "which ought never to have been heard of beyond the walls of colleges." This might be very well if this were a doctrine which did not imperiously demand the attention of every reflecting mind. But whether heard of or not beyond the walls of colleges, it is, and ever will be, pondered by minds who cherish an intelligent desire to compare the agency of Providence with the course of human life. We speak from experience when we say, that the difficulty of reconciling Divine agency with human responsibility perplexes the early operations of the reasoning powers in the youthful mind, and remains a painful subject of doubt, continually recurring, till the difficulty is fearlessly grappled with and overcome. It is not with this doctrine as with many which arise to perplex us, of little consequence whether it be understood or not; not is it hastily to be concluded that its difficulties are incapable of solution. As all men are practically Necessarians, it is very well that those whose minds are not importuned with "obstinate questionings," should never know that others suffer from doubts from which they are free. But perplexities having once arisen, as we doubt not they do in the majority of intelligent minds, there is, in our belief, no peace and no safety till the firm ground of conviction, which we believe to be accessible to all, be attained. The result of an enlightened and complete inquiry is, by ample experience, proved to be most satisfactory; viz. that as well might the husbandman desist from his toils until he should learn whether the harvest would rise spontaneously, as an immortal being neglect the care of his soul, because it is subjected to influences over which he has no controul.

(To be continued.)

THE BODY.*

It is reported of a worthy old divine, in the days of divisions and subdivisions, of heads and particulars, of sixteenthlys, furthermores, and scope-and-coherences, that he preached on Matthew second and fourth, "they could not come nigh unto him for the press," and arrived at the exposition of the last term of his text by shewing, negatively, first, that it was not a clothes-press; secondly, not a wine-press; thirdly, not a printing-press; and so on, for some time, till he got upon the affirmative tack, and proved, positively, that it was a press of the crowd. The subject of this article might be handled in a similar way, were we disposed to make our press prevent the readers coming near it. *The Body* of which we mean to treat is not the material body, nor the body politic, nor any one of a thousand other bodies, celestial and terrestrial, but "the General Body of the Protestant Dissenting Ministers of the Three Denominations, resident in London and its vicinity;" and which the initiated are in the habit of designating by that brief, technical, familiar, and somewhat affectionate appellation. This Body has of late been exposed to public gaze in rather an unaccustomed manner; and it is fit that our readers should, as well as others, know something about it and its spirit. We, therefore, set before them two of its members as samples; the one a very gratifying, and the other a very disgusting exhibition. The maxim, *Ex uno disce omnes*, evidently cannot be applied. Happily the best of the two pamphlets before us, to which that maxim is affixed as a motto, represents the opinions and feelings of a great majority.

The Body is a confidential body. Its debates and proceedings are, professedly, private; and only to be made known beyond the walls of the Library in Red-Cross Street (its accustomed place of assembly by the courtesy of the Trustees) through the agency of the proper organs, viz. the Chairman and Secretary, the head and hand of the meeting. Of late this privilege has not been very scrupulously respected. The Congregational and Evangelical Magazines, in their earnestness to prove that the Body was not moved to petition on behalf of Catholic Emancipation by the instigation of the "Socinians," have shewn themselves wise above what was published of its proceedings. The Letter of the Member to Lord Holland contains the substance of a speech of which there is no other report. And as for Mr. Ivimey, he "at one high bound high overleaps all bound," and laughs to scorn all etiquette, and privilege, and power, and defies the Body and all its

* A Letter to the Right Honourable Lord Holland, occasioned by the Petition from the General Body of the Dissenting Ministers of London, for the Relief of the Roman Catholics. With Strictures on a Petition of an opposite Nature, from some Dissenting Ministers; and other Remarks occasioned by Recent Circumstances. By a Member of the General Body. London, Holdsworth and Ball. 1829.

Dr. Williams's Library, and the Debate on the Roman Catholic Claims, January 20th, 1829; with the History of the Adjourned Meeting on the 27th. To which is added, Extracts from "the Manchester Socinian Controversy;" Laws relative to Dissenting Trusts; "A True Copy of the Last Will and Testament of the late Rev. Daniel Williams, D. D., first published in 1717; and papers relating to the late Daniel Williams, D. D., and the Trust Established by his Will." The whole intended to shew the Necessity of an immediate Separation between the Trinitarian and Socinian Members of the General Body of Dissenting Ministers of London; and as an Appeal to the Evangelical Dissenters throughout the Kingdom, to Support, by their Pecuniary Contributions, a Suite in Chancery, to Recover the Library, &c., from the Socinians. With an Engraving of Dr. Williams's Library, Redcross Street. By Joseph Ivimey. London, Wightman and Cramp. 1829.

members, separately and collectively, and says to head and hand, to eyes and brains, "I have no need of you." We shall endeavour to avoid the temptation of these examples, with whatever impunity they may have transgressed. The secrets of the conclave shall be sacred for us; even those of them which may have become notorious; except in so far as allusion may be needful for a proper notice of the publications in hand. This forbearance ought to be reckoned rather meritorious, for the Body is very gentle in the vindication of its rights. It has indeed imitated, though no doubt unconsciously, rather a singular model. Its rebukes are like Cobbe's predictions. The ingenious authors of the Rejected Addresses make that doughty politician say, "I prophesied that, though I never told any body." So, perhaps, and more veraciously, the insulted Body may hereafter exclaim, of Mr. Ivimey's farrago of offences against decorum and truth, "I censured that, though I never told any body."

Before we attend to the immediate object of the Letter to Lord Holland, it may be interesting to extract the following brief and neat account of the origin and constitution of the General Body.

"Shortly after the Revolution of 1688, the Nonconformist Dissenting ministers, in and about the metropolis, united together, at first only on particular occasions, but afterwards more regularly, chiefly for the purpose of attending to matters which affected their civil rights and privileges, then so much exposed to injurious interference. This body at first consisted chiefly of Presbyterians and Baptists, the former at that time, and long after, holding the same views of Christian doctrine with the others. The Independents joined at a subsequent period.

"The basis of this union was their common dissent from the Church of England, and their common interest in those civil rights and privileges for which they and their fathers had been called to contend and to suffer. Though agreeing substantially at the time in their doctrinal sentiments, that agreement was not the professed ground of their union, nor did the parties by examination or test, or any other process, take cognizance of each other's religious opinions.

"Though constituting one body or association for certain general purposes, almost entirely connected with the great subject of religious freedom, each denomination exercises its own unquestioned and acknowledged right to choose and deal with its own members, which is done according to any form approved of by itself. The general body, as such, does nothing but receive a report once a year of the members who have been received, or who have died or left the respective separate bodies of which the general body is composed. No control is, or, by the constitution of the association, can be, exercised over the separate proceedings or members of the several denominations.

"The ministers composing this body, as your Lordship knows, have enjoyed from the Revolution the privilege of personally addressing the King on all occasions in which they have deemed it prudent or becoming to present an address. Their congratulations on accessions to the throne and other important occasions, have always been received with marked attention and kindness; and such answers, generally expressive of the disposition of the reigning monarch to protect them, have invariably been returned, as have proved highly satisfactory to the Dissenters throughout the kingdom.

"The ministers of the Three Denominations thus associated, though not possessed of any representative character, have, from the beginning to the present time, been connected with the great body of the regular Dissenters in the kingdom, under the well-known designation of Presbyterians, Independents, and Baptists. They have commonly been ministers of the largest and most respectable congregations of their respective denominations in the me-

ropolis; and the expression of their opinion on any important question, though they speak and act only as individuals, may be considered as a tolerably correct representation of the state of opinion among the intelligent part of the religious body to which they belong.

"It ought also to be mentioned to your Lordship, that these separate boards of ministers have no laws, so far as is known to the writer of these pages, by which any respectable minister, holding their general sentiments, is precluded from uniting with them, if so disposed. They have no inducement to monopolize any privilege which they enjoy, and are ever ready to welcome accessions to their number, of those who from principle and choice are disposed to act along with them. As they are well known to be Nonconformists as well as Dissenters, those ministers who use the liturgy of the Church of England in their congregations have, I believe, never been found among them.

"By the special permission of the trustees of the late Dr. Williams, granted from year to year, the ministers are accustomed to meet at the Library in Red-cross Street, founded by that gentleman; but they are in no respect connected with that trust, and no part of the responsibility of it devolves upon them. The Library itself is not the common property of the Dissenting body; but has exclusively a certain number of trustees who all belong to the Presbyterian denomination."—Pp. 9—12.

The writer, then, for the purpose of shewing "the relative strength and numbers of the several denominations" gives a list, of which the summary is, that the whole number of ministers belonging to the Body is 155, viz. 24 Presbyterians, 80 Independents, and 51 Baptists. Of the Presbyterians there is, we believe, but one Trinitarian (or at most two); and of the Baptists four are avowedly Unitarian. So that the Unitarians, including three or four Arians, are about one-sixth of the whole.

To the confidential propensities of the Body must be added, that it is somewhat courtly, and rather inactive. It is very attentive to the Royal Family, and loyally observant of all great events in its history. When princes or princesses are born, marry, or die, up goes the Body with a dutiful address of congratulation or condolence, as the case may be. All the members are admitted to kiss hands; and such is the influence of earthly splendours on those who for the first time gaze on palaces and kings, that in some cases the conversation in congregational visitings is said to be less spiritual than usual for many a week after. There was, indeed, a Queen who was not addressed. The Body was lethargic. She had lost her daughter; she had acceded, *de jure*, to the throne; but the Body would neither condole nor congratulate. It is true there was no refusal; the address was delayed, not negatived; nor was it every one of the delaying majority who would have said, "*We must not do this, or we shall affront the King.*" Still there was no address; and for this once the Body deemed its "custom more honoured in the breach than in the observance." This was a singular case. Usually, it is difficult to move the Body, because there is a tacit understanding among the leading members that it is inexpedient to act upon the vote of a majority, unless the majority be so large as to approximate to unanimity. This is unfortunate, inasmuch as it must often happen that the very questions on which it is desirable that the Dissenting Ministers should, by their opinions and examples, influence the public mind, are those on which unanimity cannot possibly be expected. The Catholic Question had, as we shall presently see, a very narrow escape. On the outrages to which, just after the Bourbon Restoration, the Protestants of the south of France were subjected; on the objectionable provisions in Mr. Brougham's Education

Bill; and on the late successful application for the repeal of the Sacramental Test, the Body exerted itself very energetically and honourably.

There has been no such commotion, in and about the Body, for a long time, if ever, as that recently occasioned by its petitioning for the repeal of all penal statutes in matters of religion, with reference to the particular case of the Roman Catholics. It was loudly proclaimed that this petition was got up by the Socinians; and that a counter petition, which was certainly more numerous signed, was the real declaration of the sentiments of the Protestant Dissenting Ministers of the metropolis. The Letter to Lord Holland was written to disprove these allegations.

The author thus deals with the first of them :

" On this petition, my Lord, it is unnecessary to offer many remarks; it is short, explicit, and respectful. What is its prayer? 'That all the remaining statutes that attach civil disabilities to religious opinions may be repealed;'—that 'consideration may be given to such measures as may unite all the subjects of the realm in the enjoyment of equal religious liberty.' And is this, my Lord, a prayer of which any man ought to be ashamed, or for which an attempt should be made to excite public indignation? Is there a Protestant Dissenter in the kingdom, who knows his principles, prepared to disavow it? Let such a man tell the country on what grounds he contends for equal rights and privileges for himself which he is prepared to refuse to others. Let him explain on what principles he complains of restriction, and penalty, and degradation, when applied to himself, and refuses, I do not say to remove them, but to pray that they may be removed from others. If he is content with bondage, when he might enjoy liberty; if he is disposed to kiss the dust, when he might lift up his head and walk at large with other men; if he is willing to remain an eternal slave rather than that other men also should go free; I have nothing to say to such a man—but I trust the Protestant Dissenters of England are not of this description.

" The above petition, it will be observed, my Lord, was signed by only sixty-nine of the whole body, while it will be seen that at the meeting there were only fifteen of a minority. The reason of this is to be found in the circumstance, that the petition had to be engrossed after the meeting broke up, and as it lay at the library only a short time afterwards, many of the members, from living out of town, and other accidental causes, had not the opportunity of signing it. Several of those who attended the meeting and voted in support of it, from these circumstances alone, do not appear as subscribers. As an evidence of the good feeling and moderation even of those who were opposed to the measure, I believe, with very few exceptions, none of them have signed any petition of an opposite description. The petition, therefore, must be regarded as the fair and decided expression of the opinion of the general body of the Protestant Dissenting ministers of London and Westminster, and the vicinity.

" Among other unjust representations of this affair, it has been asserted that this petition is entirely the work of Unitarians, and that the other Dissenters either want the power or the disposition to resist the measures and influence of that party among them. The representation is false and calumnious, both in reference to this affair and all other matters in which the Dissenting ministers act as a body. A single glance at the list which has been given, will shew the absurdity of such a representation. The whole Presbyterian body together constitutes not more than one-seventh of the number of the ministers. Even under the head of Presbyterian are several* highly respectable orthodox ministers, reducing those who are understood to be Antitrinitarians to a still smaller number. By mere numerical force, therefore, it is apparent

* A mistake. Mr. Ivimey claims but one, and there is only one other doubtful. Ed.

they could do nothing. Surely it is not necessary to say that the moral and intellectual power of the six-sevenths of the orthodox body are not quite so low, that they must tremble before even the mightiest names of the other class. The reader may consult the list, and form his own opinion. If he believe the persons who appear in it to be such drivellers, it is not worth while to persuade him of the contrary.

"But apart from this view of the matter, my Lord, it may be proper to state that the association of the ministers in this body, is *not an association of Unitarians and Trinitarians*. The parties know nothing of each other in this capacity. They assemble and act together simply as Presbyterian, Independent, and Baptist Dissenters from the Church of England. No proceedings of theirs imply union of doctrinal sentiment, or express opinions on the doctrines of Christianity. No acts of religious fellowship take place at their meetings, and no man would be allowed in any of their discussions to express hostility to the fundamental principles of the gospel. From causes into which the present subject does not lead me to inquire, one of the parties, namely, the English Presbyterian, is well known to have departed from the doctrinal principles held by their forefathers. But the ministers who meet at Red-cross Street know nothing of this renunciation, and have, for reasons already stated, no right whatever to inquire into, or interfere with it. The parties who do not hold what is considered the truth on great and fundamental subjects stand and fall to their own Master, but it would be both hard and strange if their heterodoxy were to prejudice the rights and privileges of others. As for those who object to association with Unitarians for the promotion of the cause of civil and religious liberty, while they know that they are in the practice of holding fellowship in the most sacred ordinances of religion with men of all sorts and sentiments, I am not careful to answer them in this matter. Their objections remind me of some in former times, who strained at a gnat, while they swallowed a camel; who were clear sighted in discovering a mote in their brother's eye, while they forgot the beam in their own."—Pp. 20—23.

It is matter of satisfaction to us that so able a man as the author of this letter thinks and feels as he does upon the subject of Religious Liberty. It is yet more satisfactory to find that the honour of originating and carrying the Petition is worth contesting with the Unitarians. But the plain fact is, that it was moved by an Unitarian minister, and carried by Unitarian votes. But for the "one-seventh" who, "by mere numerical force, could do nothing," the six-sevenths *would* have done nothing, and the Petition would have been extinguished by the previous question. The Unitarians alone unanimously supported the Petition. It was only for them to have stood neutral, or to have divided, or to have absented themselves, in the same proportion as the Trinitarians, and the cause of Intolerance would, even in the feebleness of dissolution, have gained a victory where it ought only to have encountered the most determined hostility. It would better become our orthodox brethren, instead of being so sensitive about Unitarian influence, to come manfully forward, and render honour where honour is due, for the preservation of dissent from a stain so foul and indelible. At any rate it is not for those who created the only peril which existed, as to the passing of the Resolutions and Petition, (for it was evident from the first that there was nothing to apprehend from the strength of the Anti-catholic party,) now to claim from the public the credit of a proceeding which was only adopted in consequence of the united opposition of the Unitarian members to their own quiescent policy.

We shall now give the counter-petition with the Letter-writer's commentary:

" The Petition of the undersigned Protestant Dissenting Ministers, residing in and about the Cities of London and Westminster—

" Most respectfully sheweth,

" That your Petitioners were not parties to the Petition for the Repeal of the Test and Corporation Acts during the last session of Parliament, but that they were convinced that such a repeal would open the doors to what is called Catholic Emancipation.

" That your Petitioners are satisfied with, and thankful for, the privileges they enjoy, and they deprecate strongly the conduct of those who, under the name of Protestant Dissenting Ministers, become confederate with the Papists.

" And your Petitioners do earnestly and humbly pray your honourable House not to grant any further concessions to the Roman Catholics, because they are convinced that the political power to which they aspire would be employed by them to the destruction of civil and religious liberty.

" And your Petitioners, as in duty bound, will ever pray that your honourable House may always enjoy all the blessings which our holy religion can impart."—P. 25.

" The Petition is endorsed as ' the Petition of the undersigned Protestant Dissenting Ministers, residing in and about the cities of London and Westminster.' All this it is perfectly competent for the parties to say, provided that they do reside in or about London and Westminster, and that they are Protestant Dissenting ministers in the usual acceptance of that phrase. Now we all know that London is a large place—that its fibres extend many miles around—and therefore we would give a considerable latitude to the vicinity of London. But I cannot conceive that London, large as it is, has yet got as far as Cambridge, or Gloucester, or Cornwall, and therefore would be glad to know whether the following names are forgeries, or whether the parties have really approached the legislature of the country with a false pretence. ' John Davey, *Truro, Cornwall.*' ' Edward Parsons, *Salem Chapel.*' Is this the Rev. Edward Parsons, of Salem Chapel, Leeds, or some person who has assumed his name and that of his place of worship? * ' Thomas Towne, *Royston, Cambridge.*' ' William Palmer, *Dunstable.*' ' William Thorpe, *Tabernacle.*' Can this be our friend of Bristol? Is it possible that in the violence of his zeal against Popery he has forgotten the place of his residence, or what is due to his character? On what principle of common sense or integrity can persons, living hundreds of miles from the metropolis, subscribe a petition professing to be from the ministers of London and its neighbourhood? There must be some fallacy in the matter; for we have too much respect for the individuals whose names we have referred to, to suppose for a moment they would intentionally deceive. Had the petition from the London ministers been subscribed in this manner, it would have been easy to have added hundreds of names to it.

" Whether a large proportion of the persons signing this petition are entitled to describe themselves as *Protestant Dissenting ministers*, in the usual acceptance of that phrase, is a question not very easy to decide. That designation is generally understood to apply to persons who have been educated for the ministry; who have been, or are, regular preachers and pastors of churches, or who hold some office connected with the ministry among the Dissenters. It is descriptive of a class of public men, whose characters and profession are well known as ministers of the gospel. Far be it from me to say that this is not the case with those who have subscribed this petition. They may be all most learned, eloquent, and efficient ministers of 'large congregations,' though, with the exception of ten or twelve, it has never been my lot to hear by any chance, the name of any one of the ninety-four.

* Since the publication of the letter, an authoritative contradiction of Mr. Parsons having signed the petition has appeared in the World newspaper.

This ignorance, however, is not peculiar to the present writer. In the *WORLD* newspaper of last week, it is said, 'Of the whole number of petitioners whose names and prayers to the Legislature will be found elsewhere, [in the paper,] there are only six, of whom we ever heard before.' In another paragraph it is stated, 'We have examined the petition presented to the House of Lords by Lord Eldon, with the assistance of some gentlemen who are acquainted with the names of the regular Protestant ministers of the metropolis, and we find that of the whole ninety-four signatures, not more than three are connected with the board of Independents, Baptists, and Presbyterians. Some of those who have signed their names as ministers of London, are persons from the country, and a very large proportion of them are not pastors of Christian churches.'

"Your Lordship will agree with me, that if the Protestant Dissenting ministers of London are so little known as it is evident these gentlemen are, the Dissenting cause through the kingdom must be in a very poor state indeed." —Pp. 28—30.

* * * * *

"A proof that the subscribers of this petition have no right to the designation which they have assumed, is to be found in the first sentence of their petition. 'Your petitioners were not parties to the petition for the Repeal of the Test and Corporation Acts during the last session of Parliament.' We thank them for this declaration; it is a conclusive proof at once of their wisdom and of their title to represent the Dissenters. If ever the Dissenting body felt strongly, and I may say unanimously, it was on that memorable occasion; the best evidence of which is to be found in the attention paid to their application and its success. On that occasion there were no dissentients among the London ministers who made the application. The petition was a unanimous petition; yet I am sorry to see two or three names attached to this last petition which belong to the general body. How the parties reconcile their own minds in making the declaration they have done, it is not for me to say.

"But the petitioners against the Catholic Claims did not petition for the Repeal of the Sacramental Test. They disapproved of that Repeal;—and yet, forsooth, they wish to rank high among the Protestant Dissenters, and in zeal for the purity of religion! Such is their hatred of Catholic Emancipation, that they would rather a divine ordinance should be desecrated for ever, than that Catholics should be placed on a common footing with themselves in respect of civil rights. They would rather that the Holy Supper, commemorative of our redemption, were the picklock of a place, and the seal of individual perdition, than that men should sit on the same bench, or vote in the same Parliament. Be it, that the Repeal 'opened the doors to Catholic Emancipation,' and that this were an evil, *fiat justitia ruat cælum*. Let the names of the parties disapproving of both measures be canonized, if it is thought they deserve it, for their meritorious indifference to the purity of divine ordinances, and the sacred cause of religious freedom: but let them not henceforth claim a place among the Protestant Dissenters of England." —Pp. 31, 32.

The copy of Mr. Ivimey's title-page is sufficient to shew that his book is a compilation of the class commonly called catchpenny. But few of its pages come from his own pen; they, however, are precious ones, and as full of dirt and venom as they can hold. Probably many of our readers have seen a specimen of them in the *Christian Reformer* of last month, in an article entitled, "The Bigot Abroad." Those who have will not wish for more; and we will spare those who have not the sensations of disgust which must ensue from the nauseous exhibition. Individuals are bespattered unsparingly, especially, though not exclusively, those who, holding different theological tenets from those of the author, are, in his estimation, not "on the

Lord's side," but "those whom the Lord hates." A Trinitarian minister who is roughly handled on account of his "having more respect for Mr. Aspland than he has for" Mr. Ivimey, waited upon him with such an unmanageable exposure of certain incorrect statements in that part of the pamphlet, that Mr. I. promised to cancel and burn the offensive pages. This minister facetiously recommended to the Body that every calumniated member should follow his example, in which case, supposing them alike successful, the whole book must speedily find its way into the fire—a consummation which seemed generally to be devoutly wished.

The author has taken the trouble to indicate very plainly the rank he holds in the estimation of his Trinitarian brethren in the ministry, by recording the fact that his pamphlet, in its first form, designed to prevent the adoption of the Petition then under discussion, and to effect the separation of the Trinitarian from the Unitarian members of the body, was "sent to each and every of them by the twopenny post, about one hundred and twenty copies, *for which not one of either denomination has yet thanked him.*" (P. 72.) He would have been more likely to receive their thanks for keeping his tongue and his pen quiet. But that is a lesson which such men are long in learning.

There has seldom been so barefaced a scheme of plunder, for the Divine glory and the good of souls, as that suggested in this book for wresting Dr. Williams's estate from the control of its legal, responsible, unimpeached, and we hesitate not to add, unimpeachable administrators, the Trustees, and making "the appropriation of all this property to Trinitarian modes of propagating the glorious gospel of the blessed God." By reprinting the Will, Mr. I. has shewn the hopefulness and the morality of this undertaking, in the same way as by quoting Sir H. Parnell's abstract of the penal laws against Catholics, he has illustrated his favourite position that Emancipation was not a question at all affecting Religious Liberty.

The breaking up of the General Body, although the subject does appear to have been broached at the separate meetings of the Independents and the Baptists, is yet, we trust, so abhorrent to the feelings of the more liberal, enlightened, and influential of all parties, as not to need the serious and earnest pleading upon which we should otherwise enter. The privilege which the united ministers enjoy, in common with but about four or five other bodies, of personally addressing the Sovereign, would probably be lost by such a division, and emergencies may arise in which that loss would be a serious evil. It is a power held in trust which the present generation has no right to forfeit, or put to hazard, merely to appease the clamours of bigotry. The divisions of party, now levelling in every direction, would become more formidable than ever among Dissenters, enfeebling them in the State, disgracing their avowed principles, embittering their intercourse, and impairing their resources for purposes of common charity. And we should be loath to lose the only bond which holds together the teachers of different creeds, presenting from time to time a sight more gratifying than even America, the land of religious freedom and equality, can ever boast, and suggesting the hope of that coming period when the gradual correction of their peculiar errors by all parties, and the closer approximation of all to the spirit of the gospel, shall exhibit the disciples of Christ in their original unity of mind and heart, loving as brethren. No, we cannot afford to lose this union. Would that it were strengthened, and rendered more efficient for the promotion of Religious Liberty and Christian Charity. Nor can the better portion of the Trinitarians, dangerous as they may deem our opinions,

afford to lose our aid in maintaining their stand against that torrent of ignorance and fanaticism which sometimes threatens completely to overbear them. No doubt many of them would gladly have done more on the recent occasion, had the feelings of their party allowed, had they not been restrained by the timidity of some, and the violence of others. We regret that they should have occasion to throw such a sop to Cerberus as the following :

"Beyond the expression of their opinion in the petition which they agreed to present to both Houses of Parliament on the Catholic Question, the body of the Dissenting ministers have taken no steps for the propagating of their sentiments. They have used no efforts to rouse their brethren in the country, far less have they expressed any opinion of the conduct of those who differ from them."—Letter to Lord Holland, pp. 23, 24.

On subjects certainly not of greater moment they have used very strenuous "efforts to rouse their brethren in the country." All of that which was done, on the present occasion, was done by the Unitarian Association. But if we rightly read the signs of the times, there is a spirit excited among Dissenters, and rapidly growing both in its extent and its energy, which will not allow their ministers to act upon a timid and compromising policy. And if some of them shrink, on the one hand, from the imputation of being led by, or co-operating with, Unitarians, they may perhaps be taught, ere long, to shrink, on the other, from the severer reproach of only following, in the rear, with hesitating step, that march which they ought to head, the march of the friends of religious liberty in all denominations to the completion of its glorious, bloodless, and blessed triumphs.

MISCELLANEOUS CORRESPONDENCE.

On the Logos: Extract of a Letter from the Rev. C. W. Upham, Salem, Mass.

To the Editor.

SIR, March 21, 1829.

WHILE I am writing, I would take opportunity to observe, that the difficulty which the writer of an article upon my "Letters on the Logos," in your last Volume, p. 689, found in a note, was entirely owing to an error of the printer, who, by putting an "L" in the place of a "W," changed *Word* into *Lord*. This was so obviously a typographical oversight, that I cannot but wonder at the doubt of the writer of the article. I cannot admit the idea that he wished to insinuate that it was on my part an intentional misprint, adopted "for the purpose of corroborating my argument." So far from corroborating my argument, the use of "*Κυριος*," instead of "*Λογος*," in the Septuagint, would have removed the whole groundwork of my reasoning and speculations in that part of the inquiry. I mean, by

the "mere humanity," p. 688, of our Lord, that view of his character which strips him of the superiority of *nature* falsely ascribed to him, and fails at the same time to invest him with the true glory, as I conceive it to be, of his office, as the eternal word of God to man. With respect to the remarks near the top of p. 690, I would only say, that if a design which can be perverted is therefore necessarily unwise, then there never was indeed any wisdom in the world; then will it be true that it was unwise in the Father of lights to bestow upon man the faculties of intellect for the purpose of guiding him to truth; for they have surely led him, too often, to the grossest error; then, indeed, was it unwise in the God and Father of our Lord Jesus Christ to send him into the world to establish his truth, and make his children blessed; for it cannot be denied that Christianity has been perverted into an instrument by which truth has been oppressed and resisted, and the peace and happiness of man violated and trampled upon.

A Defence of Napoleon.

To the Editor.

SIR,

IN the Monthly Repository for May, p. 339, are Remarks on my Defence of Napoleon, which I have just read with "some surprise," though not with "indignation." When I drew up that defence I certainly expected a reply, but, at the same time, I expected one worthy of the subject. I am disappointed; and if I am not mistaken, Dr. Channing and his admirers will have little cause to be proud of their champion.

I pass over the insinuations which are thrown out respecting myself, as they are not worthy of my notice. "Every common dauber writes rascal or villain under his pictures, because the pictures themselves have neither character nor resemblance;" and I should be as weak and as ignorant as "A Lover of Truth and Freedom" supposes, were I to suffer myself to be drawn away from the grand question by his uncalled-for innuendoes.

I am *not* an advocate for war, and I deny that Napoleon ever made a "selfish and tyrannical use" of it. *He was never the aggressor*; and I am ready to maintain that so long as society remains what it is, defensive war is justifiable. Doubtless a time will arrive, and I rejoice in the certain anticipation of it, when war will be no more, and when mankind will be brethren from pole to pole; but at present it is not so, and that man must be a simpleton indeed, who will allow others to invade his rights with impunity, and to rob him of all which is held most dear, without opposing an honourable resistance. I am charged with the greatest of sophistry for asserting that as war exists, it is right in the Divine plan. If "A Lover of Truth and Freedom" will seriously consider the arguments of Dr. Priestley in his controversy with Dr. Price upon Liberty and Necessity, he will probably lower his tone and change his opinion; but if those masterly arguments do not carry conviction to his mind, I shall at least have the satisfaction of knowing that I am supported in my "sophistry" by one of whom the world was not worthy, and one who, as a philosopher, a patriot, a divine, and a *pious Christian*, was certainly not *inferior* to Dr. Channing.

As it regards the author of the Analysis, I have nothing to do with his moral qualities and private character. I trust that in these respects he is as excellent as he is represented. His theological productions are generally good,

though some of them are tinged with a degree of mysticism which is more allied to the writings of Thomas à Kempis than those which we might expect, in the present day, from the pen of an enlightened and able divine. I confine myself to his Analysis; and having deliberately examined that work, I solemnly declare it abounds with untruths and unjustifiable calumnies of the illustrious dead. These assertions are strong, but I have weighed them well, and am fully prepared to prove their accuracy. If Dr. Channing, or any other writer, capable of discussing the subject, will fairly come forwards, I engage to meet him on proper ground, and to do justice to the character and actions of Napoleon; but as for "A Lover of Truth and Freedom," he must either shew greater powers, and produce better arguments than his "Remarks" contain, or decline the contest.

If I have said any thing unfavourable to the character of the American people, the responsibility rests with their eulogist, Dr. Channing. Had he not boasted of them as being *ALL HEART*, I should not have alluded to their conduct in several battles. There are times, certainly, when the brave become cowards, and the cowards brave; but the Americans were not *all heart*, either as soldiers or patriots, during the struggle for independence: they were a divided people, nor could they have "secured their freedom" without the causes which I mentioned in my preceding letter. The assistance of the French, the divisions of the English, and the immense distance which separated the latter from their resources, are represented as "fortuitous circumstances"! Upon this principle of reasoning, if reasoning it may be termed, every thing is fortuitous, and little is left to human skill, courage, and energy. The portrait which is given of the American people is a very fine one, but observe the reverse of the picture. With the exception of Pennsylvania, every inch of ground in North America has been obtained from the natives of the soil by violence and force of arms, yet the Americans are "a *moral* and enlightened nation;" slavery has existed for above a century in some of the states, but the Americans are "a *moral* and enlightened nation;" the property of the poor Indians, the real owners of the country, is frequently invaded and seized upon, notwithstanding repeated treaties to the contrary, and from thirteen states there are now twenty, obtained either by craft or violence, and yet the Americans are "a *moral* and enlightened nation;"

the untutored Indians have been debased on purpose by spirituous liquors, &c., in order to obtain their property, and when they have opposed a manly but unsuccessful resistance, they have been overwhelmed by superior forces, and shot like mad dogs, and yet the perpetrators of acts so unjust and infamous are "a moral and enlightened nation." Great God! how long shall injustice go unpunished, and the indisputable rights of millions be trampled upon under the sacred names of "liberty," "freedom," and "political integrity"! Thy judgments are a great deep, and thy ways are past finding out!

Though success is not a proof of patriotism, nor failure a criterion of inferior genius, yet these have great weight even with "good men," as well as with the world in general; and there are few minds sufficiently strong to appreciate the moral qualities and daring energies of a hero and a patriot independent of success. If the names of Sir T. More, Hampden, Sidney, and Russell, are held in veneration, there are other British heroes who have been equally as intelligent, patriotic, and virtuous, but who are not venerated by "good men," because they failed. The halo of glory which encircles the brows of Washington, has received considerable lustre from the success of his efforts, whilst the star of Napoleon has lost something of its well-merited radiance from a Russian winter preventing the full development of his grand designs and generous purposes in behalf of oppressed Europe. To extol Washington for not seizing upon supreme power and trampling upon his country's liberties, is a *petitio principii*. Man is the creature of circumstances, and Washington, as a man, was neither infallible nor above temptation. What his views and wishes were at the close of the contest, I will not pretend to say; I trust they were as noble and patriotic as represented; but if they were otherwise, he *could not* have become either a dictator or a tyrant. The determinations of the majority of the American people, at that period, were so decided for republicanism, that no man in his senses durst have attempted to establish royalty; and Washington had too much regard for his fair fame to sacrifice it in a contest in which he would have infallibly lost his honour, if not his life.

In my defence of a man whom thousands have calumniated, I examined the several charges which have been urged against him, and I am replied to by a

string of rhapsodies. He who closed the gulph of anarchy, of confusion, and of misery, in France, is represented as having "betrayed the interests of human nature;" he who restored the unfortunate emigrants, reconciled hostile factions, repelled foreign invasions, and raised France to a point of splendour, of power, and of wealth, unknown before, has "subverted the liberties of his country;" he who left sovereigns on their thrones after their various acts of opposition, sowed the seeds of civil liberty, and made religious bigotry and persecution fly before him wherever he marched, "sacrificed to false glory all the ties of domestic society, and all the finer sympathies of their nature;" he who gave France enlightened laws and liberal institutions, and shook the feudal prejudices and tyrannies of ages to their foundations, "enslaved his own and other countries;" he who freely gave millions of his own property, from the savings of his civil list, to the public cause at the period of the distresses of France, and sacrificed himself, like a celebrated king of Athens, rather than his country should suffer, even when he had the means of continuing the contest, "is an unprincipled and selfish tyrant." Miserable men that we are! To whom are such incoherencies, such palpable absurdities addressed, and upon whom are they intended to operate? "The author of them must learn that the time is gone by when declamation will pass for reasoning, or prejudice be mistaken for wisdom."

W.

Mr. Cooke's Reply to Mr. Brown's Statement.

To the Editor.

SIR, *Newport, May 9, 1839.*

YOUR Correspondent, Mr. Brown, having controverted some of my statements, I proceed, with your permission, to substantiate them, having first premised that, in one respect, I have not been so fortunate as my opponent, having been able to find no oasis or green spot amid his misrepresentations; indeed, as they are only different names for the same thing, if he has discerned one within the other, we may say of him,

"None but himself can be his parallel;"

but in a follower of St. Athanasius we must excuse a little mistake on the subject of identity.

I stated that "many of the oldest and most respectable members of the con-

gation were compelled to separate ;" our correspondent asserts, " that the best in the church and congregation, without one exception, adhere to us." The fact is, that the oldest member in the church and congregation was (to adopt your correspondent's nomenclature) Alpha's mother, since deceased, who was one of the persons whose subscriptions were so insultingly returned. Another aged member of nearly the same standing discontinued her subscription after the expulsion of the Unitarians ; the remainder of the expelled are long contributors the greater part of the expenses of the chapel, as well as the salary of the minister, and their ancestors had been for generations the chief supporters of the church.

I accused Mr. Brown of duplicity in veiling his opinions ; he meets the charge by asserting, " that he has not concealed his principles and intentions relevant or twelve years." He is not, appears, very accurate as to dates. I think, however, in this case, I can assist his memory. If he will state when he succeeded in becoming a trustee of the chapel, there will be no great difficulty in determining the period when he no longer " concealed his principles and intentions." The object being gained, disguise was no longer necessary ; even a pirate, when he has secured his prey, ceases not to hoist the black flag of defiance, though he had before sailed under that of peace and amity, or perhaps carried the colours of the vessel to wished to decoy. I congratulate our correspondent on his boasted eleven or twelve years of honesty, and can only regret, for the sake of the peace of the church at Wareham, that it had not commenced at a somewhat earlier period. I stated the congregation ranked under the denomination of Presbyterian ; that the former minister, Mr. Kell, was that is commonly called an Arian ; and that his successor, Mr. Thomas, though he seldom preached on doctrinal subjects, was generally considered as holding the same opinions. The fact is decided as to Mr. Thomas, (it is often considered safest to misrepresent the dead,) it is not as to Mr. Kell ; that gentleman happily alive to answer for himself, and has lately, I believe, given pretty convincing proof at Wareham that he is both able and willing to do so. Fortunately, the letter of recommendation from Mr. Manning, of Exeter, which led to the settlement of Mr. Thomas at Wareham, still remains, in which it is stated that " his, Mr. Thomas's, senti-

ments entirely coincide with your present worthy minister, Mr. Kell's." This, at all events, must be considered decisive of the opinion of a congregation which could elect a minister with such a recommendation ; and when to this is added that Mr. Thomas generally attended the meetings of the different Unitarian Associations in his neighbourhood, and never those of the Calvinists ; that he delivered the Charge at the ordination of Mr. Seward, the Unitarian minister at Poole ; that though on some few occasions he admitted Calvinistic ministers to his pulpit, he was never invited by them to preach in return ; that though he preferred Dr. Watts's Hymns, yet in reading them he altered or omitted such parts as contained Calvinistic sentiments ; that he never used Trinitarian, but generally scriptural doxologies ; that when one of his congregations was about to settle in London, he strongly advised him to attend Dr. Rees's ministry ;—when, I say, these facts are considered, and many others of a similar description might be adduced, it will, I think, be admitted, (notwithstanding Mr. Thomas's voice of thunder, which reverberated, it appears, only in the ears of your correspondent,) that I was not incorrect in assigning the denomination to which both minister and people belonged.

I asserted that your correspondent was admitted a trustee at his repeated solicitations ; he prefers having it thought that he succeeded by threats ; he is welcome to the credit of having used both means of persuasion. The person who opposed him, however, was his own father-in-law, who was probably better acquainted than others with his character and intentions. Alpha voted in his favour, though his withholding that vote would have prevented the election. What then shall we think of one who could convert that which was conceded in the spirit of peace and confidence into an instrument of offence, to wound the hand by which it was bestowed ?

The following account of Mr. Thomas from the Monthly Repository for 1823, p. 605, written by one who had known and highly esteemed him for forty years, and whose name, if it were permitted to mention it, would be a sufficient voucher for any statement, while it confirms the account already given of Mr. Thomas's doctrinal opinions, makes it evident that he was extremely unlikely to be the aggressor in a dispute. " In his religious opinions he was what is commonly called moderate. But what chiefly

distinguished him from almost every other man was a singular delicacy of mind, and a peculiar refinement of feeling, in every thing that concerned the feelings of others. He was careful even to excess, if there can be excess in that which is so amiable, to do nothing even in trifles which might appear to indicate an indifference to the pleasures or comfort of another." Oh, that in this respect some who once professed to adhere to his opinions, had been careful to follow his amiable example! The insult to Mr. Thomas, which there is his own authority for asserting, caused him to leave Wareham, was offered at Mr. Brown's house, whither Mr. Thomas went by invitation. He certainly was displeased that children whose parents worshiped elsewhere were admitted to the school, because he knew it to be part of a plan to induce the parents to attend the chapel, and thus to procure a majority of Calvinists in the congregation. But the insult most undoubtedly proceeded from Mr. Brown. As to the remainder of the paragraph, I have authority for stating that several of the Calvinists paid up their arrears previous to the election; and that this was done for the purpose of voting, is evident from their afterwards "remembering to forget" to continue their payments.

As to the next statement, Alpha did not keep the deeds in violation of any usage, nor obtain them by accident; they came into his possession legally, as executor and personal representative of his uncle, your correspondent's late father-in-law. *Hinc illæ lachrymæ.* How the deeds were obtained from their possessor, your readers are already apprized. With respect to the subscriptions being returned, a resolution to that effect was moved by your correspondent, who did not produce any letter from the minister, as he doubtless would have done had any such existed; the amount was the same as had always been received by the former minister, as well as by the Rev. James Brown, without any objection on his part. And now, Sir, allow me to give your correspondent a piece of advice—that it would be well before he attempts to answer a letter, to endeavour to ascertain its contents. Had he done so in the present instance, he might have spared much of his reply.

I have never said that he told me he acted on the principle that the means were justified by the end. With many of his class, he seems incapable of distinguishing between an inference and an assertion. I could account for his con-

duct on no other principle stated, and therefore consider true one; if he prefers being unprincipled, I will not dispute of his claim.

I have never said that he was an intriguer. I protest I never Nature has seldom united cunning with depth of intellect because the ways of the former difficult to unravel, they are mistaken for each other. some minds of whom we may Johnson said of certain book seem shallow wells, which ed into, because they are thought to be deep; on some however, a bottom, and the very muddy one, is soon Again, there is no such sentiment as "an ingenious man small votes;" although Mr. facts to quote the words, I respect he has exemplified the maxim, that a guilty conscience no other accuser. There is, manufacture in which he has proved his ingenuity—that of nay, so prolific is he in these the brain, that, unfortunately stability, like Mr. Malthus's population, they increase in a ratio above the means of s

As to the conversation at it was by no means confidential sought by your correspondent view, as he stated, to remove apprehensions as to his conduct he understood had been sent many of his former friends however, on this occasion he the part of a faithful witness indeed, told the truth, but he mindful of the obligation to whole truth, and *nothing but the* said, indeed, that I did not question the honesty of the opinions he put his right to propagate them ded, "Have you done so in a charitable manner?" He then I had done as much for Unitarianism I have for Calvinism, you would have felt differently." My reply might have felt differently, however, under any circumstances, considered such conduct becoming a Christian or a gentleman."

And now, Sir, allow me again leaving out of the question for

sent the justice of his conduct, has your correspondent acted in a *kind and charitable manner*? Is it, indeed, a subject of rejoicing to him—does it tend to confirm his boasted “*mens conscia recti*”—that he has been the means of spreading dissension in a church which was before united in the bonds of Christian love?—that he has carried discord into the domestic circle?—that he has estranged the affections of the young, and embittered, if not shortened, the last days of the aged? All this may be a subject of glorying to your correspondent; all this may be a matter of rejoicing to a genuine disciple of John Calvin, so that the true orthodox faith be promoted; but there is one of no mean authority in the church, who has said, “*Now abideth faith, hope, charity, these three; but the greatest of these is charity.*” And after all, what valuable purpose, even in the estimation of your correspondent, has been accomplished? There was already a Calvinistic congregation, with whom he might have worshiped, and experience has shewn that two such societies cannot be conveniently supported at Wareham; while as to Unitarianism, so far from its having been destroyed, we trust and believe it will rise with new

vigour from the pressure to which it has been subjected.

But the evil of such a course of conduct is not confined to the congregation which principally suffers; the cause of Dissent itself is injured in the public estimation; the world is always too apt to visit the sins of the individual on the denomination to which he belongs. In the present instance, however, a juster course has been pursued; the author of the mischief himself bears the odium due to his misconduct. This is shewn by his having been more than once rejected by a respectable literary society at Wareham, though the Unitarians, on the principle of returning good for evil, voted in his favour.

Finally, in reply to your correspondent's three pompous monosyllables, *when*, *where*, and *how*, I answer, *when*, *where*, and *how* he chooses, I am ready to meet him, and will undertake to prove, our enemies themselves being judges—as I think, indeed, I have already done in these letters—that it was mainly owing to him, Mr. John Brown's, base duplicity that the Unitarians of Wareham were tricked out of their chapel.

THOMAS COOKE, JUN.

OBITUARY.

JAMES STANGER, Esq.

1829. April 4th, JAMES STANGER, Esq., in his 86th year. Of this estimable man it may be truly said, that as few live to so advanced a period as he did, so there are few who have exhibited more unblemished integrity in business and social intercourse, or more perfect consistency of character, whether as a man or as a Christian. His descendants and connexions, near and remote, will long cherish his memory, both on account of the example which he set them of steady, well-regulated, and rightly-principled exertions in his sphere of life, and on account of the uniform kindness which he displayed towards them. The reward of diligence in business was opulence, yet not that opulence which blazes out like a meteor, and is sudden, deceitful, and oftentimes really injurious; but a gradual advance in the career of prosperity, honourable to the commercial character and advantageous to the community, by the opportunity which it afforded him, during many of his latter years, of de-

voting a considerable portion of his time to general usefulness, and of promoting the interests of others along with his own.

Modest and unassuming, sincere and uniform, he lost no friends except by death, and it was his happiness to gain many as life proceeded. He was a firm Dissenter from principle, but without the least bigotry; and a warm friend of general liberty, without any of the asperity of a party man. A kind Providence blessed him with a very considerable portion of strength and vigour even beyond the period of fourscore, and just when life, owing to increasing infirmities, was beginning to be nothing to him but labour and sorrow, God called him away by an easy transition to the reward of the good and faithful servant.

Mr. Stanger was born in the year 1743, at Cockermouth, in Cumberland, where his family had been long settled and well known as warm supporters of the Presbyterian church established there in 1651. It appears from the in-

teresting records of the history of this church, preserved from its first foundation, (an abridgment of which was published in the Congregational Magazine in 1822,) that his great grandfather, Thomas Stanger, filled in succession the offices of deacon and of ruling elder, and was distinguished among its early members when this church suffered persecution in the reign of Charles II., and that in these times of difficulty some of its meetings were held in his house. He came to London in 1763, when he soon entered the house of Mr. Francis Moore, in Cheapside, a most liberal and worthy man, distinguished by several ingenious mechanical inventions. In 1771 he was admitted by him into partnership, in connexion with Mr. Topham and Mr. James, and was subsequently for many years the senior partner in that respectable firm. He married, in 1791, a relation of the same name from Cumberland, sister of Dr. Stanger, whose amiable disposition, engaging manners, virtue and piety, rendered her an ornament of her sex, and justly endeared her to the excellent husband with whom she was united. They lived in undiminished attachment, with more than a common share of prosperity and happiness, during twenty-seven years, and were blessed with five children; three of whom survive, two sons, and a daughter married to Robert Midford, Esq., to cherish the memory of their uniform kindness and parental care. Mr. Stanger retired from the business in which he had been so long engaged, five years ago, when his younger son was admitted a partner, which his elder son had been seven years before. In 1810 he purchased an estate at Crosthwaite, near Keswick, in the vicinity of the property which had long been possessed by his family, and built a mansion, where he generally enjoyed the society of his relatives and friends during three or four months in the summer.

Such was the nature of the disorder with which he was afflicted previously to his decease, that he was precluded from conversing much on any subject; but he manifested a calm resignation to the Divine Will, looking for the hour of his dismissal, yet patiently waiting till it should please the Almighty to call him to his heavenly rest.

"Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead to an inheritance, incorruptible and undefiled,

and that fadeth not away, reserved in heaven for those who are kept by the power of God, through faith unto salvation, ready to be revealed in the last time."

MR. HENRY WANSEY.

April 12, at *Milan, in Italy*, in the 25th year of his age, HENRY, eldest son of HENRY WANSEY, Esq., of Warminster. The early loss of this estimable young man has created in his native town a sensation of general regret and sympathy with his friends, more than is usually manifested on similar occasions. The benignity of his disposition, the ardour and intelligence of his mind, and the benevolence of his heart, had won and secured the affections of all of every rank and class in the circle in which he moved. Born of a Dissenting family, he took a warm interest in every event connected with religious freedom, and on every local exertion in the cause of civil and religious liberty he manifested his attachment, as well by his personal services as by his ready and voluntary contributions. Having occasion to reside much on different parts of the Continent, he had acquired a perfect knowledge of many of the European languages, and shewed a singular tact and facility in speaking them. At the early age of 21, he undertook the arduous task of introducing into the Italian states a new and improved method of reeling and preparing silk for particular purposes of English manufacture, the invention of a most ingenious and scientific manufacturer in Devonshire. For the introduction and use of this method, he, after great exertion and with much difficulty, obtained patents from several of the states, and after two years, amidst the almost universal opposition of the Italians themselves, with an ardour and perseverance which few would have discovered, he triumphed over every obstacle, and had the satisfaction to see his method established under his own superintendence in full and successful operation. In the midst of his exertion, he was seized, some months since, with a fever, accompanied with dysentery, &c., from which he partially recovered; but another attack following, it soon became evident that his general health was giving way, and a rapid disease succeeded, which terminated his life at Milan, April 12. On Sunday, May 3, the Rev. Benjamin Waterhouse preached his funeral sermon at the Old Meeting-House at Warminster, which was crowded on the occasion by persons of all persuasions. In the concluding part of his discourse

the preacher thus speaks of him :—
 “Many were the qualities in the character of this amiable young man, which gave him a claim to peculiar interest and regard while living, and which now render his death the subject of such uncommon regret. He possessed a sweetness of disposition, a delicate and cultivated sensibility, a tender regard to the feelings of others, a solicitude for the welfare and happiness of those around him, an equanimity of temper, a warmth of affection, which rendered him beloved by all. The firmness of his principles, and the rectitude of his heart, discovered itself in his conduct. His friends dwell with soothing complacency on his useful and blameless life, his fraternal kindness, and his filial affection and duty. This eminently excellent young man it has pleased God to take from us, when our hope was firmest, and his prospects of usefulness unclouded. We mourn that such a course should be so short. But, perhaps, we ought not so much to regret that his days were so few, as to rejoice that they were so well spent, and that he was spared so long. To be the centre of so many influences, to awaken through so large a circle sentiments of affection and esteem, to live in the hearts of friends, and die amidst general and unaffected lamentation, surely are not evidences of brief existence. ‘Honourable age is not that which standeth in length of time, nor which is measured by number of years; but wisdom is the grey hair to man, and an unspotted life is old age.’”

MRS. MARY LUCKCOCK.

On Friday, April 17, aged 62, MARY, the wife of Mr. JAMES LUCKCOCK, of *Edgbaston*.

That elevated rank, highly-gifted talent, extraordinary perseverance, unbounded philanthropy, or the ludicrous display of human eccentricity, should alone be allowed to be suitable subjects for public obituaries, while the meek and humble virtues of domestic endearment and social intercourse should be discarded as void of interest or application, is surely a perversion of the dictates of common sense, and of the best feelings which adorn and ennoble the human breast. The important purposes of biography are to instruct by the force of example, to allure to imitation by the display of acknowledged and useful merit, or to deter from folly by the faithful representation of its injurious consequences. In proportion, then, as these appeals are made to the many

rather than to the few, in that proportion must be their utility and worth. The humble garden and the flowery meadow are accessible to all, while the majestic avenue and the superb mansion are exclusively enjoyed by their possessors, comparatively few in number, and often with no participation of social delight.

The subject of this memoir may well be admitted as a practical illustration of the correctness of this principle. With such a limited education as the times fifty years ago afforded, and with which the public mind was then satisfied, she possessed none of the superficial and tinsel acquirements of modern taste and meretricious refinement, which, by substituting the means for the end, debase the mind instead of improving it; but the whole scope and tendency of the instruction she received was to qualify her for the future and important duties of wife, parent, and friend. Brought up in habits of close but comfortable economy and diligence, she early in life identified these feelings with her existence, and when afterwards released from their importunate claims by the smiles of fortune, she never discarded the principle, but made it subservient to her increased powers of benevolence and charity. Her conjugal attachment was ardent, faithful, and accommodating; never, in the course of a connexion of four and thirty years, having caused a word or a feeling of discord to pass between herself and her beloved partner, which a smile or a sweet sealing of the lips did not instantly cancel and remove. As a mother, her surviving and grown up children can well attest her varied excellencies; and if sometimes the maternal feeling might swerve a little towards the weakness of indulgence, yet, contrasted with the rigid duties of paternal controul, they harmonized the whole, and produced, perhaps, the best effects. The union of their hearts and conditions, with the sincere regret for their irreparable loss, is the best comment upon her affectionate and always well-intentioned sensibilities. By her friends her amiable qualities were duly appreciated. She was little skilled in professions of attachment, but full well they knew that her head, her feet, her hands, and her heart, were always ready and devoted to their service. Her generous sympathies were not displayed in sighs and unavailing moans, but her energies were always at command to soothe and alleviate distress by that controul over her own feelings that left her in full possession of her powers, both mental and corporeal; and while her

experience and promptitude gave a zest to her exertions, they imparted confidence to the objects of her friendly aid and attentions. Her domestic arrangements were exemplary and admirable. Vigilant, methodical, prudent, and calculating, she fulfilled all their claims with such cheerfulness and placidity, that her servants were instructed in the discharge of their duties, and at the same time with such a mixture of forbearance and good-will, as ensured their respect and won their affections; all of them who had left her being gratified with the privilege of coming occasionally to have a shake of the hand from their old kind-hearted mistress. To the poor she was ever most kind and condescending. The young orphan girl with her little stock of matches, and the tottering old widow with her basket of pins, tapes, and cottons, found her a constant and willing customer, with the general rule of paying double price for whatever she received from them. The fashionable and convenient logic of withholding relief under the fear of impositions and of giving a premium to idleness, never entered into her calculations; her maxim was—better that two unworthy objects should have assistance than that one real and helpless case should be pleaded in vain. And even the most abject and abandoned characters were considered by her as entitled to pity rather than to detestation. In her person she was tall and comely, and when to this general appearance it is added, that her countenance was a complete index to the serenity of her disposition, nothing more was wanting to render her interesting and lovely in the eyes and estimation of her friends. In her dress she was proverbially neat and engaging, not disdaining to appear attractive, but always economical and unostentatious, and never, in sickness or in health, in summer or winter, deviating from the rule of not quitting her bed-chamber in the morning till her appearance was suitable to the decorum of the parlour under any circumstances. The garden was always a source of much innocent and rational delight, and during the latter two or three years, as her infirmities began to gain upon her strength, was her sole recreation and principal amusement. And well did she adorn and improve its charms. A tutelary angel! giving the reality instead of the fiction of a mistaken but beautiful mythology. Her leading characteristics were equanimity and gentleness; in no degree, however, alloyed with insipidity of character or

apathy of disposition. A serenity which nothing could effectually discompose, a halcyon breast which no unruly passions or external violence could ruffle or subdue, yet alive to the claims of the social duties in all their varied and numerous relations. Affectation was totally unknown to her feelings, and it was no unusual remark of her friends, that they never knew an expression or insinuation fall from her lips unfavourable to the character of any individual, or as indicating the slightest emotions of envy, detraction, or unkindness.

With such endowments and amiable qualities it might well be supposed that her mind would preserve its placidity and firmness during the trying scene of her dissolution; and so it was, to the inexpressible gratification of her dearest connexions. During a fortnight's confinement to her couch, and perfectly aware that her complaint was fatal, her whole soul was tranquillity and peace. Every word and look evinced the grateful sense she entertained of the kind sympathies of her friends, her attachment to her family, and the conscious integrity of her disposition; and the often-repeated and artless expressions, "I love you all," "Farewell," and "I am very happy," can never be obliterated from their admiring recollections. In short, her mind was purity, her heart benevolence, and her religion "Peace on earth and good-will towards men."

And now, perhaps, some well-meaning zealot may ask — What was her creed? Invidious curiosity! Needless investigation! It may not, however, be irrelevant to say, that before her marriage she had been a regular attendant upon the religious services of the New Meeting, Birmingham, and afterwards on those of the Old. Can the belief in certain opinions and dogmas be essential to her admission to the favour of her beneficent Maker and Friend? The creed that can admit such monsters as Burke, Corder, and Thurtell, to the joys of heaven, and exclude such a character as is here faintly sketched, even though she had had no professed creed at all, must be an insult upon the Deity, and a monstrous libel on his moral government of the world. Is this declaration erroneous? Then let the appeal be made to Christ himself, and let his sublime description of the last judgment be the decisive criterion.

"For modes of faith, let graceless zealots fight;
His can't be wrong, whose life is in the right."

The rule revers'd will still remain as strong;
His can't be right whose life is in the wrong.

Admitting that this imperfect record is the effusion of a heart become forlorn and disconsolate by the sad event, and therefore disposed towards a more favourable opinion of the endeared subject of regret than human imperfection may reasonably allow, then let the scene be shifted, and let the "cloud of witnesses" that can give their testimony with more impartiality, be called upon for their evidence. But if some family anecdotes might be here admitted, and which delicacy forbids, of her transcendent devotedness to their welfare and happiness, her worth must rise as high perhaps in

the scale of excellence as human frailty can hope to attain.

Indulgent reader, of whatever religious persuasion, and of either sex, but more especially of her own, emulate her virtues, deserve her good name, and look onward with confidence to a participation in her unbounded and ever-during reward! If such impressions are in any degree communicated or confirmed by this perusal, it will not have been bestowed in vain.

J. L.

DR. CHARLES LLOYD.

May 23, aged 63, at *Lampeter*, in *Cardiganshire*, Dr. CHARLES LLOYD, of *Coedlannau-rawr*, in the same county.—*Times*, May 27.

INTELLIGENCE.

Somerset and Dorset Unitarian Association.

THE Twentieth Meeting of this Association was held at Crewkerne, April 17, 1829. There was a morning and an evening service. In the morning the prayers of the congregation were offered up by the Revs. J. G. Teggin and W. N. Brown; after which the Rev. E. Whitfield delivered a discourse on 1 Cor. i. 10. The devotional part of the evening service was performed by Rev. W. S. Brown, and the Rev. J. G. Teggin discoursed on the precept of our Lord which appears in John xiv. 15.

Immediately after the conclusion of the morning service the business of the society was transacted; J. Sparks, Esq., in the Chair. The Secretary reported that the finances of the society were in a flourishing condition. It was resolved that the minister and a layman of each congregation in the district should form the Committee of the Association. That the late Mr. Wawne's paper on the Satisfaction of Christ, which appeared in the *Christian Reformer* of 1827, should be printed for distribution. That the next meeting of the society should be held at Bridport, on Wednesday, September 9.

At the dinner, which succeeded to the business of the day, J. Sparks, Esq., very kindly presided. A numerous party was present. The usual toasts were drunk, with some others, which referred to the recent changes in the laws affecting our Roman Catholic brethren. In the course

of the afternoon some hints were submitted to the consideration of the members of the Association previous to their next meeting, with respect to an union with the British and Foreign Unitarian Association, and the formation of a society by the general body of Unitarians for the support of superannuated ministers and their families.

E. W.

Unitarian Association for Hull, Lincoln, Gainsborough, Thorne, and Doncaster.

THE Thirteenth Meeting of this Association was held at Gainsborough, on Good Friday the 17th inst. The Rev. Mr. Philp, of Lincoln, preached in the morning, from Matt. xxii. 42—45, "Christ the Lord of David." The members and friends of the society dined together to the number of thirty-three, the Rev. G. Lee, of Hull, in the Chair. The new era of religious liberty in this country was hailed with the sincerest delight, and furnished a prominent topic in many interesting and animated speeches. In the evening, the Rev. Richard Wright, of Kirkstead, preached from 1 John iv. 14: "The Father sent the Son to be the Saviour of the world."

April 23, 1829.

Seventh Anniversary of the Moor-Lane Congregation, Bolton-le-Moors.

On the 19th, 20th, and 21st of April was held the Seventh Anniversary of the

Moor-Lane Congregation, Bolton-le-Moors. The Rev. Wm. Worsley, A. B., of Gainsborough, conducted the religious services of Sunday morning and afternoon; and the Rev. J. J. Tayler, A. B., of Manchester, those of Sunday evening. On Monday, one hundred and six persons, male and female, sat down to an economical dinner in Little Bolton Town Hall. Toasts were proposed relative to the spread of Christian truth in all its features to every family of man, which called forth very able speeches from the Revs. Wm. Worsley, J. J. Tayler, E. R. Dimock, H. Green, J. R. Beard, J. Marriott, J. Hincks, J. Buckland, J. Cropper, and Messrs. J. Brandreth, Ed. Makin, and P. Heywood. On Tuesday, the scholars of the Sunday-school assembled to dine in the same room; and after dinner were addressed by the Revs. Wm. Worsley and E. R. Dimock. From the nature and spirit of the above meeting we are led to remark, that of the various assemblies now called together in the religious world, this formed an exception in feeling as well as expression to every species of bigotry and sectarianism. Met together as the brethren of all mankind, they rejoiced at the late grants (partial as they are) of liberty to the Protestant Dissenter and the Roman Catholic, and expressed their earnest desire for the success of every cause which has for its object the promotion of true Christianity. Met together as Unitarian Christians, they shewed by the harmonious and truly religious spirit of their meeting, that, as a congregation, they are one in the purpose of their hearts to serve God according to the benevolent and pure law of Jesus Christ; that as a sect of professing Christians, who differ from others in certain points of doctrine, they will not let this difference of belief be a reason for hostility to others, and a check to their exercise of charity towards all, whatever may be the nature of their religious creed. They have hitherto exemplified the spirit of love in unison with active zeal. They have hitherto made these their means to further the interests of true religion; and sincerely it is wished that in themselves and their families they may have their reward in every blessing and favour of God.

Christian Tract Society.

THE Annual Meeting of this Society was held, agreeably to public notice, in Worship-Street Chapel, on Wednesday, the 6th of May; John Towill Rutt, Esq.,

in the Chair. The Report of the Treasurer, James Esdaile, Esq., was read and confirmed. The Report of the Committee, detailing the proceedings of the Society for the last year, was read by the Secretary and received. From this it appeared, that beside the usual allotment of books to subscribers, the Secretary has sent out of the store, during the last year, Christian Tracts to the following places: Chesterfield, Nottingham, Leeds, Kidderminster, Glasgow, Edinburgh, Lancaster, Liverpool, Maidstone, Honiton, Diss, Leeds, and, through one of the members of the Society, to the United States of America. The Report stated, that it had been found desirable to reprint five of the old Tracts during the past year, in the usual form, in addition to the reprint of William's Return in an improved form, with wood-cuts, copies of which tract were presented to the Meeting. Also, that two new tracts had been published and included in this year's Catalogue, entitled, *The History of William and Mary Allen*, No. 55; and an *Address to Sunday-School Children*, No. 56. The Meeting was addressed by several gentlemen, and by no fewer than eight ministers, who all expressed their strong conviction that the objects which this Society contemplates are among the holiest, most laudable and benevolent in which human beings can engage; and several alluded particularly to the suitable adaptation of these moral tales and other treatises to the wants of the poor and uneducated, especially in the manufacturing districts. As there is a large stock in hand, and the Society's funds are very ill adapted to its present exigencies, (there being a large sum due for paper which it would be desirable to liquidate,) it is hoped that some of the numerous friends to the welfare of their fellow-creatures will send to the store for these instruments of diffusing peace and virtue, and thus gratify their own feelings, while they will be conferring the highest benefit upon others. Among other resolutions that were passed at the Meeting is the following, to which the Secretary will, by the Editor's leave, take an early opportunity of attending:

"That such parts of the Committee's Report as may be judged suitable, be, by permission of the Editors, inserted in the *Monthly Repository* and the *Christian Reformer*."

BENJAMIN MARDON, *Secretary.*

Society for the Protection of Religious Liberty.

On May 16, a Meeting of the Protection of Religious Liberty was held at the City of London in a large room was completely filled. Mr. EBRINGTON in the Chair. Mr. EBRINGTON, Esq., read the Report, which was received with much cheering. Mr. EBRINGTON is now nineteen years since he first attended to his mind, that he was determined to make some vigorous efforts to promote the rights of civil and religious liberty. It was eighteen years since he attended himself to a meeting of the Society for the Protection of Religious Liberty. It had been his object to do that by oral statement during the last two years the health had rendered it necessary should substitute for his oral speeches a short written statement. The same reason still operated, and therefore read the Report which the Committee had prepared. It ended with an expression of confidence for the progress made since the cause of religious freedom and establishment of this Society, during the past and present accompanied by the following remarks:

(as they trust) blessed is that they venture to suggest, that of blessedness will much in manner and spirit with improvement is received. If individuals will remain their hearts be persecuting, while the honied words are on their lips; if the will affects to tolerate and the Dissenter forgets the

Protestant Dissent, and hypocritical Conformist; the public and legislative abettors and proscriptions, and the glorious promulgation of conscience, will be less brightness and spreading benefits of charity and truth unfortunately beclouded and

being many instances of vexation with the rights of Dissenters parts of the country, Society had, and generally interposed, the Report thus plan of future proceedings: have been the achievements, and manifold as are its

reasons for thankfulness and triumph, they cannot consider their duties fulfilled till several other matters be obtained. They refer mainly to four points:—1. The termination of the power of clergymen capriciously to exclude from the church a corpse brought for interment, and then omit part of the service over the dead; and also their power to refuse to read the Burial Service of the Church over parishioners interred in the churchyard, and who, belonging to the Baptist denomination, may not yet have been immersed. 2. The amendment of the last Toleration Act in various points of practical importance, that may obviate doubts and make it more simple and effective. 3. The exemption of all places of religious worship from assessment to the poor rates, according to the bill heretofore sanctioned by Government, and introduced by Lord Bexley and Mr. Whitbread, and which would end the vexatious and expense on that subject, which frequent disputes and litigations inflict. And, 4. That substitution of Registries of Births for Baptismal Registers, which will get rid of all the disadvantages to which the registries of Dissenters are exposed—which is adopted by most continental states—which was sanctioned by Lord Liverpool—which has been considered as desirable by the Commissioners appointed by the Crown to examine the state of the law as to landed estates—which will convey important statistical information that other countries possess, and we have no means to acquire—which will increase the value of all property, by facilitating proofs of title and descent—and which will, therefore, not merely afford relief to the religious bodies whom the Committee represent, but will extend to the whole British community a real and valuable boon. In the pursuit of these objects, the Committee have invited the co-operation of the Committee of the body of Deputies, which was cheerfully accepted; and a Sub-Committee, formed by three members of each Committee, has already been named. As soon as the session of Parliament has closed, it is their intention to submit their wishes to the Government: and past experience encourages them to believe that they shall not be refused such matters by an administration by whom so much important relief has been already conferred."

The Annual Subscriptions have declined, and out of the original fund of 4000*l.* the sum of 1000*l.* has been paid towards the expenses incurred by the

United Committee for obtaining the Repeal of the Test and Corporation Acts. In reference to their diminished resources, the Committee conclude their Report with the following declaration :

"The prolongation of this Society after its objects are accomplished, its existence, in creeping, slothy, lingering, decline, in some sad atrophy, they can never desire ; but whilst it continues needed and useful, they will apply the remainder of their principal fund towards its objects, if annual contributions should still be withheld ; and when the whole is exhausted, if yet an object important to the independence or the honour of the Dissenters, or to the great cause of liberty, remain to be attained, they know too well the high and sacred principles, the love to freedom, and the enthusiastic liberality and zeal of their brethren and their friends, to entertain one doubt, that then, and on a moment's bidding, ample and superample funds will be willingly and profusely supplied ; and they will not be deterred, by a lack of funds, from opposing a barrier to any new inundation of intolerance, or from promoting the cause of religious freedom in the British empire, or throughout the earth."

The principal speakers at the meeting were the Rev. Drs. Bennett, Dickson (of Edinburgh), Styles, and Philip (from the Cape of Good Hope) ; and Rev. Mr. Wilks, of Paris. The business was suspended for a time by the enthusiasm excited by the entrance of Mr. O'Connell ; he addressed the assembly in a strain of fervid congratulation, and of gratitude for the aid rendered by Protestants and Dissenters to the Catholics in their great struggle.

By the request of the Committee we state, that donations are needed, and may be transmitted, by post, to the Treasurer, or to either of the Secretaries, Thomas Pellatt, Esq., Ironmongers' Hall ; and John Wilks, Esq., Finsbury Square ; to the latter of whom, applications should be addressed. From each congregation in England, the annual contribution expected is two pounds ; and from each in Wales, one pound. The subscriptions became due at Lady-day last. Country ministers or their friends will always be received with pleasure by the Committee, at their meetings at Batson's Coffee-house, Cornhill, at half-past six in the evening, on the last Mouday in every month.

Rev. Philip Taylor.

On the 30th of March, 1777, the Rev. Philip Taylor, of Liverpool, had a call given to him by the congregation of Protestant Dissenters, Eustace Street, Dublin. On the 27th of April following, a notice of his acceptance of the invitation was entered in the vestry-book and sanctioned by the signatures of twenty-five members. In the year 1827, Mr. Taylor, finding the infirmities of age increasing, applied to the congregation to get an assistant for him in the duties of his ministry, and, in the latter part of the year 1828, they succeeded in procuring the able services of the Rev. James Martineau, who had lately completed his education at the Manchester College, York. The congregation, which Mr. Taylor had so long and faithfully served, being anxious to testify and record their affectionate regard, it was determined to present him with two large silver salvers, each bearing the following inscription :

"Presented, with a corresponding Piece of Plate, by the Members of the Eustace-Street Congregation of Protestant Dissenters to their beloved Pastor, the Rev. Philip Taylor, on his retirement from the active duties of his pastoral office, after the prolonged and faithful Ministry of Fifty-one Years—in testimony of their personal affection for him, of their gratitude to him for his ever anxious, kind, and benevolent anxiety for their spiritual welfare and temporal happiness.

"Dublin, 1828."

On the 31st of December, 1828, the Committee appointed to procure and present them, waited on Mr. Taylor, at his residence at Harold's Cross, when Mr. Howe read the following address :

"Dublin,

"DEAR SIR, 31st Dec. 1828.

"On the part of the Eustace-Street Congregation of Protestant Dissenters, we feel a peculiar pleasure in presenting to you these two pieces of Plate.

"The inscription which they bear will, it is hoped, fully convey the sentiments which are entertained for you by every member of the Congregation, both old and young.

"To which we have only to add our sincere and anxious wish, that you may long continue to enjoy such portion of health as will enable you to contribute to the spiritual welfare of your congre-

gation, and to the happiness and enjoyment of your excellent family.

"We remain, dear Sir,

"Your attached and faithful servants,

"JOSEPH HONE,
THOMAS BROWNE,
HALLIDAY BRUCE,
CHARLES SHARP,
WILLIAM BIGGER.

"To the Rev. Philip Taylor."

The answer of Mr. Taylor was delivered in the following words:

"MY VERY DEAR FRIENDS,

"The elegant and liberal mark with which you now present me of your affectionate attachment to my person, and approbation of my past ministerial services, I accept with feelings of warm and lively gratitude.

"During a full half century my happiness has most materially depended on those sentiments which the congregation of Eustace Street might entertain concerning me, and the conduct toward me which it might pursue; my hopes of comfort, however, in my pastoral connexion with you met with no disappointment; for never has that bond of peace and love, which should invariably bind together a Christian people and their ministers, been with respect to you and me in any instance broken or relaxed.

"This, my much-loved friends, I regard, with religious gratitude, as one of the chief of those many blessings which I have received from the hand of a kind Providence.

"With respect to my professional services among you, the quality of them, I fear, you have greatly overrated. The highest merit I can consent to avow is that of having conscientiously applied my very humble abilities to promote among you just and rational views of the gospel salvation by Jesus Christ, a spirit of vital piety toward the great Fountain of all good, and of righteousness and brotherly love toward one another, and all your brethren of mankind. Deeply advanced as I am in the vale of years, and touched with many infirmities, you will now hardly expect much of future public service from me; but while I can offer my private devotion to the God of grace and mercy, I will earnestly implore him to bestow his richest blessings upon you and your respective families; and to grant that, under the assistances of the truly able and pious ministry you enjoy, our beloved religious community may prosper and increase; long exhibiting a pleasing pattern of Christian unity and love, of

charity toward the sincere and good of all other denominations, and of zeal for the noble cause of gospel liberty, righteousness, and truth.

"Allow me again to express my high sense of obligation for the generous and very acceptable offering with which, as a Committee of the Eustace-Street Congregation, you now present me—an offering which, I trust, will be carefully preserved in my family for generations to come, as an interesting testimony of the affectionate esteem in which that society held their aged ancestor, and of the happiness which he so long enjoyed in his pastoral connexion with them.

"With every good wish for your true welfare here and hereafter,

"I remain, my dear Sirs,

"Your grateful and affectionate Friend and Pastor,

"PHILIP TAYLOR.

"To the Committee of the Congregation of Eustace Street."

CALCUTTA.

It is with great regret that we record the determination of Mr. William Adam finally to relinquish the missionary and ministerial character. His reasons for this step are judged by the Calcutta Unitarian Committee to be satisfactory, and such as to entitle him to continued respect and confidence. Our hopes of the progress of pure Christianity in the East Indies are, of course, overclouded by this event; but still there is no reason for despondency. Although Mr. Adam will in future rely solely on his secular engagements for the support of himself and family, he will yet co-operate zealously and, we trust, successfully with the friends of Unitarianism here, and in America, in all practicable ways, for the promotion of our common objects. He has promised to deliver, gratuitously, courses of lectures at such intervals as may be deemed expedient; and to assist in the publication and distribution of tracts. The members of the Calcutta Committee have again urged their request for a missionary to be sent out from this country. The erection of the chapel is postponed until more encouraging circumstances shall arise. The funds remitted for that purpose are in safe keeping, and will accumulate at interest, until the Committee of the British and Foreign Unitarian Association shall deem it advisable that the building should be erected, or that the mission should be abandoned and the fund placed at the disposal of the contributors. The latter alternative we can-

not anticipate. A full statement on this interesting subject will be made in the report to the members of the Association at its approaching anniversary.

NOTICES.

British and Foreign Unitarian Association.

THE Anniversary of the British and Foreign Unitarian Association will be held at Finsbury Unitarian Chapel, on Wednesday, June 10th. For particulars see advertisement.

Lancashire and Cheshire Annual Meeting of Unitarian Ministers.

THE Annual Provincial Meeting of Presbyterian and Unitarian Ministers of Lancashire and Cheshire will be held at Chowbent, June 18th ensuing. The Committee will meet in the chapel at half-past nine o'clock, A. M. The service will commence at eleven o'clock. Supper, the Rev. J. Hincks; preacher, the Rev. J. J. Tayler. After the service the business of the Association will be transacted; and at three o'clock, P. M., the friends of the Association will dine together at the inn.

EDWARD HAWKES, Secretary.
Manchester, May 9, 1829.

Manchester College, York.

THE next General Annual Examination of Students will take place in the Common Hall, on Tuesday, the 23rd of June, and the two following days.

The York Annual Meeting of Trustees

will be held in the Common Hall, on Friday, the 26th of June. The friends of the College will dine together at Ettridge's Hotel, on the last two Examination days.

S. D. DARBISHIRE, } Secretaries.
J. J. TAYLER, }
Manchester, May 22, 1829.

Unitarian Association for Hull and the adjacent District.

THE Hull Annual Meeting of this Association will be held on Wednesday and Thursday, 1st and 2d of July next. The Rev. Edward Higginson, of Derby, is expected to preach on the evening of each day; and the Rev. Mr. Philp, of Lincoln, on the Thursday morning.

EDW. HIGGINSON, Jun., Secretary.
Hull, May 8, 1829.

Southern Unitarian Society.

THE Annual Meeting of the Southern Unitarian Society will be held at Newport, Isle of Wight, on Wednesday, the 1st of July. The Rev. Lawrence Holden, of Tenterden, is expected to preach on the occasion.

Kent and Sussex Unitarian Christian Association.

THE Annual Meeting of the Kent and Sussex Unitarian Christian Association will be held at Northiam, on Wednesday, the 8th of July. The Rev. John Fullagar, of Chichester, is expected to preach on the occasion.

LAWRENCE HOLDEN.
Tenterden, May 19, 1829.

CORRESPONDENCE.

In answer to P. A.'s inquiries the Editor can state, that the great majority of Unitarians incline more to the views of Dr. Priestley than to those of Dr. Price, but that "those who believe either way are equally accepted and looked upon as Unitarians"—that if the preaching of such a "Young Divine," as P. A. describes, were otherwise acceptable, his notions on any subordinate topic would be no "bar to his successful reception"—that there is certainly no "repugnance among Unitarians to hear the reading of the ten commandments," the more or less frequent repetition of which, amongst them, as in other denominations, is chiefly influenced by two things; 1st, the using, or not using, a printed form of worship; and 2d, the notions entertained of their being, or not being, a perfect summary of moral law—and that as to the Lord's Prayer he has been totally misinformed.

Communications have been received from Philalethes; and Revs. R. Fry; J. Fullagar; F. Kuowles.

We have been obliged to postpone the insertion of several articles of Review and Critical Notices.

ERRATA.

Page 356, col. 2, line 31 from the bottom, for *Sarah* Edwards read "*Susan*" Edwards.

Page 357, col. 1, line 31 from the top, for *immortality* read "*mortality*."

THE MONTHLY REPOSITORY

AND

REVIEW.

NEW SERIES, No. XXXI.

JULY, 1829.

SERMONS FOR FAMILIES.*

GREAT perplexity is often felt by heads of families who wish to provide sufficient religious instruction for all who are under their care, as to the best method of supplying the wants of each. No one method will do all that is needful for the various members of a family. Children must be encouraged to lay open their little minds to their parents, to relate their hopes and fears about reward and punishment, to express their narrow conceptions of the Divine attributes, their curiosity about things unseen, their love for Jesus, and their wonder at his miracles, with a freedom which a parent alone should witness, and a simplicity which, while it causes the parent's heart to glow, would excite a smile in any other hearer. The information given to children at such times is unsuitable to servants, and to the older persons in a family; while the admonitions and instruction which domestics may require are equally inappropriate to other members of the household. Children must be taught at the parents' knees; their older brethren must be animated by sweet converse held at other times; and servants must be instructed and admonished in private, with needful plainness and familiarity. But it is in the highest degree desirable to bring together these differing minds, and unite them in the pursuit of religious improvement. It is desirable to promote the increase of religious principle and feeling in each by sympathy with all the rest; and every conscientious parent will be anxious to testify his regard for sacred things by making those most dear to him participate frequently with himself in the privilege of prayer and praise, and in the pursuit of the highest wisdom. He will express the same determination with one† who in no variation of circumstances forfeited the word he had pledged, that "wherever he had a tent, God should have an altar."

The greatest drawback from the advantage and pleasure of family religious instruction is the difficulty in the choice of a form, and in the selection of

* Sermons, designed to be used in Families. Edited by the Rev. J. R. Beard. 8vo. pp. 440. Manchester: T. Forrest. 1829.

† Howard the Philanthropist,
VOL. III.

materials. The service must not be long, lest the children be weary; if short, it must be impressive and comprehensive, or its influence will immediately pass away. There must be novelty to attract, and variety to engage the attention; there must be solemnity enough to inspire awe, and cheerfulness enough to excite sympathy and banish restraint. That all these objects should be attained, is perhaps too much to expect: but they should all be aimed at. The Scriptures should, of course, be more frequently read than any other book, and their contents made as interesting as possible by judicious selection, and, where it is practicable, by a *vivâ voce* explanation from the reader. But with this Scripture reading should be joined other kinds. Sometimes a plain and striking illustration of a religious truth or moral duty which has occurred in private study may be advantageously connected with a chapter of the Testament. In some cases a short work on a practical subject may be read continuously. But sermons are, perhaps, all things considered, the best means of family religious instruction.

To those far advanced in moral and intellectual cultivation, sermons are generally but an unsatisfactory kind of reading. The truths of the gospel are of vast and various extent as well as importance; but, in this species of composition, every subject must be treated of at a certain length, and no other; and even when developed in a series of sermons, there must be a conclusion to each, and the attention is called off almost as soon as engaged. It must often happen in discourses of the greatest length, that, however clearly a proposition may be laid down, its corroborating arguments must be merely stated, and not urged; and its consequences intimated, and not displayed; so that either the proposition, its proofs, or its results, must be taken on trust. But those who think deeply, and thirst after the purest supplies of religious knowledge, have access to fountains of wisdom which give out a deeper and wider stream; and will remember, what is too often forgotten, that sermons are not primarily intended for closet reading; but to fulfil purposes which cannot be answered by a more complete and copious communication of truth. Sermons are intended to convey instruction to those who have limited means, or no opportunity whatever of obtaining it from books. They are designed to awaken consciences which seldom hear any other voice of exhortation, and to arouse minds which are only occasionally withdrawn from the occupations and seductions of the world; and according to their intention should they be judged.

To effect these purposes, sermons should be made as interesting as possible, by variety in the subjects, and by a much greater ease, if not familiarity of style, than is found in the generality of discourses. The supreme importance of their objects cannot but ensure sufficient dignity; and the preacher need seldom fear to dishonour the cause by employing vivacity of illustration and liveliness of style. The more like speeches, and the less like essays, sermons are, the better. Formality is more injurious in this than in any other kind of composition. Did not Robinson's discourses produce a greater and better effect than ten times the number of formal essays that we are still too often in the way of hearing? Religion did not, from this cause, lose one particle of its dignity in Robinson's hands; while the hearts and minds of thousands were warmed and filled. We have often grieved that his sermons were not adapted for family reading; as it is difficult to find any where a volume of discourses which in any degree answers the purpose. A collection of sermons by one author, however good, goes but a very little way in supplying the wants of a family. If the style suits some hearers, it is not adapted to the capacities or tastes of others; and it is almost inevitable that

ll listen unprofitably. This difficulty is so great a discouragement
eads of families, that many who approve of family religious instruc-
well as worship, are deterred from the practice, or go through the
h dissatisfaction.

persons are under great obligations to the writers of the discourses
s. How much and how long the want of such a volume has been
heads of almost every family in our connexion well know: how far
action is adapted to supply the deficiency so long lamented, we shall
at pleasure in expressing our conviction. No less than seventeen
ave contributed their aid; and by this means so great a variety of
id of style is ensured, that it will be strange if any parent is not
elect what will be profitable to every member of his household.

he selection of the compositions of which the volume consists, two
ave been proposed—to provide discourses fitted to benefit the heads
as in their private meditations; and others, suited to be read aloud in
llaneous assembly of the family circle.”

: first class are a discourse on Family Worship, and two on the Re-
nd Moral Education of the Young. The second class includes all

rst-mentioned sermon is admirable; and we believe that no consci-
arents can read it without being animated to reflection, if not to
n. The practice of family worship is advocated on the grounds of
gratitude to God, and a regard to the best interests of those whose
e has given in charge to his servants. The force of the arguments
ible, and the energy with which they are urged will appear in the
extract :

amily prayer be introduced into a house, the virtue of whose inmates
tant and fluctuating, and it will most powerfully tend to give their
nsistency, and strength, and durability. The cause of their incon-
to be found in the weakness of religious influences. The public
devotion impress their mind and affect their conduct; but their
is short, because their influences are intermitting. The bustle, and
nd pleasures of the world, dissipate its effects, and before religious
ns are renewed, the heart is again engaged on the side of sin. But
nes the one day partially devoted to religion; and again the six
voted to the world; and though there may be the sigh of contrition,
aving wish, and fitful offices of piety, sin gains the mastery through
ncy and continuity of its influences. Could this be the case, if the
dawn and evening's shade invited to family prayer? Religious im-
would daily receive accessions of strength. The facility to attend to
nd unseen objects, as well as a relish of their joys, would gradually
be mind; and soon would the influences of religion be enabled to
il those of the world. The staidness of the hours allotted to devo-
l effectually secure the continuity of its operation against the inter-
f indolence, the chills of indifference, and the too frequently mis-
remptory calls of business. The call of God would not then, as it
now does, sink unheeded on the ear; nor the solicitations of virtue
d to only during the momentary exhaustion or partial slumber of
atifications.”—P. 348.

mons on the “Religious and Moral Education of the Young” are
be most conspicuous in the volume, from the universal interest of
t, and from the peculiar animation of the style. The subject is of
extent and such awful import, that it seems to require no little
undertake it under such restrictions as the kind of composition.

imposes, and no little judgment to adduce the most striking considerations and enforce the most awful sanctions. The task is, however, effected as well as perhaps is possible within such limits. The most important objects of Christian education are pointed out, with a rapid sketch of the best means of attaining them; and the heart of many a Christian mother will, we doubt not, glow with pleasure as she reads the exhortations and receives the encouragement of one who evidently knows how tender are her anxieties, how ardent her hopes and fears for her offspring. We say, the *Christian mother*; because for her these sermons were chiefly designed, though not to her actually addressed. The writer declares his firm persuasion,

"That if we knew the early history of the eminent men who have most adorned and benefited the world, we might trace back the stream of their usefulness and their fame to the nursery—to the pure fountain of maternal prudence and affection."—"In the earliest and most important years of existence her influence is of unspeakable consequence. The first dawning of reason, the first stirring of passion, the first line of character, are marked by her eye. Her familiarity and affection remove all restraint, and she can distinctly perceive the very inmost workings of the heart and mind. 'From earliest dawn till latest eve,' her eye follows the beloved object of her hopes and fears; so that she enjoys constant opportunities of checking every symptom of folly, encouraging every appearance of virtue, and deducing lessons of improvement from every occurrence, and from every surrounding object."

Hence are adduced arguments for a solid and enlarged system of female education, which few can, with any appearance of reason, attempt to gainsay, or will be inclined to oppose.

"With regard to the management of children, no talents, no endowments can be too high for so important a task. Even in the lowest mechanical employment the artisan requires to understand the proper use of his implements and the nature of the materials upon which he is to operate; and surely, a Christian mother, whose own mind is either a waste or a wilderness, must be totally unfitted for enlarging the understandings, cultivating the dispositions, regulating the principles, and forming the habits of her offspring. In truth, such a mother is doubly unfitted for her station: first, by incapacity; and again, in being unable to secure that filial reverence and respect which are essential to the due efficacy of all parental instruction."—P. 372.

The necessity of early controlling the temper, infusing religious feeling, and establishing moral principles, is the chief subject of these two sermons; and they also contain valuable hints on points of minor importance, and conclude with striking appeals to parents and children on their reciprocal duties. The delineation of the mode in which early emotions of piety should be excited is beautiful, but it is too long to be extracted. We cannot refrain, however, from quoting one other passage, which excites emotions in other hearts besides those to which it is especially addressed.

"There is one class of young persons upon whom, above all others, I would, with my whole heart, press the duty of filial reverence and obedience; I mean those who have but one parent—a widowed mother. If there be any being in existence who peculiarly and forcibly claims our sympathy, it is a faithful wife, bereft of her earthly stay, and shelter, and consolation. In the early hours of her deprivation, 'she refuses to be comforted;' but under the gracious Providence of God, the violence of her grief subsides into sadness; and among the first objects that rekindle an attachment to life, are the smiles and prattle of her children. In one, she traces the features, in another, the dispositions, in a third, the mind of him that was; and, in the fulness of her heart, she gradually becomes reconciled to her lot, whilst she anticipates for

those dear pledges of her affection many years of happiness and honour. Her morning care, her daily watchfulness, her nightly thought, and her prayer to heaven, are all for their prosperity. The object which is dearest to her eyes is the smile of their faces; and the music which is sweetest to her ears is the cheerful sound of their voices. And shall those who are thus cherished, who are thus beloved, turn, with the fabled ingratitude of the serpent, and fix a deadly sting in the very bosom that warmed them into life? O, my young friends, if Heaven, in its inscrutable wisdom, has deprived, or should deprive, any of you of one parent, do not, by your perversity and ingratitude, 'bring the other with sorrow to the grave;' but let it be your happier and better part to supply, as far as possible, by your affectionate respect and good conduct, the loss which has been sustained. To treat a widowed mother with ingratitude is one of the most degrading and heartless crimes in the whole catalogue of human offences."—P. 413.

There is such extensive variety among the discourses intended for the instruction of the family circle, that we must make some attempt at classifying them, before we can enter on a review of their merits. They must be classified according to their degrees of usefulness and fitness for the purpose they were designed to answer. Those which declare the design, illustrate the doctrines, and teach the value of Christianity, are, beyond all question, the most valuable class of sermons. The next place we would assign to those which illustrate Scripture characters or facts of the Scripture history, following up such illustrations by judicious practical applications. The third class may include those which enforce morality with a clearness which shall be universally intelligible, accompanied by a refinement of thought and polish of style which shall make them as acceptable to the educated as to the uninstructed. A lower place must be assigned to those which teach plain truths in the plainest manner, which may be understood by all, but rely for their interest upon their truth alone. In the last class are those which are addressed to the finer sensibilities of refined minds, and whose influence, however powerful and salutary where experienced, is confined to a few.

It must be distinctly understood, that this classification regards *general usefulness*; and that, in particular instances, the order of the five classes we have mentioned, may be, if not reversed, at least changed. There may be minds which would derive more improvement from an appeal to the finer sensibilities than from the most eloquent enforcement of moral truth; and in other cases, the most homely application to self-interest may do more good than the beautiful development of a striking Scripture character. It must also be remembered that the merit of these classes is comparative, and that there is often so much positive usefulness as well as beauty in those to which we have assigned the lowest place, as to excite our high respect and warm approbation as well as sympathy.

Such are the sermons before us on the "Mutual Support and Comfort of virtuous Kindred," on the "Union of Religion with Friendship," and "On the Example of Christ in the Formation and Conduct of our Friendships."

In all these discourses, so beautiful a picture is given of virtuous friendship, whether between members of the same family, or where the kindred is only spiritual, that their practical efficacy must be great on those who are fitted to read them with true understanding and enjoyment. Husbands and wives may read them together: an affectionate family may draw together in the retirement of their quiet home to profit by them: when friends meet their temporary separation, they may here find consolation: when a survivor mourns a deeper bereavement, he may by these be brought to look with complacency on the past and with hope on the future: and those

who have repaid the love of kindred with ingratitude, may here encounter the piercing rebuke which may be the precursor of a "godly sorrow." It is the object of them all to shew that religion is the only safe foundation of friendship, the increase of religion its chief object; and religious communion its noblest enjoyment: while the influence of human affections reciprocal in deepening and strengthening religious impressions and motives:

"No doubt, religious considerations alone ought to be, and are, sufficient to withstand the power of temptation. But when, as may happen in families which are far from rejecting them, the attention given to them is imperfect, when their influence is weakened by the strength of opposing passions, the place may be supplied, or their dictates seconded, with happy effect, by thoughts of a more human origin—thoughts that will take their stand by our affections, and plead the cause of heaven in the language of earth—thoughts of the reproaches which we shall read, if we do not hear them, in the altered countenance of friends—thoughts of the anguish which will wring the mortal bosom of a father, of the tears which will long be shed in secret by a mother or a sister—if the friend, if the brother, if the child should dash down the hope built on him into shameful ruin. But besides the encouragement to honourable perseverance, and the powerful dissuaves from yielding to an disgraceful inclination, which he has who feels depending upon himself the hope and honest pride of a virtuous family, he has the satisfaction, on every occasion which brings a rational pleasure to himself, to receive a reflection and, in that reflection, an increase of his own contentment, from the glad look and warm hearts of his kindred and friends. No virtuous hope can dawn upon him—no prospect of happiness open before him—but it is made brighter by the sincerity of their congratulation. Like the light of a beautiful morning, his joy is not one single beam or of one single colour, but is repeated to him again and again from a variety of objects, touching and gilding every point of the scene upon which he turns his grateful eye, and, as it is reflected from each, borrowing some additional charm. Loudly as the advocates of folly's pleasures may sound their praises, thickly as they may twine the roses with which they crown their idol, there is no enjoyment which they can boast, comparable to the fulness of pure delight which swells up in the hearts of virtuous friends and relatives with the thought or the sight of each other's happiness. If there can be on earth any anticipation of the feeling with which the spirits of the just made perfect will carry on their interchange of sentiments and affections, it must be in the house of the righteous, in the ready kindness, the mutual good wishes, the honest and hearty congratulations, the common, pervading flow of complacency, satisfaction, and joy which may be imagined—nay, which, I trust, has often been felt in the intercourse of a virtuous and united family."—*Mutual Support and Comfort of Virtuous Kindred*, p. 84.

"In the tedious hours of absence, how powerful is the influence of religion to calm the anxieties and keep alive the sympathies of friendship! Friends who have a lively faith, a firm confidence in an omnipresent God, need never consider themselves as separate or far distant from each other. Mountains may intervene, oceans may roll between them; one may dwell on the bosom of the boundless deep, the other far inland, in the valley among the hills, yet are they not apart; they have a bond of union of which the world thinks not they are and feel themselves united in Him 'who is never far from any one of us,' but 'in whom,' at every instant of time, 'we live, and move, and have our being.' God is with them as their common Father, Benefactor, and Friend. He is with them also as the benignant hearer of their mutual prayer and intercessions for each other: these, how distant soever the offerers, like flames of the same altar, meet and mingle as they ascend, an accepted sacrifice before his throne. Others may hold a tardy intercourse by embassy o

letter; but they whose friendship religion has consecrated are daily one, in that God whose vital presence is felt always and every where, 'in the void waste, as in the city full.' Think you, my friends, that the pious mother, when she sends the children of her love into a world beset with difficulties and dangers—when she accompanies them, perhaps, with lingering steps to the confines of the paternal home, the shores of the green and peaceful spot of their nativity—when she gives them the parting blessing, and marks, with tearful eyes, the receding vessel that bears them from her view to distant, it may be barbarous and inclement climes—when she resigns them from the bosom of domestic purity to a society, the influences of which are so often found fatally destructive—think you that, in that trying hour, she derives no comfort from her piety—from the reflection that when she cannot see them, God will see them; that when she cannot know their absent sorrows, God will know them; that when her hand can no longer minister to their pains and sicknesses, the God of their fathers, a God of mercy and loving-kindness, will still be theirs? Yes, my friends, these reflections do bring peace and comfort to the Christian mother's bosom. As she returns to her dwelling, she lifts up her heart with gratitude, and commends her treasures with faith to the care of the great Comforter. With assured and joyful confidence, her heart implores upon the objects of her love the fervent blessing of the patriarch: 'God before whom my fathers did walk, the God who fed me all my life long, unto this day, the angel who redeemed me from all evil, bless the lads!' Are such comforts, then, peculiar to the mother or the father? Are they to be tasted only in the parental relation? Far from it. Every one who has absent friends, and believes in an omnipresent God, may enjoy them if he will. When the apostle concluded each epistle to his converts with such breathings of pious love as these—'Peace be to the brethren, and love, with faith, from God the Father and the Lord Jesus Christ;' 'Grace be with all them that love the Lord Jesus Christ in sincerity;' 'Now, the Lord of peace himself give you peace always by all means: The Lord be with you all;'—when, I say, he thus concluded his admirable epistles, his fervent soul acknowledged the power of religion to soothe the regrets and calm the anxieties of absence."—*The Union of Religion with Friendship recommended*, p. 253.

Friendship thus hallowed is sanctioned by the example of Christ, and by the spirit of his religion:

"The character of Christ, as delineated in the New Testament, beautiful and perfect as it unquestionably is, is human all over: the sympathies of the man break out on every occasion; refined and sanctified by the spirit of God. Nor, in thus conceiving our Saviour to share in the gentle and kindly feelings of our nature, am I aware of introducing any idea derogatory to the greatness of his mission, and the excellence of his character. On the contrary, in all this I see only a bitter censure on those false philosophers who would fain make us perfect by suppressing the natural movements of the heart; who would substitute a cold and calculating estimate of duty, for the warm and living morality of the religion of Jesus; who would proscribe the partialities of friendship and the tenderness of affection, as inconsistent with universal benevolence, and the dignity of our nature."—*The Example of Christ, &c.*, p. 218.

In the next class we comprehend those discourses which teach plain truths in the plainest manner, and which may, therefore, be profitable to all, and should come amiss to none; though, as they depend for their interest on their truth alone, they are apt to be listened to with less attention than their importance deserves. It is well that the style of such sermons should be familiar—almost colloquial; as every degree of formality goes far towards weakening their effect. There are several excellent discourses of this class in the present volume, which cannot but be useful to each

member of a family circle, as they teach duties which children must learn, which servants should be taught to regard, and of which the wisest require to be frequently reminded. We venture to predict that those which are written in a lively style will be the most useful. We would notice three sermons on "the Duty of Bearing one another's Burdens," on "Diligence in availing Ourselves of peculiar Opportunities," and we were about to include two very good sermons on the "Government of the Thoughts;" but the style is scarcely plain enough to place them in this class.

The first-mentioned three are excellent in their way. Their object is to shew the duty of bearing with the infirmities arising from differences of understanding, affections, and temper, between man and man; with wrong conduct, with the consequences of affliction, with all the painful circumstances which impair the pleasures of mutual intercourse. This forbearance is enforced by motives drawn from a regard to our own well-being, to our obligations towards others, and the obedience we owe to "the law of Christ." The following extract will give an idea of the matter and style of these discourses:

"In like manner, those whom Providence has favoured with a larger share of knowledge and learning should not despise the more limited knowledge and less correct opinions of the ignorant and uninstructed; but patiently bear, and mildly rectify, their errors. Let knowledge be always attended with modesty and good nature, and then it will be truly ornamental. The light of the sun is given by the benevolent Author of nature for the common good of all. Are you possessed of a superior share of intellectual light? Diffuse it freely for the common good of all within your influence who may want it; but let it be, like the natural light, soft and gentle in its impression, delightful and cheering in its influence and effects, on every mind you would illuminate. Would you be honoured for your knowledge, and make all around you sensible of the superiority of your wisdom? Fail not to adorn that wisdom with an equal degree of modesty and candour; be not eager or hasty to assume, but rather speak with diffidence; make your instructions easy and agreeable to those to whom you would address them, and then be sure of all the respect, esteem, and deference, you may wish for. There is no better proof of true greatness of mind than condescension; of true wisdom, than to make all proper allowances for the ignorant, and to impart knowledge to them acceptably. Arrogance, on any account, is very mean and foolish; but arrogance, on pretence or in consequence of superior knowledge, is in the highest degree contemptible."—P. 165.

We are rather surprised that the desire of obtaining honour for superiority of wisdom should be admitted as a motive to kind condescension; and to find another passage afterwards expressing the same idea:

"It is a great pity you should have the opportunity; but in reality you have a fine occasion for displaying the superior excellence of your own spirit and character; and to carry your attainment of it to a still higher perfection."

Can these passages mean any thing but to recommend self-command from a desire of applause? And is it consistent with the spirit of Christianity to urge such a motive upon the very lowest minds?

The sermon on the text, "I must work the work of him that sent me, while it is day," is well calculated to rouse the energies of the timid and the indolent. It is animated and animating. After reminding his hearers of their accountability for all the powers bestowed on them, the writer continues—

“ Such reflections as these will have a great tendency to exalt a man's ideas of the dignity of his nature, and of the real extent and value of his intellectual and rational powers. A person accustomed to such views of the constitution which God has given him, will be animated by a noble ambition to act worthily of his high and honourable descent. He will be impressed with an elevated idea of the natural strength of the human faculties, and will not be deterred from excellent and useful undertakings the moment that any thing in the shape of an obstacle presents itself. This is a habit in which, whether from a natural timidity, or from an injudicious education, mankind in general are extremely apt to indulge. They have been so long accustomed to yield every thing on the slightest opposition or struggle, that they presently lose even the power of contending with difficulties. Such persons seem often to have no idea of *trying* the real extent of their powers, and never think of putting forth their strength to the utmost. The smooth and easy path suits them best ; where no extraordinary effort is required ; where every thing goes on in a sort of regular routine. Whether it be from a weakness of character, from constitutional timidity, or from an acquired habit of estimating their abilities by too low a standard, they seem utterly unable to rouse the whole power of their minds to active and efficient exertion. They are not necessarily indolent, but they are not *energetic*. More just and elevated views of the dignity of human nature, would tend greatly to promote a spirit of activity and diligence. We should then form a rational estimate in the outset of the value and cost of every acquisition, and no longer suffer ourselves to be dismayed and deprived of all presence of mind by the appearance of any obstacle that requires a struggle to overcome it.”—P. 44.

Of a higher rank than these are those compositions which, faithful to the truth, clear to the reason, intelligible to the understanding, and familiar to the hearts of all, have, besides, a hidden beauty which brings them home to the minds of the educated and refined. Every corroborating influence should be secured in the service of religion. Every agent which can assist its operation, every support which can uphold its claims, every power which can confirm its dominion in the human breast, should be enlisted in its train. The pleasures of imagination and taste should be associated with religion, that each may give to each “ a double charm.” As long as the faculties of the mind are engaged in their due order and proportion, religion will be honoured and aided by their united devotion. It is undoubtedly true that a stronger appeal should be made to some than to others ; to the moral than the intellectual powers, and to the reason and judgment, than to the imagination and taste. But the more general, the more powerful will be the appeal. Those are the most efficient ministers of religion who press the gospel truths with force upon tender and upon careless consciences, and fix alike the attention of benighted and illuminated minds ; who can insinuate their influence into the most contracted intellects, while they extend the bounds of the most enlarged. Those are the most faithful teachings which penetrate to the hearts of the careless multitude, while they abide deep within the recesses of the most sensitive soul. Those are the most faithful teachings to which the duller eye looks up, to which the infant ear is turned, while the aspiring spirit is restrained, and the disciplined heart glows, beneath their influence. Those are the most faithful teachings which, like the decree that is destined to bring into eternal union Jew and Gentile, bond and free, establish a relation of brotherhood between the ignorant and the heaven-taught, the wanderer of the earth and the citizen of heaven. Those are the most faithful teachings which resemble the glad-tidings from above, in the union of truth and beauty, of energy and delicacy, of simplicity and sublimity. Such, in the course of ages, may be the teachings of the ser-

vants of Christianity, when the human mind shall be more imbued with its spirit, more cheered by its light, more refined by its operation than at present; when a clearer knowledge and readier access to other minds shall have been obtained, and Christians shall have learned to love the souls of others as their own. Christianity will be preached to perfection, when it is understood, felt, and practised, to perfection. In the mean while, they are the most honoured depositaries of its treasures who can diffuse them the most widely, and so scatter the seed, that, whether it fall by the way-side, or on rocky places, or on prepared ground, it may yield some increase from every soil.

That these fruits have rewarded the labours of some honoured teachers among us we know; that they will again, we feel confident, as we read some of the beautiful discourses before us, which are well fitted to come home to the business and bosom of all who hear them. We are able to add a list of discourses, whose practical efficacy is unspeakably enhanced by their beauty of style and sentiment. That their efficacy is thus enhanced, no one, we think, will question. We will try an instance. No observation is more common than that the gospel is adapted to all minds. Every hearer has been told this over and over again; yet it is desirable that he should bear it always in mind. It may be, and is, frequently conveyed to him in words which make no impression, because no interest is substituted for the vanished novelty of the idea. But let him hear the following passage:

"In the Scriptures we have divine truth, the truth of God, which makes '*wise unto salvation*;' that eternal word, which is the object of faith, the rule of morals, and the source of hope: but *how* have we it? Not in the forms which legislative authority and philosophical speculation are accustomed to assume; not in those in which scholastic theology delights. If it had, it would not have been so universally intelligible; it would not have been so universally interesting; it would not have been so universally welcome; and, therefore, it would not have been so extensively beneficent. That word is there—but it is there enveloped (not obscured) in history, poetry, and parable; pointing to the lilies of the field, crowned with the stars of heaven, thundering in the majesty of prophetic denunciation, and nestling in the unpolluted bosom of childhood, perfecting praise out of the mouth of babes and sucklings; and therefore is it the light which lighteth every man that cometh into the world. If it be not the book of the philosopher, that is the fault of the philosopher; the misfortune, or rather the punishment, of his superciliousness, and not the demonstration of his mental dignity. It is, what is much better than being peculiarly the book of the philosopher, in the sound judgment of the soundest philosophy—it is the people's book; a volume, which he who runs may read, and which, by its diversified contents, yet ever interesting in their diversity, invites the perusal of every one who treads the path of life, whether with rapid or lagging step, with burdened or lightsome heart, and bearing the weight of robes or chains. Its voice of mercy sounds in every ear, '*Come unto me, all ye that labour, and are heavy laden, and I will give you rest.*'"—P. 275.

Can the dullest fail to comprehend this? Can the most refined hear without emotion? Can any one who has listened ever forget it?

In this third class, of which we are now speaking, are included two sermons on the "Government of the Temper," and on "the Proper Treatment of Ill Temper in others," on "Christian Contentment," on "the Best Preparation for a Time of Sickness," and "God our Father."

In the first-mentioned two there is sound philosophy blended with plain common sense, and recommended by equal perspicuity and elegance of

style. The subject admits not of much pathos, and ornament would be unsuitable ; yet is there enough of both to add another charm to the sterling excellence of the composition. We think these two discourses, in their way, the best in the volume. It is difficult to decide where to begin or when to leave off extracting, where every passage appears of almost equal value. But we cannot choose amiss :

“ There are not wanting either reasons or rules for the government of the temper, even when the answer, the calm, deliberate answer to such a question, convinces us that we have serious cause for complaint or censure. Let it be that the language or conduct of another has done us real and great injustice. Is this more than we ought to expect, or to be prepared for bearing, in a world where, among other purposes, we are placed to be exercised by trials of Christian patience? Surely our religion is something that ought to be carried with us into every business and occurrence of our lives. We are only half believers if our faith be not available for every situation, every scene, in which we can be placed ; and if the trial of our faith, whether on trivial or important occasions, do not work patience. Yet it is a common error and misfortune of those who make pretensions to religion, and even of those who really understand and feel much of its power and its value, to treat it as if its dignity would be lessened by its being made familiar with our daily walks of social and domestic life. It is reserved as something that is to secure our integrity when exposed to great temptations, or to console us in our great afflictions. It is remembered as a refuge and shelter from the furious storm ; but it should also be remembered as the light, the sunshine of every day, and our vital breath at every moment. We arrange and divide our several duties ; we make distinctions of the virtues and affections which we ought to cultivate ; we enumerate and classify the motives to different modes of conduct ; we have our considerations of prudence, of justice, of humanity ; but one word—religion—a true and hearty principle of religion, is itself all these things, and more than all : it is the source and life of every right thought, the essence of all pure and amiable feeling, the soul of all morality and all virtue. To be religious, then, deeply, devoutly, and practically religious, as it is the same with being every thing else that is excellent, so is it a certain rule for the attainment of charity which ‘ is not easily provoked.’ A good temper is the natural and constant homage of a truly religious man to that God whom he believes to be love, and to dwell in those who dwell in love.”—P. 61.

“ — And even where the Christian spirit of meekness and patience has to contend with the most ungentle and unreasonable natures, it is by no means a hopeless contest. Perhaps the hardest trial of such a spirit, and one which should seem attended with the greatest discouragements, is, when a dutiful child sees himself excluded by an unreasonable prejudice and an unjust partiality from his share in the affections of a parent ; when, notwithstanding the most unremitting attention and care in the performance of every filial duty, he yet sees the whole fondness of the parental heart bestowed upon another, who neither deserves it, nor cares for it ; when the object of this unjust neglect and dislike, though left by the unworthy favourite to support and tend his parent in poverty, feebleness, and sickness, still sees all his assistance, all his sacrifices, all his attentions, received with cold and sullen indifference, or, perhaps, with peevish and dissatisfied complaints. It is a melancholy fact in the history of human nature, that there have been instances of so strange and unhappy a temper as we have supposed on the part of the parent. But it is also an honourable fact in the annals of human virtue and human piety, that there have been instances in which even such a temper has not provoked the patience, or wearied out the kindness of the child. And do these histories always close without announcing any victory on the part of filial perseverance? Do they not sometimes tell us of the parent's being won over to

reasonableness, and good temper, and just affection? Or, do they tell us that the child has thought himself entirely without his reward, even when the acknowledgment of his cares, and thanks for his kindness, and regret for the injustice done him, have not been expressed, till he has felt and read them all in the dying pressure of his parent's hand, and the last tearful, lingering gleam of his parent's eye?"—P. 74.

The discourse on Christian Contentment infuses some of the spirit it recommends. It cheers by its animation, while it instructs by its wisdom. Often as the subject has been treated, it is here any thing but dull. Contentment is distinguished from a gloomy affectation of indifference to the ordinary pains and pleasures of life, from resignation, and from a careless inattention to the future : and enforced by the consideration of the Apostle's words, that "we brought nothing into this world, and it is certain we can carry nothing out." All this is easily comprehended ; but we should wonder if this discourse should, like too many as easy of comprehension, be immediately forgotten.

It is difficult to say how much of the deep interest of the sermon "On the best Preparation for a Time of Sickness," is attributable to the nature of the subject, and how much to the manner in which it is treated. The subject is one of universal concern ; and we have often had occasion to observe, that in most moral and religious works, those portions are read the first and the oftenest which relate to sickness and death. Those who have experienced the evils of lingering sickness, are conscious of a thrilling pleasure in reviving their associations ; and others feel a curiosity to know what they are to experience when that infliction arrives which comes to all, or almost all. Every word spoken on this subject, therefore, approves itself to the memory of the one class of persons, and to the anticipations of the other, and is listened to as the experience of a companion, or the prediction of a prophet. This discourse, therefore, is received with eagerness, and read with favourable prepossession. But if it were not, if it related to the lowest and least interesting subject of Christian morals, the power and beauty conspicuous in it, would find their way to the mind and heart. That it abounds in truth, the experience of many a sufferer can bear witness, both in the delineation of the infliction and in the promise of consolation. Whether the duty of preparation be powerfully and beautifully enforced, let the reader judge from his own feelings.

"Yes, great and manifold and bitter are the evils of lingering sickness. The paroxysm of pain when but one sensation is felt—the sensation of anguish ; consciousness reduced to the consciousness of suffering ; the weariness of tossing on a feverish bed, exclaiming, in the morning, 'Would to God it were evening !' and in the evening, 'Would to God it were morning !' watching the gradual fading of day into night, and again the gradual brightening of night into day, but without exertion in the one, or repose in the other ; seeing inanimate nature pursuing its destined course, suns rising and setting, moons waxing and waning, flowers opening and withering, all moving, rolling on, and answering the great end of being without knowing it, while with us consciousness is only that of passive existence ; hearing from afar the bustle and stir of this mighty world, where there is so much doing and to be done, and where even the weakest and humblest has his sphere of action, and ministers something to the sum of happiness and improvement ; but hearing it only as if we were in the grave, and the busy crowd rushed by us or over us ; the painful and humbling sensation of being not only a blank, but a burden in society ; the feeling of helplessness and dependence on others, even for the merest trifles, which only the tenderest

care in them can make tolerable, and which no kindness can entirely repress; the weakness which ever forbids efforts to which imagination incessantly urges, till the mind sinks in its vain struggle with the infirmities of the body, shattered and exhausted, like the bird beating against the bars of its cage; the thousand anxieties about dear and perhaps helpless survivors, suffering in our sufferings, and orphaned in our loss; the revoltings of nature at pain, decline, extinction; these are evils which require an antidote; the bare possibility of exposure to these should make the healthiest ask, How shall I support them? Banish not that question till the time come! it will be then too late. There are resources, but they must all be previously accumulated."—"Pre-eminent is the necessity of religious principle, which should ensure all the rest, and which is essential to crown their work. O, wretched is he who, in that sick room, which may be only the antichamber of the grave, is yet wholly unfurnished with the medicine of the mind; who has never thought of his nature, his prospects, his duty, his God; who has never applied himself to the enriching his intellect with important truth, to the cultivation of his heart for holy affections, to the formation of his character in righteous habits!"—"The neglect, the perversion, the rejection of religious principles, alike rob the soul of the best security against that trying season. Then is it that faith triumphs. I mean by faith, not the mere mental act of credence in a proposition, but a firm trust in God, our Creator, our Father. This is the one thing needful for religious consolation. To know that all events are ordered by him, and that he is love, is enough for man to know for his support and hope. Give us but these principles, (and Nature, Providence, and Christianity, teach and confirm and demonstrate these,) and you give us all. Death is destroyed, and the grave becomes the passage to a better life. When Jesus taught us to call God our Father in heaven, he poured a flood of consolation on the world."—Pp. 208, 212, 213.

The nature and extent of this consolation, with the other blessings which result from the paternal relation of the Deity to his creatures, are beautifully developed in the discourse, from the text "When ye pray, say, Our Father who art in heaven." The name of Father is shewn to be not only the most endearing appellation, but the most expressive of the great characters of Divine Providence and human duty: as God is the giver and preserver of life and its powers, and superintends their employment, and pours out on the human race his inexhaustible goodness, and exercises them with the discipline of affliction, which, no less than his bounty, is paternal. We give the opening paragraph, and wish that we had room for more.

"The Scriptures, kindly adapting themselves to the conceptions of man, represent God under various human characters. All such descriptions of the Infinite Creator must be imperfect; but their purpose is answered, if they impress the mind with a livelier sense of the relation in which we stand to him, or touch the heart with any religious emotion. The character of a Father, under which the Christian is taught to address God in the prayer from which my text is taken, is at once the most interesting and the most comprehensive of all by which he has condescended to make himself known. The very name bespeaks our reverence, submission, and love. It brings to our minds the first object of our young affections; and to him who has been blessed with wise and affectionate parents, calls up an image of authority blended with kindness, of tender care and unwearied watchfulness, of long-suffering indulgence, tempered with salutary restraint. The countenance never wears an expression so truly heavenly as the complacent smile of parental love. In this affection there is no taint of selfishness, no heat of passion; yet neither selfishness prompts to such exertion, nor passion to such sacrifices. What figure, then, could be chosen more adapted to express the qualities of Divine Love, than to call God our Father who is in heaven?"—P. 329.

Discourses which illustrate Scripture characters, or facts of the Scripture history, following up such illustrations by practical applications, seem to us more valuable, in a general way, than any class we have yet described. The approach to narrative attracts the attention; the descriptions of natural scenery, of customs, and manners, among the Orientals, which are necessarily introduced, are interesting to the curiosity and the taste; and moral lessons are, in this instance, as in all others, more powerfully enforced by example than by precept alone. The reasonings and exhortations of the teacher are more readily and permanently associated with a narrative than with a single verse; and when, by the skill of the teacher, a new light is cast on some point of history, or a fresh beauty is made to invest the character selected for instruction, there is a strong probability that the discourse will rise up before the mind of the hearer whenever that part of the history engages his attention, and that an impression once made will never be lost. Every one of our readers will probably be here reminded of strong and useful impressions received from sermons of this class,—on the history of Joseph, the deaths of Moses and Aaron, or of Eli; on the various parts of the history of David, of Elijah, of Jonah; on the book of Job, on the character of Daniel, and the thousand other topics of interest and instruction which the Old Testament affords, and which yet are as nothing compared with the after creation of beauty in the New. Hearers are under peculiar obligations to those teachers who enable them to derive new light and life from their Bible reading, and by these specific instructions, aid them in their emulation of those “who, through faith and patience, inherit the promises.” There is but one sermon of this class in the volume before us: but it is a beautiful specimen. It is on the “Character of Ruth,” and will, we doubt not, do more good than half a dozen essays on humble fidelity and filial duty.

As the grand object of religious teaching is to make men Christians, those instructions are unquestionably of the highest rank which exhibit the nature and design, and demonstrate the value of Christianity. If faith is to be implanted and cherished, the objects of faith must be exhibited and recommended. If the gospel is to be received as glad-tidings, it must be shewn that these tidings came from heaven. If men are to be taught to overcome the world, they must be furnished with strength from above, and instructed where to seek and how to apply the power. If the teachings of Christ are to be implicitly received, their divine authority must be established. If the sanctions of the gospel are to be regarded, its rules observed, its spirit imbibed, its consolations experienced, its efficacy secured, men must know what they believe, and why they believe it. Men may be made moral by moral teaching alone; but to become Christians, they must be taught Christianity. Before they can be animated to self-sacrifice, they must be convinced that the pearl is of such great price that the accumulated riches of the world are as dust in comparison. In order to give them strength to uproot every evil desire and motive, to extinguish every corrupt affection, we must shew at whose command they are to deny themselves, and what dependence they may place on the word of promise. Moral preaching will not, or ought not, to satisfy the wants of those within whose reach God has placed the “strong meat” which may nourish them to the perfection of their spiritual stature: and even if moral enforcements are sanctioned by a reference to the gospel, and illustrated by an appeal to the example of Christ, those sanctions and that appeal will speak but feebly to those who have never been taught the awful origin of the one, or the vast

f the other. Many, we fear very many, persons pass through life, only perhaps, under the name of Christians, and not disgracing their on by immoral conduct, who yet leave the world as ignorant of the nature, design, and value of Christianity, as when they came into it though, no doubt, benefited in various ways by its influences, yet able to its celestial beauty, and uninitiated into its mysteries of holiness and grace. What have not the instructors of such to answer for? They have pointed out the path in which men should walk; they may have taught moral truth; they may have preached a future life: but unless they have ascribed their authority to him who is the way, the truth, and the they have not discharged their commission. Let them open the ears of not to the exclusion of Christian doctrine: let them open the ears of hearers to the accents of nature, but not so as to overpower the voice of revelation. Moral teaching is good; religious teaching is better; but Christian doctrine is the treasure which all who have shared are bound to use: and unless they administer it faithfully, though they may save from sin and utter destruction, they fail to work that thorough purification to establish that heavenly peace which it is their duty and their privilege to impart.

is too well known that, as a body, we lie under the reproach of undervaluing Christianity. How far the censure is founded in truth, or whether it is any justice in it at all, it is not now our purpose to inquire. But we are obliged to express our regret that there is little in the volume before which will tend to abate the reproach, or remove the stigma. In this collection of sermons, there is but one which can, with any propriety, be included in the highest class of religious discourses. Our surprise is to our regret: for we cannot imagine how such a deficiency can have been occasioned. The blame, wherever it rests, undoubtedly does not attach to the writers of the sermons before us; for each is answerable only to himself; and each sermon is complete in itself, because it was not the duty of any one to shew the nature and value of Christianity. In almost every sermon we find some recognition of its divine origin, some reference to the standard of morals, some appeal to its sanctions; and this is all which the writer, and the nature of his subject, in most cases, require. But, taking the volume as a whole, this is not enough; and it does not answer the purpose of family religious instruction, while it is concerned with the peculiar duties and privileges imposed and contemplated by the gospel. If a Christian and a Deist were to read this volume, it is probable that the one would wish to add more than the other to omit: that deficiency would be more obvious to the one, than to the other. But it is not yet too late to supply the want, and prevent the cause arising. A new edition of the work is, it is believed, ere long: and it is our most earnest recommendation, that the face of a few of the present collection which may be spared, should be substituted. We do not mean sermons on the evidence of Christianity, but discourses which shew why the moral influences of Christianity are superior to those of all other religions; how it is adapted to human nature, and what human nature may become under its operation, and the surpassing value of its consolations and promises. We must be stores of such discourses in the study of every

Christian minister. Let some of them be brought out to give a crowning value to this useful and beautiful volume.

The discourse to which we have alluded is a valuable one, entitled "*Religion an inward Principle.*" The religion which was taught by Christ and his apostles, being "the hidden man of the heart," is shewn not to be dependent on particular modes of faith and worship. It is also clear that no man can, without presumption, form a judgment on the power of the religious principle in another: that religion cannot flourish in the heart, without the agency of God accompanying the strenuous diligence of man; that religion can scarcely be endangered by causes altogether external, and is not amenable to human laws, nor dependent on human patronage.

"Lastly, since religion is a principle, the inseparable alliance between the possession of its spirit and our happiness, both present and future, is placed in a new and striking light. The happiness of man cannot be independent on the mind. *That* must be its seat, and that, under God, its source. Now, habits of religious temper and conduct, compose the religious character; and this character, created by the blessing of God on the instructions of his word, the ordinances of his house, the efforts of a wise education, and the vicissitudes of mortal events, is another name for the substantial bliss of human beings. Even in this life we find it the parent of satisfaction and joy, which no other habit or state can afford, and the soother of sorrows, which refuse every other comforter. But its noblest triumphs—thanks be rendered unto the God and Father of our Lord Jesus Christ for the assurance—will be displayed in the life which is to come. The purest happiness of the mind, will be the happiness of heaven: and the degree of it will be greatest in the cases of those whose religion is most eminently 'the hidden man of the heart.'"—P. 24.

It only remains for us to express our hope that the heads of families will testify the gratitude which they cannot but feel to the Editor and Authors of this valuable work, by applying it to the purpose designed; by endeavouring to render the offices of domestic worship instrumental "in extending the prevalence of vital and personal religion."

SENTIMENTS OF CERTAIN CHURCH-OF-ENGLAND MEN ON THE CATHOLIC CLAIMS.*

ALTHOUGH what is called *the Catholic question* has been most happily determined, we are still desirous of recording some of the reasonings which the disputants have severally employed, as well as those on which we ourselves rely. In the controversy lately waged, nothing was more observable than the scanty list of tracts on either side. The press was chiefly used for vulgar placards and hand-bills. There was no *literary* warfare. By one description of men the strength of the case was placed on its merits, and on the wisdom and equity of the Legislature; while by another it was rested in appeals—some of them not a little inflammatory—to the honest prepossessions of the multitude, in favour of what are styled *Protestant*

* A Letter to a Country Clergyman on his "Serious Appeal to the Bible." From a Resident Member of the University. Oxford. 1829. Pp. 23. 8vo.

doctrines and discipline; appeals which, however sincere, were totally irrelevant to the point at issue.

It cannot be disguised that the majority of the clerical members of the Church of England shewed themselves decidedly opposed to Catholic emancipation.* One class—they who have the addition of *evangelical*—were not the least strenuous adversaries of the measure. Yet, even among this division of the clergy, as well as among the lay members of the denomination, we beheld individual exceptions, and gladly hailed them as patterns of an understanding more comprehensive and, we must add, of a sense of charity and justice more truly *Christian*, than characterizes the larger portion of their brethren. We conjecture that the writer of the pamphlet which gives rise to these observations, is of this respectable minority. Almost perfectly *evangelical* he appears to be in spirit: perhaps moderately so in discipline and doctrine. However this be, we welcome him as a sensible, intelligent, and unpretending author, who proposes it as his single aim to serve the cause of truth, equity, and brotherly kindness.

The anonymous individual, whom, in this private print, he addresses, made a "serious appeal to the Bible" against concession. He announced to the people of England that the Legislature was about to plunge them into the guilt of a great *national sin*, and that "it was certainly to be expected that if they consented to the Roman Catholic Relief Bill, God would withdraw his favour, and visit them with heavy judgments." That man ought to be an inspired prophet, who delivers such an oracle and such a menace. Against the sentiment and the threatening the present letter is directed: nor could its author fail of being aware that he had chosen the unpopular side.

"A noble opponent of Emancipation is pleased to warn us against 'the legal establishment of superstition and idolatry;' and even the more moderate of your party seem to take it for granted, that while they are actuated only by a pure and disinterested attachment to Protestantism, those who differ from them are sacrificing Christian principle to worldly expediency. Yet among them I know of several, and I believe there are many more, who are not influenced by terror or personal interest, and do not conceal an indifference or hatred to religion under the specious name of liberality. They have no object at heart but the good of their country, and the honour of their religion; and they endeavour to evince the orthodoxy of their faith by shewing that it brings forth the fruits of the spirit, and to prove their confidence in the excellence of their church, by trusting its defence, under God's Providence, not to Acts of Parliament, but to the conformity of its doctrine with Scripture. In this crisis of religious excitement they have daily experience that they have taken the unpopular side, and have the mortification of being set down by the majority of their neighbours as secret abettors of Popery. This imputation they might be content to bear from the ignorant and unthinking: for these we hardly expect should understand that we can do justice or shew mercy to those whose religion we condemn; but when the charge is repeated by men of education, when members of Parliament and 'country clergymen' assert that we are betraying the Protestant cause, our silence may be construed into an acknowledgment of guilt. As one of this party, therefore, I enter my protest against so uncharitable and so unjust a conclusion; and while I give the Anti-catholic full credit for zeal and sincerity, I claim from him equal candour, and expect that he should not question our attachment to Protestantism, because we cannot discover in the

* P. 22.

Bible a single text that favours intolerance, or authorizes our supporting ligation by legal disabilities."—Pp. 3—5.

This introduction is fair and manly : the writer supports it by valid reasoning :

"All believers in the providence and moral attributes of the Deity, acknowledge, that his will, whenever it can be ascertained, ought to determine our conduct; and I as a Christian agree with you, that we ought to take the Bible for our guide, and to look to that for instruction in public as well as in private affairs; but with this reservation, that it is not the letter but the spirit of the inspired volume that is to guide us. The spirit of the Bible cannot mislead us, but it is possible to mistake that spirit, if we do not consider the circumstances under which the several books that compose it were written, and the purposes they were designed to answer; for, though its moral precepts are 'worthy of all acceptance,' it contains other instructions fit to be communicated at the time, but which it was not intended that Christians should follow."—P. 6.

The correspondent of the "Country Clergyman," properly instances in the Mosaic ritual and civil administration, and thus pursues his argument

"—the notion long prevailed, that setting aside such laws as were obviously obsolete, the code of the Israelites was to be the political guide of Christians; and there is scarcely a book of Statutes in modern Europe which will not afford ample evidence of the accuracy of this assertion. Our usury law is a striking example. The taking of interest is now universally allowed to have been forbidden by Moses on political grounds, and the most scrupulous Christian of our days has no doubt of the innocence of the practice; yet the canon law condemns it as a sin, and even liberal casuists of former age regard it as of a questionable character. It is also from the Old Testament misunderstood that those who maintain it to be the duty of the State to punish heresy derive their arguments and their example. They argue, that as the law of Moses condemns idolaters to death, the Christian ought not to be more indulgent to the infidel and the blasphemer. We now allow that there is here a misconception in not perceiving the different nature of modern governments and the Jewish constitution, which was a theocracy, that is, a state in which the Deity was the King, and in which consequently the worshiper of other gods was guilty of high treason, and amenable to punishment in this world, as well as the next. To all of us it is plain, yet wise and good men of former ages unhappily did not make this discovery; and the reasonings of many about this very Roman Catholic question now, prove that they have not followed out this truth into all its legitimate consequences. 'My kingdom,' said our blessed Lord to Pilate, 'is not of this world;' and he himself immediately draws the important conclusion, that if it were, his servants would fight in its defence. The kingdom of *Christ*, to be extended to all mankind, was not like to the kingdom of *God*, which was limited to the natural descendants of Abraham. The religion of the Jews was incorporated with the State, and therefore was of the world as well in the exercise of it as in the rewards and punishments where it was administered; but the very reason which made it proper that it should be united by divine appointment to the State, made it fit that Christian religion should be left free and independent."—Pp. 7, 8.

These are admirable sentiments, proceed from whom they may: but especially welcome them from "a Resident Member of the University" of Oxford; and if, perchance, he is one of its Professors and Heads of House we shall yet more rejoice that the influence of station is accompanied by much soberness of mind and serious good sense, and by such examples

kindness and moderation. His inferences from "the conduct of pious Israelites, who resided in foreign countries, or lived before the giving of the law," are not less satisfactory :

"The cases of Joseph and Daniel, of Nehemiah and Mordecai, shew that such could hold high offices and administer affairs in unbelieving kingdoms without forfeiting the favour of God ; yet the two former, who seem to have filled the office of prime minister, must have deliberated in council with persons whose religious rites they regarded as an abomination. Our Lord did not concur in opinion with his countrymen, who condemned those Jews that collected the taxes of the idolatrous Romans ; and by his decision respecting the tribute money, he recognized the authority in temporal matters of a heathen sovereign. St. Peter and St. Paul both enforce the duties of subjects ; and the latter declares that the constituted authorities, though they were then heathen, were ordained of God : and it is notorious, that he had himself neither as Jew nor Christian any scruple to avail himself of the privileges of a Roman citizen, though it brought him into a closer union than he need have been in with an unbelieving government. It appears that the Christian on his admission into the church neither renounced his allegiance, nor any peculiar privileges he might enjoy."—Pp. 9, 10.

As the "Country Clergyman" derived some of his weapons against *concession* from "the book of the Revelation," the "Resident Member of the University" fairly wrests these weapons from him :

"The portion of Scripture upon which you build is confessedly obscure, and learned men have never yet agreed in its interpretation. The word of God no doubt is '*Truth*,' and the prophecies upon which you rely, being a part of that word, are *true* ; but it is strange that you should not perceive that your premises are not that infallible word, but the meaning assigned to it by fallible men. You observe, that the wisest and best Christians have never hesitated in applying these prophecies to the church of Rome ; yet other divines, who are regarded as no less eminent, have arrived at a different conclusion. A moral precept or an historical fact is understood in the same sense by all, but the interpretation of such prophecies is a matter of *uncertainty*, and the ablest expounder can claim no more for his than high *probability*. If we deny the probability, the foundation is removed, and the whole superstructure falls of course. As a Protestant, claiming the right of private judgment, I am not bound to prefer the comments of Mede and Newton to those of Grotius and Hammond, or with Whitby I may plead my inability to fathom the depths of the Apocalypse.

"Is it then pious, is it reasonable, to assert, that we are rejecting God's *own testimony*, when we are only rejecting uncertain human interpretations, which none can now prove to be true, and which time may prove to be false ? But supposing that I allow your premises, why am I bound to acquiesce in your conclusions, since one of your own interpreters* has taught me to draw a different lesson from the Bible?"—Pp. 10—12.

Of "the intolerant, arrogant, and domineering spirit that in the dark ages characterized" the "clergy" of "Papal Rome," the "Resident Member" says,

"A long and almost universal empire gave it full scope for its development ; and when the world grew weary of the yoke, and some nations had succeeded in throwing it off, they endeavoured to rivet the chain with craft and cruelty. That spirit must be odious in the sight of the supreme Head of the Church, who 'came not to be ministered to but to minister,' and who commanded his followers to be meek and lowly, to call no one master upon

* Mr. Davison.

earth, and to love each other as brethren; but that spirit unhappily is not peculiar to Rome."—Pp. 13, 14.

The writer then makes an acknowledgment which, probably, would startle his friend, the "Country Clergyman."

"I recollect, that though Rome has raised up a superstructure of 'hay and stubble,' she has built it upon the 'true *foundation*;' and that though she may be accused of 'worshiping angels,' she still 'holds the head;' and corrupt as she is, I consider her with our most approved divines to be a true church."—P. 14.

The *foundation** is the Messiahship of Jesus: to "hold the head," is to own him as Lord and Christ. On this simple basis other churches than the church of Rome have also erected structures that will not endure the fire of a rigid scrutiny.

In the following remarks a discrimination is exercised, of which we cordially approve:

"I am aware that many call her [the church of Rome] idolatrous, and they refer to the declaration to that effect required from members of Parliament; but though I grant that *my* adoration of the consecrated wafer would be idolatrous, I regard it as no more than reasonable and proper respect† in those who believe that it hath been transubstantiated into the glorified body of the Redeemer. The hasty reader, when he finds them called *idolaters*, is led to degrade them to the level of the *heathen*, and to apply to them texts that were written of persons who worshiped *idols instead of the true God*."—P. 14.

Whether the next observation of the "Resident Member" be as just and candid as what we have been transcribing, let our readers determine:

"—many who would refuse admission into civil offices to idolaters properly so called, might grant them to those who, after all that can be laid to their charge, believe in the same Creator, Redeemer, and Sanctifier, as themselves; yet such is the force of a name, that chiefly upon this account they would exclude them, while they have never been shocked at the admission of those who think they need neither redemption nor sanctification, who deny the divinity of our Lord, and 'count the blood of the covenant an unholy thing.'"—Pp. 14, 15.

We agree indeed with this writer that names have great *force*. They ought, therefore, to be employed with all possible correctness and precision: and distinctness of ideas, inasmuch as it would produce distinctness of language, might be of essential service to the interests of truth and charity. The remark applies to *terms* and *words* generally, as well as to *names*. What, for example, does the "Resident Member" mean by the phrase, the divinity of our Lord? The expression is ambiguous. It may signify, "the divinity of the mission of Jesus Christ:" or it may import, "the popular tenet of the deity of his person." Yet these are not identical articles of belief. The difference between them is palpable and important; amounting to the difference between a fact and an opinion, between a faith resting on historical testimony, and a faith derived from sound, or, it may be, unsound, interpretation.

As this author speaks of those "who think they need neither redemption nor sanctification, and count the blood of the covenant an unholy thing," we

* 1 Cor. iii. 10.

† This is said consistently enough with the writer's views, though not with those of *all* his readers.

must conclude that the persons whom he so periphrastically designates do not embrace the religion of Jesus Christ, under *any* form; and to professed Christians the representation can neither in equity nor in decency be judged applicable. There are no Christians who think they need neither redemption nor sanctification; there are no Christians who count the blood of the covenant an unholy thing. Many there doubtless are who do not explain every text or phrase of Scripture in the same manner with the "Resident Member;" but he knows the distinction between God's *infallible* word and man's fallible comments: he knows that it is neither pious nor reasonable to accuse men of rejecting God's own testimony, when perhaps they are only rejecting human interpretations,—at best uncertain, and, probably, even false.

Let us confess that, as soon as we read the sentence which we last copied from his pamphlet, we turned, involuntarily, to the effusions of a deceased writer of another spirit and order: we recollected a circular letter from Dr. Horsley, then Bishop of St. David's, to the clergy of his diocese, recommending contributions for the French clergy, of whom he declares that they are "more endeared to us [to English Episcopalians] by the example they exhibit of patient suffering for conscience' sake, than estranged by what we deem their errors and corruptions: more near and dear to us, in truth, by far, than some who, affecting to be called our Protestant brethren, have no other title to the name of Protestant, than a Jew or a Pagan, who not being a Christian, is for that reason only not a Papist."* Who can fail to perceive what class of individuals the Prelate had in view? It would have given us unfeigned pleasure not to have been thus reminded of him by a single passage in the "Letter to a Country Clergyman."

On the worthy author of that letter, and on his readers and ours, we urge our appeal to the writings of the New Testament. Without hesitation and reserve, we ask, What scriptural, what legitimate test have we of a man's being a Christian believer, if not his acknowledgment, from the heart, and with the mouth, *that Jesus is the Christ?*† No other creed is required: no other is admissible. When Locke published his "Reasonableness of Christianity," he rendered two grand services to that last and fullest Revelation of the Divine Will: he placed a main division of its evidences in a new and striking light; and, as far as argument could go, he laid the axe at the root of bigotry, intolerance, unkindness, arrogance, and spiritual usurpation, among those who bear the Christian name.

There is a shocking want of consistency in all who, denying infallibility to the Bishop of Rome, and even *protesting* against the exercise of any human authority in matters of religion, do, nevertheless, in their own persons lay a virtual claim to infallibility. No papal decision or denunciation can well surpass Bp. Horsley's decision and denunciation in respect of the class of men to whom he refuses the title of Christians—a class, let it never be forgotten, to which *Lardner* belonged. We have lately met with some most unbecoming and offensive language directed against the same body.‡ These things are extremely trying to the feelings of persons who receive, not perhaps individually, but collectively, such wrongs and insults. Let them be borne with fortitude, with patience, with an earnest, affectionate endeavour to promote the study of the Scriptures, as one of the most likely and effectual

* See Garnham's Sermon, Trinity College, Cambridge, Dec. 19, 1793.

† Rom. x. 9; the only creed (we speak it deliberately, advisedly, and therefore confidently) which the New Testament presents.

‡ Christian Reformer for April 1829, p. 190, and Christian Pioneer, May 1829, 307.

means of rendering Christians modest, humble, forbearing, and charitable; and with a steady appeal to the judgment of Perfect Goodness and Unerring Wisdom. Bigotry is sometimes the fruit of a man's bad temper, and of his creed, of undue self-love, of high self-conceit; while it is quite as frequently the growth of superficial knowledge and a contracted understanding.

Christian peace, good-will, and concord, and the order of civil society, depend, in a considerable degree, on the practical recognition of two principles—that “our own creeds are not necessarily the standard by which to judge of the sincerity of other men's belief in Jesus Christ,” and that “political rights and privileges should belong to *all* the subjects of a state, without any reference to their theological opinions.” When these principles are obeyed, the improvement of human affairs will be rapidly accelerated.

The letter before us, judiciously exposes the unreasonableness of making the imagined truth or falsehood of religious tenets a qualification for civil offices, or a ground of exclusion from them. It is by an extremely slow process that the world comes to admit such lessons of tolerance and equity; but *the Catholic Relief Act* will have done more to impress a sense of justice and toleration on the minds of our fellow-subjects and fellow-men than the labours of the ablest philosophers and divines for many past centuries. Even among learned, exemplary, and usually candid Protestants, a sentiment has long prevailed, which, unfounded in itself, tended, we think, to delay the season of the complete toleration of their Catholic neighbours. With some portion of astonishment, but with more of regret, we have seen in the writings of *Lardner*—generally so impartial, mild, and wise—an argument from the faith of the Church of Rome to its [real or supposed] intolerance: and, as his reasoning appears to us incorrect, and, under a change of circumstances, might be productive of some bad effects, we will take this occasion of examining into its validity.

In his concluding observations on Diocletian's persecution,* he properly gives the following caution:

“If we would effectually secure ourselves from temptations to persecution, let us take care to derive our religion from the books of the Old and New Testament, without adding other doctrines, not found in them, as important parts of religion.”

Of this advice we own the wisdom. A mind really enlightened and well informed on the subject of religion, can scarcely fail of being the seat of charity and perfect toleration. But we must object to the illustration and the statement which *Lardner* subjoins:

“Where transubstantiation, or other like absurdities are taught as articles of religion, there will be persecution.”

This proposition we deem too broad and unqualified. *Dr. Lardner* had just been speaking of *temptations to persecution*: and had he now said, and contented himself with saying, that some creeds present temptations to persecution, while others are calculated to preserve us from it, his remark would have been less exceptionable.

He speaks of “transubstantiation, or other like absurdities.” Now, by this kind of expression, he, no doubt, means all those complex articles of religion, which the feeble, restless wisdom of man has added to the plain

* Works, (1788,) Vol. VIII. pp. 328, 329.

and simple doctrines of revelation. We admit, then, that whatever tenets human fancy conceives and proposes as points of faith, human power is often invited and found ready to support. But the alliance between an unscriptural, scholastic creed, and the employment of external force in its behalf, arises not so much from the quality of the creed as from the *possession* and the *love of power* on the part of its framers and adherents.

"Ancient Gentilism," adds Lardner, "could not stand before the light of the gospel. It was absurd, and could not be maintained by reason and argument. The Christians, therefore, were continually gaining ground. They drew men off from the temples, from sacrifices, from the religious solemnities, from public sports and entertainments. This was a provocation to Heathen people, which they could not endure; they had recourse, therefore, to violence, and tried every possible way to discourage the progress of the Christian religion."

It is true, "they had recourse to violence," because they felt extreme mortification at being so opposed, and *because they had the power of the state on their side, and could with ease direct it against the Christians.* That the Pagans were really vanquished in argument, and by reason, is unquestionable; but it does not follow that they were conscious of being so vanquished; and it is probable that they looked upon even this sort of victory as their own.*

In Dr. Lardner's opinion, "if Gentilism had been revived, Heathen persecutions would have been repeated, and the cruelties of former times would have been practised over again with equal or if possible with redoubled rage and violence." Nor can we dissent from this opinion. The revival of Gentilism must have been effected by means of arms and power in the hands of Gentile commanders and magistrates; and, as a matter of course, the same power would have been exercised in repeated and aggravated persecutions of the dissidents.

"The Emperor Julian," we are told, "could not help being a persecutor, like his admired Marcus Antoninus," &c. Such examples are, in truth, very much to our purpose. Of all men Marcus Antoninus and Julian were among the most unlikely to be sensible of the weakness of their several reasonings on theology and morals. If it be inquired, what made them persecutors; we must answer, their pride and vanity, combined with that imperial power which so intoxicates the votaries of refined self-interest, and can be wielded, at will, against the objects of their contempt and hatred.

"So," concludes Lardner, "it will be always. An absurd religion cannot maintain itself by reason and argument; it needs, and will have, recourse to force and violence for its support."

We repeat that we cannot fully acquiesce in his conclusion. Some individuals, when pressed by arguments which they cannot repel, are observed to be peevish, fretful, angry; and Lucian, if our memory is correct, has a pretty story of *Jupiter and Mercury*† to that effect. But, as to bodies of men, and the proximate cause of persecution, the fact, we presume, must be

* Charles the Second, in persecuting the Scottish Covenanters, and Louis the Fourteenth, in dragooning the Hugonots, are illustrations of the argument in this paragraph.

† Jupiter takes up his thunderbolts; and Mercury thence infers, that "the sire of gods and men," has the worst of the argument.

explained chiefly by the habit and the facility, which so long subsisted, and even yet subsist, of upholding theological tenets by secular authority. Dis-unite church and state : let the magistrate's dominion be merely civil ; and all sorts and measures of public, general persecution are at an end ; though the spirit of bigotry may still shew itself, unavoidably, in private life, and be considerably annoying.

Surely Lardner's language would have been less unguarded, had he not indulged in that warm hostility to a complete toleration of Roman Catholics, which was more natural and becoming in our forefathers than it has been in some of their descendants. Perhaps there is scarcely a society of men, respecting which we may not venture to affirm,

"Lenior et melior fis accedente senecta."

If we associate the idea of intolerance with any class of religious sentiments, there may be danger of our justifying or exercising practical intolerance towards the professors of those sentiments—and this by way of precaution and self-defence. Such a use of his reasoning Lardner, we know, would have been the first to deprecate ; yet that this would be a natural application of it, seems perfectly clear.

We offer no apology for these animadversions on one among our most *favourite* (such is our own attachment to him)—certainly, our most valuable—divines. Truth is the object we have in view ; and our aim is to be the advocates of it, with deep respect, indeed, for the judgment of such men as Lardner, yet with a freedom from the implicit reception of opinions delivered by writers of high and merited authority. Possibly, we may be accused of having digressed from a notice of the pages of the Letter of the "Resident Member." Be it, however, recollected that something which fell from him occasioned our remarks on *Toleration*, and that, in our suggestions as to the method of our securing it, we have pleaded a cause which, manifestly, he has much at heart.

The remainder of his pamphlet claims our most unqualified approbation. More particularly, we share in his astonishment, "that those who have religious scruples against the Relief Bill, have never petitioned against the annual parliamentary grant to Maynooth College." That grant, so far as it goes, is *establishment*, is a direct and open encouragement ; not more exceptionable, however, than a *regium donum* to Irish and to English Protestant Nonconformists ! Auspicious, indeed, will be the era, when *the voluntary efforts of men* shall be the only source whence the means of Public Worship and Instruction are supplied !

"A government," observes this writer, "is justified in not tolerating doctrines positively and plainly repugnant to morality." For *doctrines* he should have said *practices* ; and then not a single dissentient to his remark could have been found. Immoral acts, if they be *overt*, are criminal acts, and come under the cognizance of the magistrate ; though even here a wise Legislator will be cautious not to make his jurisdiction very extensive or very discretionary. As to the *expediency* of employing the civil power for putting down the self-immolation of widows in India, we have at least our doubts : we do not look at the thing abstractedly ; in that view, the decision might be easy ; but perhaps the worst, or nearly the worst, of evils springing from erroneous systems of religion, are best obviated and corrected by the slow yet sure operation of views more enlightened and humane. Here, as on some other topics, we differ from the respectable correspondent of the

Country Clergyman," yet his letter is so admirably calculated to expose and counteract the *odium theologicum*, which, even now, disgraces and injures the world, nor least our own nation, that we must bestow upon it our humble but cordial praise, and are much better pleased to contemplate the points where we meet, than those from which we mutually, and, we hope, amicably, diverge.

N.

NATURAL HISTORY OF ENTHUSIASM.

(Continued from p. 425.)

WE resume with pleasure our analysis of this interesting work. The reader has already been furnished, in our last number, with a general idea of its object and character, and with the outline and copious specimens of the first three sections, which treat of Enthusiasm, secular and religious; Enthusiasm in Devotion; and Enthusiastic perversions of the doctrine of Divine Influence. The fourth section contains an interesting history of the various forms of Heresy originated by Enthusiasm. The author reverts to the persuasion, which he believes to be generally entertained, that a change and renovation presently awaits the Christian church. He states that the various forms of ancient heresy having disappeared, all differences now draw round one great controversy—relating to the authority of the Scriptures. In this controversy, he anticipates, ere long, a coalescence of the whole Christian world; the Romish doctrine of the subordination of the authority of the Scriptures to that of the priest being likely to be overthrown by the progress of knowledge and of civil liberty, if not previously exploded by other means; the sceptical sects of Christianity falling back into the ranks of infidelity; and the great Protestant body agreeing to bury their differences in oblivion, and to acknowledge "one Lord, one faith, one baptism." In these anticipations we cannot altogether sympathize. We see no reason to believe that the abolition of the Romish domination is near at hand, though doubtless advancing to its overthrow. What sects of the Protestant world these are "which agree in affirming the subordination of Scripture to the dogmas of Natural Theology; in other words, to every man's notion of what religion *ought* to be," we do not distinctly perceive; nor can we agree that the great majority of the Protestant body "knows of nothing in theology that is not affirmed or fairly implied in the Bible." It may be true that divisions arise "from mere misunderstandings of abstract phrases—unknown to the language of Scripture;" but while these phrases are pertinaciously retained, as they still are, the prospect of union in religious faith is yet distant; and though fully convinced "that this trifling with things sacred must come to an end," we fear it will yet be long before the body is so fitly joined together as to make perpetual increase of itself in the fulfilment of the law of love.

No subject of speculation affords a wider field for the extravagances of enthusiasm than Prophetical Interpretation. The process is thus described:

"Disappointment is, perhaps, the most frequent of all the occasional causes of insanity; but the sudden kindling of hope sometimes produces the same lamentable effect. Yet before this emotion can exert so fatal an influence, the expected good must appear in the light of the strongest probability; and

even if the vagueness of a distant futurity intervenes, the swellings of desire and joy are quelled, and reason maintains its seat. On this principle, perhaps, it is that the vast and highly exciting hope of immortal life very rarely, even in susceptible minds, generates that kind of emotion which brings with it the hazard of mental derangement. Religious madness, when it occurs, is most often the madness of despondency. But if the glories of heaven might, by any means, and in contravention of the established order of things, be brought out from the dimness and concealment of the unseen world, and be placed ostensibly on this side of the darkness and coldness of death, and be linked with objects familiarly known, they might then press so forcibly upon the passion of hope, and so inflame excitable imaginations, that real insanity, or an approach towards it, would probably, in some instances, be the consequence.

“A provision against mischiefs of this kind is evidently contained in the extreme reserve of the Scriptures on all subjects connected with the unseen world. This reserve is so singular, and so extraordinary, seeing that the Jewish poets, prophets, and preachers, were Asiatics, that it affords no trivial proof of the divine origination of the books: an intelligent advocate of the Bible will choose to rest an argument rather upon the paucity of its discoveries than upon their plenitude.”—“But a confident and dogmatical interpretation of those prophecies that are supposed to be on the eve of fulfilment, has manifestly a tendency thus to bring forth the wonders of the unseen world, and to connect them in sensible contact with the familiar objects and events of the present state. And such interpretations may be held with so full and overwhelming a persuasion of their truth, that heaven and its splendours may seem to stand at the door of our very homes:—to-morrow, perhaps, the hastening crisis of the nations shall lift the veil which so long has hidden the brightness of the eternal throne from mortal eyes—each turn of public affairs; a war—a truce—a conspiracy—a royal marriage—may be the immediate precursor of that new era, wherein it shall no longer be true, as heretofore, that ‘the things eternal are unseen.’”—*Pp. 97, 98.*

To those lovers of truth who bring to the study of the Bible all the vigour of thought, all the knowledge and intelligence of which they are masters, new evidences of its truth will be continually brought out which are unmarked by superficial observers. Of this kind is the evidence intimated in one of the paragraphs we have just quoted. The same mind which recognizes in the seventh heaven of Mahomet the production of an earth-born imagination, will discern the impossibility of conveying to the human mind any conception of the realities of the unseen world, while he is convinced that the framers of a new religion would not forego so powerful a means of influencing the minds of those whom they designed to delude. Many impostors might have imagined a better heaven than that of Mahomet; but no impostor or enthusiast would have refrained from describing an unseen world which he affirmed to exist. Much less would he be able to reveal just so much as would be sufficient to arouse the hopes and fears of his followers, while he rendered it impossible for them to form the most remote conceptions of the nature of those spiritual regions on which their expectations were fixed. A wisdom above that of man is here discernible in adapting the revelation to the minds which are to receive it,—in apportioning the light to the strength of the organ which is prepared for it. A love above that of man to man is also discernible in the care with which the human mind is protected from the ravages of a wild imagination; and while roused to the utmost degree of activity by intimations substantial, though obscure, is restrained from extravagance by that very obscurity. This gentle restraint on human faculties, this tender care of human weakness, proceeds from the

a love which draws the veil of darkness over a wearied world, and mops the wind to the shorn lamb."

The sixth section contains a history of Enthusiastic Perversions of the truth of a Particular Providence. These perversions are exhibited either narrow and sordid solicitude about petty interests, or by an impious pence when unwarranted expectations are disappointed :

Minds of a puny form, who draw hourly, from the matters of their per-
il comfort or indulgence, so many occasions of prayer and praise, are
t often seen to be insensible to motives of a higher kind;—they have no
ception of the relative magnitude of objects;—no sense of proportion :
feel little or no interest in what does not affect themselves. We ought,
ever, to grant indulgence to the infirmity of the feeble:—if the soul be
ed incapable of expansion, it is better it should be devout in trifles than
devout at all. Yet these small folks have need to be warned of the
ger of mistaking the gratulations of selfishness for the gratitude of piety.
is a rare perfection of the intellectual and moral faculties which allows all
acts, great and small, to be distinctly perceived, and perceived in their re-
ve magnitudes. A soul of this high finish may be devout on common oc-
ions without trifling; it will gather up the fragments of the divine bounty,
'nothing be lost,' and yet hold its energies and its solitudes free for the
race of momentous cares."—P. 140.

The folly and impiety of murmuring under the disappointment of unrea-
able expectations needs no proof; but we are ably reminded by our au-
r that a law of subordination manifestly pervades that part of the govern-
at of God with which we are acquainted; and that while lesser interests
the component parts of greater, the dispensations of Providence are as
fect towards each individual of mankind as if he were the sole inhabitant
in only world. This law, well understood, cannot but cherish at the same
e a firm trust and a profound humility.

'This perfect fitting and finishing of the machinery of Providence to indi-
ual interests must be premised; yet it is not less true, that in almost every
nt of life the remote consequences vastly outweigh the proximate in actual
unt of importance. Every man prospers, or is overthrown; lives or dies;
for himself, but that he may sustain those around him, or that he may
e them place: and who shall attempt to measure the circle within which
comprised these extensive dependencies? On principles even of mathe-
tical calculation, each individual of the human family may be demonstrated
old in his hand the centre lines of an interminable web-work, on which
sustained the fortunes of multitudes of his successors. These implicated
sequences, if summed together, make up therefore a weight of human
al or woe that is reflected back with an incalculable momentum upon the
of each. Every one then is bound to remember that the personal suffer-
s, or peculiar vicissitudes, or toils, through which he is called to pass, are
be estimated and explained only in an immeasurably small proportion if
single welfare is regarded, while their full price and value are not to be
puted unless the drops of the morning dew could be numbered."—
144.

The events of human life are declared to be (though in themselves fixed
d foreknown to God) divisible into two classes, as they appear to us.
e one calculable, the other fortuitous. The course of the material world,
; permanent principles of human nature, and the established order of the
ial system, though liable to interruptions, are so far constant as to afford a
is for anticipation: on this basis we should ground our actions; while,
ight by experience how many occurrences may intervene which no human

sagacity could foresee, we must be prepared to surrender our purposes, to relinquish our desires, and submit to disappointment, when our calculations, however reasonable, are defeated. Calculable events are, in a manner, our own; and we should make use of them as the materials with which to build up our moral constitution. Fortuitous events belong to God alone, and to attempt to establish any dominion over them, is enthusiasm and impiety. Such enthusiasm leads to a delusive and fatal expectation of special boons in reward of services, and it is evident that under human controul events would tend constantly to our moral deterioration, while,

"In the divine management of the fortuities of life, there may be very plainly perceived a dispensation of moral exercise, specifically adapted to the temper and powers of the individual. No one can look back upon his own history without meeting unquestionable instances of this sort of educational adjustment of his lot, effected by means that were wholly independent of his own choice or agency. The casual meeting with a stranger, or an unexpected interview with a friend; the accidental postponement of affairs; the loss of a letter, a shower, a trivial indisposition, the caprice of an associate—these, or similar fortuities, have been the determining causes of events, not only important in themselves, but of peculiar significance and use in that process of discipline which the character of the individual was to undergo. These new currents in the course of life proved, in the issue, specifically proper for putting in action the latent faculties of the mind, or for holding in check its dangerous propensities. Whoever is quite unconscious of this sort of *overruling* of his affairs by means of apparent accidents, must be very little addicted to habits of intelligent reflection."—Pp. 133, 134.

In pointing out the incongruity (according to these principles) of speaking of any dispensations of Providence as *mysterious*, the writer attributes the error, in part, to the popular misunderstanding of the language of Scripture, by which Heaven is believed to be an abode of quiescent bliss, exempt from the necessity of action. While all the arrangements of the present state manifestly tend to generate habits of strenuous exertion, while the Scriptures describe the mortal life as a life of warfare, a scene of labour, a toilsome pilgrimage, and at the same time declare that as we now sow we shall hereafter reap, and that the deeds done in the body will be the grounds of our future happiness or misery, it is absurd in the extreme to imagine that we are to spend an eternity in what we now call repose. Action may be unattended with difficulty, exertion with weariness, and the pursuit of intellectual objects with perplexity; but that there will be exertion, strenuous and perpetual, there is no reason to doubt:

"A man eminently gifted by nature for important and peculiar services, and trained to perform them by a long and arduous discipline, and now just entering upon the course of successful beneficence, and perhaps actually holding in his hand the welfare of a family, or a province, or an empire, is suddenly smitten to the earth by disease or accident. Sad ruin of a rare machinery of intellectual and moral power! But while the thoughtless may deplore for an hour their irreparable loss, the thoughtful few muse rather than weep; and in order to conceal from themselves the irreverence of their own repinings, exclaim, 'How mysterious are the ways of Heaven!' Yes; but in the present instance, what is mysterious? Not that human life should at all periods be liable to disease, or the human frame always vulnerable."—P. 148.

"Still," we continue in the words of Dr. Channing,* "the question

* Memoir of Gallison.

may be asked, 'Why was he taken from so much usefulness?' Were that we laid open to us, into which he is removed, we should have an answer. We should see that this world is not the only one where intellect is unfolded, and the heart and active powers find objects. We might see that such a spirit as his was needed now in another and nobler province of creation; and that all God's providence towards him had been training and fitting him to be born, if we may so speak, at this very time, into the future world, there to perform offices and receive blessings which only a mind so armed and gifted could sustain and enjoy. He is not lost, nor is he exiled from his true happiness. An enlightened, just, and good mind, is a citizen of the universe, and has faculties and affections which correspond to all God's works. Why would we limit it to earth, perhaps the lowest world in this immense creation? Why shall not the spirit, which has given proof of its divine origin and heavenly tendency, be suffered to rise to its proper mode?"

We agree with the writer of the volume before us, that considerations like these are not foreign to his argument, as the perplexities which arise from the dispensations of Providence may be greatly lessened by holding the most reasonable anticipations which the mind can attain of our state in a future world.

After pointing out, at the beginning of the 7th Section, the wide difference between the spontaneous kindness of the heart and Christian philanthropy, the writer proceeds to mark the peculiarities which distinguish the latter: viz. that it is vicarious, obligatory, rewardable, subordinate to an efficient agency, and an expression of grateful love.

We feel ourselves compelled to dissent entirely from the view taken of the first of these peculiarities of Christian philanthropy. The writer observes, more than once in the course of his work, that "the great principle of vicarious suffering forms the centre of Christianity:" and he here adds, that it spreads itself through the subordinate parts of the system, and is the governing, if not the invariable, law of Christian beneficence. This is not a place in which to enter on a discussion of the various ways of receiving the doctrine of the Atonement: we can now only notice the present application of what the writer esteems the central principle of Christianity. The philanthropist suffers by participation, not by substitution. The object of his benevolent regard obtains relief, not by his benefactor taking upon him his guilt or his sorrow; but by their united exertions to remove the guilt, and remedy the sorrow. And if we frequently say that one takes upon him the griefs of another, and that a sufferer is lightened of his burden by the benevolence which shares it, we mean nothing more than to describe the operation of the laws of human sympathy by which the benevolent heart is lightened, and the oppressed is lightened. If any proof be needed, it is found in cases where the sorrows of the benevolent produce no apparent effect but on themselves. A minister of religion, whose heart is glowing with piety and benevolence, attends the last hours of a convicted criminal. The wretch is hardened; he listens with apathy and indifference while his benefactor weeps, exhorts, or prays: he dies insensible, neither fearing death nor regarding man. His benefactor suffers acutely and long; but who will say that he takes on him the guilt and suffering of the criminal? The guilt remains, the suffering will ensue. The prayers of the righteous may avail something for the pardon of the one, and the alleviation of the other; but it is monstrous to affirm that in this case the guilt of the criminal is imputed to his benefactor, or that the benevolent sorrow of the latter is so

much deducted from the punishment which awaits the former. If a philanthropist visit a family suffering at the same time under poverty and affliction of some other kind which he cannot remove, he remedies the one and shares the other. He feeds the hungry, clothes the naked, and weeps with those who weep. But in neither case does he remove their sorrows upon himself; he does not suffer cold and hunger for them on the one hand, nor does his sympathy remove the cause of their grief, on the other. The sorrows and joys of every man issue from the workings of his own heart; and it is as manifestly impossible to grieve or rejoice, as to breathe, or sleep, or think, by substitution. By communicating our thoughts to others, we induce them to think; but they think with, and not for us. The principle of vicarious suffering, however applied, appears to us as inconsistent with our nature, as it is incompatible with our conceptions of the Divine justice and mercy.

Christian philanthropy is obligatory: and though natural religion enforces the same obligation, it is by considerations much less efficacious in promoting humility than those by which the Christian is actuated. This obligation is clearly laid down, and, in the following passage, strikingly illustrated:

“Let it, for example, have been given to a man to receive superior mental endowments—force of understanding, solidity of judgment, and richness of imagination, command of language, and graces of utterance—a soul fraught with expansive kindness, and not more kind than courageous; and let him, thus furnished by nature, have enjoyed the advantages of rank, and wealth, and secular influence; and let it have been his lot, in the prime of life, to be stationed just on the fortunate centre of peculiar opportunities: and then let it have happened that a fourth part of the human family, cruelly maltreated, stood as clients at his door, imploring help: and let him, in the very teeth of ferocious selfishness, have achieved deliverance for these suffering millions, and have given a deadly blow to the Moloch of blood and rapacity: and let him have been lifted to the heavens on the loud acclamations of all civilized nations, and blessed amid the sighs and joys of the ransomed poor, and his name diffused, like a charm, through every barbarous dialect of a continent: let all this signal felicity have belonged to the lot of a Christian—a Christian well taught in the principles of his religion; nevertheless, in the midst of his honest joy, he will find place rather for humiliation than for that vain excitement and exultation wherewith a man of merely natural benevolence would not fail, in like circumstances, to be intoxicated. Without at all allowing the exaggerations of an affected humility, the triumphant philanthropist confesses that he is nothing; and far from deeming himself to have surpassed the requirements of the law of Christ, feels that he has done less than his duty.”—“Christian philanthropy, thus broadly and solidly based on a sense of unlimited obligation, acquires a character essentially differing from that of spontaneous kindness; and while, as a source of relief to the wretched, it is rendered immensely more copious, is, at the same time, secured against the flatberies of self-love, and the excesses of enthusiasm, by the solemn sanctions of an unbounded responsibility.”—Pp. 170, 171.

The hope of reward is undoubtedly necessary to stimulate the early exertions of Christian benevolence; and subsequently, the perception of the disproportion between the feeble service and the eternal reward tends to encourage humility, and not to foster a regard to self-interest. The balancing of motives to pure benevolence is another manifestation of Divine Wisdom in the formation of the Christian scheme. Christian philanthropy is the instrument of a higher and efficient agency. Man may plant and water; but it is God who giveth the increase. Believing thus, and placing no undue

ance on second causes, the philanthropist is undismayed by disappointment, and prosecutes his work in the temper of mind proper to a subordinate agent, hoping all things, but arrogating nothing.

Lastly, Christian beneficence is an expression of grateful love. Zeal must be actuated by the highest love, or it will degenerate into activity of the imagination rather than the heart: but under that influence, "it may reach the height even of a seraphic energy, without enthusiasm."

In the 8th and 9th Sections we have an interesting history of ancient monachism, with an exposition of the causes of that enthusiasm which produced such disastrous consequences to the Christian world. No circumstance in the whole history of the human mind seems more easy to be accounted for than the rise of this species of enthusiasm. There are few of us now, even now, with all the tremendous consequences of their errors developed before us, can withhold our sympathy from the earlier recluses, or find any wonder at their belief, that the way to cherish piety and purity was to flee from the seductions and contaminations of the world. We cannot resist ourselves of a feeling of respect for those whose self-denial was so vigorous and protracted; and though perfectly aware that spiritual pride is usually both the cause and effect of their unnatural mode of life, the questionable strength and occasional purity of motive revealed by their actions, excite our admiration, in spite of ourselves. While we doubt whether any motive could induce us to spend our lives on the top of a pillar, or resign ourselves to dirt, disease, and hunger, till death should relieve us from our sufferings, we cannot but respect that energy which, however perverted, we believe to be more powerful than our own. While we are grateful for the light of history and experience, we feel that we are yet liable to mistake the way to heaven, and that in the gloom which formerly overclouded the Christian world, we should probably have chosen the steep and rocky road, which, no less than the primrose path, was crowded with wanderers and outcasts. We are therefore glad to admit the excuses which may be made for those who first went astray, and while we view with abhorrence the practices originated by Monachism, it is satisfactory to ascertain how far the earlier recluses were answerable for them. Driven into the wilderness by persecution, many remained for the sake of safety; and being remarkable for piety, others retired also for the sake of imitating their example. The practice was sanctioned and enjoined by the venerable fathers of the church; their suffrage was handed down to successive generations, while bad consequences were accumulating, of which their originators never dreamed. The blame of the after-issues of erroneous notions and practices could not be imputed to one age, and the criminality should be shared by many generations. The differences of constitutional temperament, of habits and manners, between the first Christians and ourselves, must also be taken into the account. As our author says,

"The Christian of England in the nineteenth century, and the Christian of Asia in the second, stand almost at the extremest points of opposition in all the non-essentials of human nature; and the former must possess great facility of imagination, and much of the philosophic temper, as well as the spirit of Christian charity, fairly and fully to appreciate the motives and conduct of the latter."

A variety of extenuating circumstances besides are stated as candidly as required by the subsequent exposure of the abuses of the monastic life, and the fatal results of this species of enthusiasm. The blame belongs more

to the system than to its victims; and the system now meets with a universal reprobation it deserves. It is shewn by our author to have subsisted in contempt of the Divine constitution of human nature, and outraged common instincts; to be the promoter of deliberate selfishness, of spiritual pride, and of greediness of the supernatural. It led to the practice of mystifying the Scriptures, and recommended itself by feats of proficiency in the exercises of artificial virtue.

After dwelling on the mournful picture of degradation caused by the enthusiasm of monachism, it is refreshing to turn to the partial revival of true piety among the Jansenists and the inmates of Port Royal; and while lamenting their lack of power to throw off the galling yoke of superstitious and temporal subjection under which they groaned, it is exhilarating to mark the bolder and truer course of Luther, who, spurning the control not only of the pope but of the fathers, searched the Scriptures, and there found the realities of religion.

The tenth and last section argues the probable spread of Christianity not only from the belief of its truth, (on which supposition its future prevalence is certain,) but from past experience of its power. Be it true, or be false, it has surmounted a host of obstacles, it has survived persecution, has stood its ground amid the revolutions of centuries; and though long and darkly overclouded, has burst forth like a buried stream, hidden but not lost. Having done all this, it may do it again: and though the infidel may assuage its falsehood and reject its sanctions, he cannot deny its power in past ages or limit its results:

“But if there were room to imagine that the first spread of Christianity was owing rather to an accidental conjunction of favouring circumstances than to its real power over the human mind, or if it might be thought that any such peculiar virtue was all spent and exhausted in its first expansive effort, then it is natural to look to the next occasion in which the opinions of mankind were put in fermentation, and to watch in what manner the system of the Bible rode over the high billows of political, religious, and intellectual commotion. It was a fair trial for Christianity, and a trial essentially different from its first, when in the 15th century, after having been corrupt in every part to a state of loathsome ulceration, it had to contend for existence, and to work its own renovation, at the moment of the most extraordinary expansion of the human intellect that has ever happened. At that moment when the splendid literature of the ancient world started from its tomb, and kindled a blaze of universal admiration; at that moment when the first beams of sound philosophy broke over the nations, and when the revival of the useful arts gave at once elasticity to the minds of the million, and checked of practical influence to the minds of the few; at the moment when the necromancy of the press came into play to expose and explode necromancy of every other kind; and when the discovery of new continents, and the opening of a new path to the old, tended to supplant a taste for whatever is visionary by imparting a vivid taste for what is substantial; at such a time, when nature vigorous, might it not confidently have been said, This must be the crisis of Christianity? If it be not inwardly sound—if it have not a true hold of human nature—if it be a thing of feebleness and dotage, fit only for cell and cowl, and the precincts of spiritual despotism—if it be not adapted to the world of action—if it have no sympathy with the feelings of men—of free men;—nothing can save it; no power of princes, no devices of priests will avail to rear it anew, and to replace it in the veneration of the people; or at least in any country where has been felt the freshening gale of intellectual life. The result of this crisis need not be related.”—P. 259.

It has passed through another and another crisis,

"And what has been the issue? It is true that infidelity holds still its ground in the United States as in Europe; and there, as in Europe, keeps company with whatever is debauched, sordid, oppressive, reckless, ruffian-like. But, at the same time, Christianity has gained rather than lost ground, and shews itself there in a style of as much fervour and zeal as in England; and, perhaps, even has the advantage in these respects. Wherever, on that continent, good order and intelligence are spreading, there also the religion of the Bible spreads. And if it be probable that the English race, and language, and institutions, will, in a century, pervade its deserts, all appearances favour the belief that the edifices of Christian worship will bless every landscape of the present wilderness that shall then 'blossom as the rose.'"—P. 265.

Is there, therefore, enthusiasm in the belief that by the labours of Christians their faith may be made victorious over the false systems of religion in Heathen countries? If we believe our faith destined to prevail, it is reasonable to hope that labours to diffuse it will not be in vain, if they be undertaken and prosecuted in the spirit, not only of love, but of a sound mind. As to the duty of extending to benighted minds the blessings of the gospel, there can be no question: the doubt has been, whether the best way to fulfil this duty is to send missions to the Heathen in the modes which have been adopted during the last forty years. Our author replies in the affirmative; and we think that while he unanswerably proves the obligation of all Christians to assist, according to their power, in the work of evangelizing the nations, he takes for granted too readily that the means made use of have been judiciously selected and controled. Much, we believe, has been done, especially in the way of preparing the nations for the great moral revolution which awaits them; but more, much more, might have been accomplished had the hearts of the unconverted been appealed to through the reason instead of the imagination. The incomprehensible doctrines of orthodoxy, which to the Heathen appear no more venerable than the enigmas of ancient superstition do to us, may excite their imaginations, and lead them to entertain a religious enthusiasm destined to perish like seed let fall on rocky places; but the only way to make them Christians in truth, is to present Christianity to them in its simplicity and purity; to speak to them from the Bible, and require them to believe nothing which is contrary to their reason. Their reason, like their other faculties, is weak and undisciplined, and they must, therefore, be led on by a gradual ascent to that state when we may hope that their principles are firm and their belief efficacious. They must be gradually prepared for their Christian liberty, or their emancipation from Superstition will only be the precursor of their slavery to Enthusiasm or Atheism; instead of faith they will have credulity, and instead of devotion, hypocrisy. That these consequences have attended orthodox preaching in Heathen countries is well known. We hope and believe that the mischief has been more than compensated by the good effected, and that a way has been opened for an unlimited progress. Those of our readers who have watched the introduction of pure Christianity into India, will read the section now before us with an animating conviction, "that a pure theology, and a pure morality, shall inevitably, if zealously diffused, prevail till they have removed all superstitions, with all their corruptions;" and will feel themselves called on to use every exertion to promote the spread of true religion in that country, now degraded, but rich in its resources, and unbounded in its capabilities.

The increased energy of missionary exertions is the first favourable sign of the times enlarged upon in the section under observation ; the next is the increased regard shewn to the Scriptures, which the author considers the most prominent circumstance in the present state of the Christian church. That the knowledge and love of the Scriptures will go on to increase with a rapidity of progression hitherto unknown, he infers from three circumstances:—the wide diffusion of the Sacred Volume, the progress of the science of biblical criticism, and the prevalence of an improved mode of exposition.

“Who that entertains a belief of the providential guidance of the Christian church, can suppose that the most remarkable course of events that has hitherto ever marked the history of the Scriptures, is not charged with the accomplishment of some unusual revolution ; and what revolution less than the instalment of the Inspired Volume in the throne of universal authority, can be thought of as the probable result of the work that is now carrying forwards?”—“The friends of Bible Societies might, on this ground, find a motive for activity, proof against all discouragement. When missionary efforts meet disappointment—when accomplished teachers are removed in quick succession by death—when stations, where much toil has been expended, are abandoned—when converts fall away from their profession—the whole fruit of zeal perishes ; but it is otherwise in the work of translating and of multiplying the Scriptures ; for although these endeavours should at first be rejected by those for whose benefit they are designed ; still, what has been done is not lost ; the seed sown may spring up after a century of winter.”—“Immediate success is doubtless to be coveted ; but though this should be withheld, the work of translation and of printing is full of infallible promise.”—Pp. 296, 297.

“In removing occasions for the cavils and insinuations of captious or timid spirits, the literary restoration of the Bible, and the abundant means of ascertaining the grammatical sense of its phrases, is highly important. And in looking towards the future, it must be regarded as a circumstance of peculiar significance that the documents of our faith have just passed through the severest possible ordeal of hostile criticism, at the very moment when they are in course of delivery to all nations.”—P. 298.

After enumerating some causes of division among Christians, which he deems approaching to extinction, the writer proceeds,

“The remaining differences that exist among the pious are only such as may fairly be attributed to the influence of the old theoretic system of interpretation ; and they are such as must presently disappear when the rule of **INDUCTIVE EXPOSITION** shall be thoroughly understood and generally practised. The hope, therefore, of an approaching prosperous era in the church depends, in great measure, upon the probability of a cordial return to the authority of Scripture—of Scripture unshackled by hypothesis. This return alone can remove the misunderstandings which have parted the body of Christ ; and it is the reunion of the faithful that must usher in better times.”—P. 307.

When shall these things be ? Whether soon or late, it is the duty of every one to labour as strenuously as if the glorious change were at hand. As if the union of the Christian church were to be accomplished to-morrow, each of its members should strive to compose differences, to remove prejudices, to hope all things, and to effect what he can. In the words of the volume before us,

.. “This assuredly may be asserted, that so far as human agency can operate to bring on a better era to the church, he who *despairs* of it, *hinders* it, to the

extent of his influence; while he who expects it, hastens it, so far as it may be accelerated. This difference of feeling might even be assumed as furnishing a test of character; and it might be affirmed that when the question of the probable revival and spread of Christianity is freely agitated, those who embrace the affirmative side are (with few exceptions) the persons whose temper of mind is the most in harmony with the expected happy revolution, and who would, with the greatest readiness, act their parts in a new and better economy; while, on the contrary, those who contentedly or despondingly give a long date to existing imperfections and corruptions, may fairly be suspected of loving 'the things that are' too well."—P. 310.

Our readers will by this time have been able to form some judgment of the volume which we have been analyzing. On the first reading, it is very interesting, and it will be seen from the extracts which we have given, that its detached portions have great vigour and beauty. But the process of analysis has convinced us yet more of its value. Its plan is comprehensive and clear, and its arrangement faithfully adhered to: and the reader will find it no little advantage to be enabled to turn immediately to any one of the striking passages which will remain in his memory when he has closed the book. Every sentence has its proper place, and could not, with any propriety, be transferred to another; a proof of an excellence of arrangement not very common.

The style is generally lucid and graceful, though a little affectation is perceivable here and there. Our language affords terms which would serve the author's purpose quite as well as some which he has invented. The words *impartation*, *obstination*, *perfectionment*, could scarcely have slipped from his pen in the ardour of composition: and indeed the style bears no marks of haste.

The literary merit of the work is great; but a higher praise may also be awarded. It affords a complete exposure of a most destructive vice of the mind, and a most powerful warning against its insinuations. The most glaring consequences of Enthusiasm have been marked, and its ravages lamented, by every observer and lover of human nature; but few are fully aware how silently and (to all appearance) innocently it sometimes takes its rise; how extensive is its blighting influence, and how fatal its operation where its presence is not even suspected. It is their own fault if, after reading this book, they are again deluded by the imagination into the snares of Enthusiasm. They are here warned by one who is well acquainted with the springs of human thought and action, by one who is evidently experienced in the perplexities of human weakness, and familiar with the power and excellency of religion, that from the moment when the activity of the imagination is allowed to exceed its due proportion, may be dated the induration of the heart to all genial influences, and its alienation from its true interests and noblest enjoyments. Not that we would rest a warning so awful on human authority; but it is, in this case, as demonstrably true as it is obviously important.

CHILDREN'S HYMN.

THE God who built the lofty sky,
And gave the vast creation birth,
Looks down from heav'n with pitying eye,
E'en on the humblest thing of earth.

The feeblest insect of the air,
The smallest plant, the meanest clod,
As much as suns and systems—share
Th' eternal guardianship of God !

From Him the stars derived their birth ;
He fill'd the channels of the sea ;
His are the flow'rs that deck the earth ;
And His, delightful thought ! are we !

Yes ; down to us His care extends ;
His gracious mercy we partake :
He gives us food, and health, and friends,
And shields us, sleeping or awake.

O, may our lips, attun'd to praise,
Express the fervour of our hearts !
His may we be, through all our days :
And His, in heav'n, when life departs !

J. C. W.

SONNET.

ON SEEING A HYMN TO THE TRIUNE GOD IN THE HALL OF
MAGDALEN COLLEGE, OXFORD.

“ Ye sacred nurseries of blooming youth,
In whose collegiate shelter England's flowers
Expand, enjoying through their vernal hours
The air of liberty—the light of truth.”

WORDSWORTH.

OXFORD ! whose honoured fanes thus rise on high,
Beneath whose venerable, fostering shade
England's choice flowers are not believed to fade,—
Thy lofty crests, uplifted to the sky,
Would emulate e'en heaven in majesty !
And could we feel thou gav'st thy potent aid
To truth's, to freedom's cause, we'd ne'er upbraid
Thy pomp. Then with unmingled love our eye
Might rest on thee. Alas ! a dense, dark cloud
Of error doth thy halls, thy shrines enshroud.
Disperse, O God ! that mist ; thyself declare ;
Give them to know thy will, thy word aright ;
Pour on these towers the beams of Truth's pure light,
And all shall bid them hail—shall own them fair !

June 4, 1829.

E. T. T. S.

THE LIFE AND TIMES OF ARCHBISHOP LAUD.

(Concluded from p. 377.)

IN the midst of graver matter, we may step aside to notice Laud's scheme for gratifying his own tyrannous appetite, and at the same time putting money into the King's pocket, by prosecuting the persons who had, in their zeal, (like the evangelicals of the present day,) made a stock-purse to buy up impropriations—a species of commodity which, to the honour of the Church of England, is always open to the best bidder. Mr. Lawson chooses to say this was “an illegal association.” In so asserting, he only says what the worthy Noy said before him, but on what authority neither of them has shewn. Laud, to justify his robbery, says, “I was clearly of opinion that this was a cunning way to overthrow the church by getting into their power more dependency of the clergy, than the king, the peers, and all the bishops in the kingdom had.” Their design, Mr. Lawson says, “succeeded to the utmost extent;” and then but a few lines further on, when it is expedient to diminish the amount of the robbery, comes this wonderful confirmation of Laud's “opinion,” and of his biographer's assertion, that this dreaded association, at its dissolution, was found to be possessed of thirteen impropriations, purchased with a capital of £5000. We were not surprised at meeting with a denunciation of this confiscation as “a measure which I confess can hardly be justified.” We read on, and, as usual, found it in the same breath declared to be “a measure highly expedient and salutary for the church.” Laud's share in it was “in pursuance of the designs he had formed for the advancement of learning and religion;” and “it required a man of his vigorous and active mind to govern with firmness and decision.”

The prosecution of the King's printers for their sins of omission in dropping the little word “not,” from the seventh commandment, is but a trifling interlude of the great drama. The unfortunate offenders were severely fined—a happy contrivance for preventing the necessity for lists of errata, which we admit to be very unsightly. “This prosecution,” Mr. Lawson musters courage to assert, “could be liable to no just objection.” Printers must suffer and submit, and that not always, as in this case, for their own offences.

We then follow the story to the perverse interference with the worship of those English Protestant residents at Hamburg who were so unreasonable as to beg “not to be troubled with Common Prayer.” “Christianity,” however, Mr. Lawson says, “is a religion of authority, and if men are permitted to reject that authority at will, there is no barrier to heresy or schism.” Laud, therefore, was prepared to display this “authority,” (how he came to fancy his particular scheme to be the Christianity of “authority” is not shewn,) and he was ready with his “Regulations,” which were followed up by equally wise and impartial regulations for abolishing the liberties of all foreign Protestants resident in England; a most politic and just proceeding truly, considering the position in which the Church of England stood towards all other reformed churches. This device was followed up, after Laud assumed the Archbishopric, by compelling all members of the French and Dutch churches, born in England, to attend the parish churches, and all foreigners to use the English liturgy. “It is needless to mince the matter,” Mr. Lawson is obliged to own; this “was enforcing a test; it was in-

sisting on conformity"—a thing, by the bye, which he more than once denies Laud to have been guilty of at all, his remedy against schism being asserted to be "not by compelling men to adhere to the church, but by observing those who still adhered, and who were notwithstanding undermining its constitution." But then comes the usual balance: "in Laud's conduct there was both reason and prudence;" what he did was not "the result of a spirit of proselytism," but "resulted from his love of the doctrines of the Protestant Reformation." If these foreigners were driven out of the country, "one thing at least," he observes, "is certain, that they did not leave the kingdom until they had been enriched by successful trading"—a pleasing consolation for the country, which lost the benefit of their industry, and for themselves, who were driven from the scene of their successful exertions!

Scotland was the next church which was to be "troubled with Common Prayer," in the matured policy of bringing all to the English standard. "The necessity of a *Liturgy* is," we are told, "plain and obvious, and besides it is sanctioned by the church of the Jews, by the practice of our Divine Saviour and his apostles." "The public devotional services of the church are far superior to any sermons or lectures, however excellent, because they are all grounded on the canon of inspiration, and in reality inspiration itself." "In fine," it is objected to "the public worship of Dissenters in general," that "there is no essential difference from the Church of Rome; with this qualification—that the former are at one extreme, and the Papists at another"! In the proceedings to establish the new system, we find Laud (then Bishop of London) most active, and preaching zealously to the Scotch "on the utility of conformity and reverence for the institutions of the church." It will be recollected that we have our author's admission that what James attempted (though not half so bold as the new adventure) was "hardly prudent." His favourite's share in the transaction now renders it a fit subject for unqualified approbation.

We now reach Laud's installation into that station, the functions of which he had long virtually enjoyed by usurpation. And here the first bud of promise opens and discloses that most notable of all devices for goading a nation into strife—the authoritative repetition of King James's foolery in "the book of sports." A madder piece of folly can hardly be imagined than this wanton insult to the precise clergy, followed by the summary expulsion of those whose consciences rebelled against such an injunction. Mr. Lawson has already (in speaking of King James's proceeding) described it as "dangerous to morality, and inconsistent with religious truth." "It was a dangerous expedient," he avows, "to allure the Romanists." Yet this virtuous indignation dwindles in a few sentences down to a "doubt whether it was altogether prudent to revive the book of sports." And as for Laud personally, "no man better understood the duties of a Christian Bishop," and "he conscientiously believed that he was doing his duty."

We next come to the savage prosecution and punishment of Prynne for his bulky volume—offensive, very likely, from its scope to players, and from its length to any one who was bound to read it; but certainly a singular subject to move an Archbishop's indignation, and a still more curious crime to visit with pillory, fine, degradation, imprisonment for life, and mutilation. "Perhaps," our biographer cautiously insinuates, "the punishment exceeded the offence." Judge Cottington, to be sure, had no such doubts: "Shall not all who hear these things," said his Lordship, "think that it is the mercy of the King that Mr. Prynne is not destroyed? Have we not lately seen men condemned to be hanged and quartered for far less mat-

" Against the weight of Mr. Lawson's faint dubitation, however, we as usual in the other scale, the observation, 1st, that though Prynne's were certainly cropt, he lost but a very little bit of them, (enough ; left for an after crop,) and the sentence therefore " was not remarkable ;" 2d, that it was then customary " to cut off the ears and to be nose." Ears and noses were, in those days, used to such delicate ment, and did not mind it a bit. We remember the story of the eels heir flayer.

is very difficult to reconcile Laud's promotion to the Commission of Treasury with any thing but a rash, grasping disposition to intermeddle where and with every thing. The position of the church was sufficiently delicate, and Churchmen were sufficiently obnoxious, without widening the breach by thrusting ecclesiastics into appointments connected with obvious sources of disunion between the King and his people. We find Archbishop, as usual, quarrelling with all around him, fated on all occasions to accelerate his master's ruin by disgusting his friends and irritating enemies, till at last he found it convenient to thrust the dangerous ho upon his creature Juxon, the Bishop of London. Our biographer tells " that such an appointment (however afterwards neutralized by Juxon's sense) gave great dissatisfaction to the people in general," and that nobles were exasperated " at being supplanted by an ecclesiastic who hitherto been little known." Still we are consoled by the assurance " it cannot be doubted that the Archbishop was guided by the most just motives in promoting the appointment of Dr. Juxon to the office of Treasurer." Those who had previously read our author's reflections on the aptitude of ecclesiastics for the offices of statesmen, will be disappointed at this descent into an apology for their blunders on account of their *res.* Lord Clarendon would have been a sounder authority for condemning the whole policy of Laud and his brethren as statesmen to reprove, by the reflection which bitter experience wrung from him as to ecclesiastics in general, that they " understand the least and take the worst care of human affairs of all mankind that can write and read."

A curious practical illustration of Laud's aptitude as a statesman is afforded by his sage scheme for stopping the safety valve at which some of the explosive matter which his oppression had generated would gladly have found its escape from the scene of action. It was ordered by his advice that Puritans who were about to leave the country should be restrained from enjoying liberty of conscience, even on the seas or the plains of the continent, and no minister was allowed to pass without approbation of Archbishop. " These orders were founded," Mr. Lawson has discovered, " on obvious reasons of state." It is a happy thing for an ecclesiastic-statesman to have a brother for his biographer and judge.

Mr. Lawson has next to grapple with the violent proceedings adopted against Prynne, Bastwick,* and Burton. He is here rather puzzled; for, of course, it is undeniable, now lost, not a small piece of his ears, as before, large enough to comprise a portion of each cheek, besides fine, imprisonment for life in distant dungeons, deprivation, denial of all intercourse with any but jailors, and of all use of writing materials. " The punishments," it is admitted, " exceeded the offence, and are revolting to

Mr. Lawson is pleased to call the poor Doctor " Medico-Mastix," because he once published a book *against* him with that title, which Mr. L. seems to imagine was the Doctor's own work. Can he translate the word?

our modern opinions." "That it was a tragedy *may* be allowed." **Be** at (mark the balance again!) "*all* public punishments are tragical, because the unhappy persons are sufferers." "I hold that *no part* of this sentence was *severe*, except the cutting off the ears, which it must not be forgotten, at the same time, was the custom of the age." "Men were then only advancing in civilization," and therefore, we suppose, cared little for such trifles as ears. Lawyers plead their "ancient and laudable customs," but we believe this is the first time that such a usage has been pleaded in justification of a practice like the one before us. Our author is, however, not quite satisfied with this defence. He seeks to evade, not the Archbishop's participation, for this cannot be denied,—but his being the contriver and head manager. "It is evident that he acted merely as a *private member* of the court." What is meant by a *private judge*? It was in this part of the history very judicious in Mr. Lawson to keep out of view Laud's correspondence, from which it constantly appears that his every-day complaint was, that he was restrained from adopting measures of greater severity.

It is somewhat amusing (after further tracing the Archbishop through his proceedings to ruin his "enemy" Bishop Williams, his jurisdiction in licensing books, and the wild projects which drove Scotland into revolt) to find our biographer drawing a moving picture of the force of Laud's eloquence and "vigorous genius" in converting John Hales from "those prejudices which he had imbibed against the apostolic constitution of the church." Almost the only apparently honourable act of Laud's life is his promotion of Hales, notwithstanding their theological differences, though it should be recollected that to a certain extent such men as Hales and Chillingworth were auxiliaries so far as regarded opposition to the strictness of Calvinism. Mr. Lawson has borrowed the fable which he has dressed up so handsomely, from Heylin, who can hardly be acquitted of wilful fabrication, considering that the subsequent letter of Hales to the Archbishop repeats the very same sentiments which he is supposed to have abjured.

After what we have read, we are not surprised to find that the Archbishop's share in the convocation of the Parliament of 1640, and his motives in so acting, are made the subject of praise. At the same council it was settled, that if the Parliament "proved peevish," (Lord Clarendon has told us enough to shew that no honest man could be otherwise,) that is, if it chose not to do Laud's and Wentworth's bidding, nor to sanction some of the "customary" practices which our author palliates, the King should be encouraged and assisted in every way to set the law at defiance—in other words, if tyranny could not be established *through* Parliament, it should be *so against* it. "Here," says Mr. Lawson "was a display of virtue—a preference of public good to private safety." Of course the erection of the Convocation into a Parliament has its share of praise. Even the *et-cætera* oath finds favour. "Though these canons are not only judicious, but positively unobjectionable, yet they occasioned much trouble to the Archbishop." The people of England certainly evinced great ingratitude in questioning his right to become their lawgiver.

The next Parliament brought ruin, and at length death, to the Archbishop. Enthusiasts whom he had goaded to madness, and then made desperate by prohibiting even the means of quiet escape from the contest, followed up a bitter revenge. Had they consigned this meddling priest to retirement and contempt, they would have displayed more magnanimity than perhaps was "the custom of the age;" but they would have prevented him from sharing in that sort of merciful indemnity which saves the victims of persecution,

though "martyrs" in a bad cause, from the full measure of the indignation of posterity.

Our author has wisely sunk all detailed notice of the correspondence between Wentworth and Laud, so necessary to a right understanding of the man's powers of mind and the extent of his unconstitutional projects, and at the same time so utterly destructive of his biographer's theories. Mr. Lawson has well analyzed this correspondence, which it is impossible that one can read without being convinced that the plans of the writer, if successful, must have established arbitrary and irresponsible power, in utter defiance of every principle of the constitution. Yet, after reading this, Mr. Lawson has the effrontery to say, that "the name of Laud will not cease to be venerated by all who revere the institutions of their country." Really, it is high time, before he proceeds to the further historical labours which he announces as in his view, that he and the public should come to some examination as to the proper objects of an English statesman's administration. The overthrow of all our popular privileges, the establishment of merciless despotism and of blind devotion to the caprices of tyrants and priests, be it noble and praiseworthy, the subjects of Mr. Lawson's panegyrics will doubtless be successfully displayed to public admiration; but it is impossible to conceive that any such institutions as we have been accustomed to consider as a part and parcel of our commonwealth, are understood by him, or that their destruction is in his eyes in any way criminal. Words certainly bear a different meaning in his vocabulary from that which is ordinarily affixed to them, or we could hardly be amused with chapter after chapter magnifying a selfish, spiteful priest, who did nothing but at the expense of some constitutional right, into a wise statesman, the martyr to "moderation," the perfect pattern of "liberality." *

Can Mr. Lawson believe that he is serving the cause of his Church by going forward as its pattern and ornament one of the most questionable of characters; whose public career was marked in every stage by the ruinous consequences of perpetual imprudencies; whose only refuge lies in the exhibition of a candid consideration for the passions and infirmities of the age, pardoning the best qualities of those who were engaged on either side of the great contest? And yet it is difficult to find an excuse for Laud even in the bigotry or religious prejudices of the age; for he was no bigot; he was a shrewd, calculating, unforgiving politician. Can Mr. Lawson hope, or can he think it desirable, apart from the comparatively unimportant details of personal character, to persuade Englishmen that it would have been better if Charles and his courtiers had triumphed over all popular resistance; or that it is not (after every allowance for the fullest animadversion on the violence of the partisans) honourable to the page of our history, as opposed to that of almost every other European country, to have it recorded that our countrymen fought out the great contest which the growing power of kings rendered necessary wherever representative institutions were to be maintained, and that they triumphed in the assertion of a great and just principle? It would

May has drawn Laud's character as fairly and faithfully as any one. "The Archbishop of Canterbury was a main agent in this fatal work: a man vigilant and high; of an active, or rather of a restless, mind; more ambitious to undertake a political career than to carry on; of a disposition too fierce and cruel for his coat; which, notwithstanding, he was so far from concealing in a subtle way, that he increased the envy of it by insolence. He had few vulgar and private vices, as being neither fond of covetousness, intemperance, or incontinence: and, in a word, a man not altogether so bad in his personal character as unfit for the State of England."

be well if he would remember Lord Chatham's memorable words, "There was ambition, there was sedition, there was violence; but no man shall persuade me that it was not the cause of liberty on one side, and of tyranny on the other."

It might be expected that Mr. Lawson would make much of the imaginary triumph of refuting the charge brought against Laud by his Puritan adversaries, that he was the advocate, open or concealed, of Popery. After all, the controversy on this head is a war of words. Those who had so lately seen the battle of the Reformation fought, were not likely to be satisfied with a mere renunciation of Papal supremacy, coupled with a revival, under another name, of many of the same abuses for which they had thrown off the yoke. It was the thing and the principle with which they were likely to war, and (to use Warburton's authority once more against Mr. Lawson) if thoroughly convinced that "Laud was an enemy to a pope at Rome," they knew that he was not so "to a pope at Lambeth." Was it no ground for suspicion of even a closer adherence to the principles and interests of Popery, that the reformers of England saw the monarch devoted to the caprices of a woman openly professing and supporting, with the aid of a Nuncio, the religion which they dreaded; that woman's character being one which her subsequent infamy shewed to have been properly estimated;—that an open enmity to the doctrine and discipline of all the other reformed churches was avowed and acted upon to the extent of denying community of religion, as in the case of the reformers of the Palatinate;—that observances inseparably associated in the minds of the people with the Catholic religion, and even the profanation of the sabbath, were rigorously insisted upon at the risk of total ruin;—and that the Catholics, as persons most likely, from their position, to favour arbitrary power, were conciliated and protected, while a shade of difference in Protestant doctrine or discipline was an unpardonable crime?

But our observations have already run to an extent disproportionate to the subject, and we hasten to a conclusion, not omitting, however, two quotations from our author's summary of his hero's character. The first describes him in a few words somewhat as he in fact was—a good hater, a furious partizan, who met with his match and had the worst of the battle.

"The distinguishing feature of his public character was his opposition to the Puritans.* He hated them heartily, and he was no less heartily hated by them. His great business was to check their extravagant, absurd, and dangerous notions, which in that age could not be accomplished without some acts of severity. If, however, he carried himself too far against them, they amply retaliated by bringing him to the block. His grand object was uniformity—a measure *unquestionably impracticable*."

This is a curious confession as to the objects of the policy of a man who is eulogized as a Christian statesman, at the same time that it is admitted

* One of the distinguishing marks of the folly of Laud and his associates, both in spiritual and temporal affairs, consisted in the pains which were always taken to class all shades of disaffection together, and to give strength to the extreme of faction or discontent by driving every one to desperation who had any conscience at all, or in the slightest degree resisted the pleasure of Government. Sir Benjamin Rudyard's speech in the House illustrates this policy strongly.

"They have so brought it to pass that, under the name of Puritans, all our religion is branded; and, under a few hard words against Jesuits, all Popery is countenanced. Whosoever squares his actions by any rule, either divine or human, he is a Puritan; whosoever would be governed by the King's laws, he is a Puritan; he that will not do whatsoever other men would have him do, he is a Puritan."

passed his public life in *useless* cruelty. A few pages on we are, standing all this, told,

religion was unmixed with superstition ; no sectarian feeling characterised his actions ; his spirit was as catholic as the religion he professed, and rich over which he presided. A victim to faction, and murdered by those who scrupled not to consummate their crimes and rebellion by imbruing hands in the blood of their virtuous sovereign, his fate demands our compassion, while his heroic and magnanimous end commands our admiration. His death was as glorious as his life had been pious and beneficent."—
, 545.

must now dismiss Mr. Lawson, confessing that we cannot withhold tribute of his competency, in many important particulars, for the discharge of the greater task of misrepresentation, to which it appears he has dedicated himself. Perhaps he will be wise enough to withdraw ere it is yet time ; or the blindness of his perceptions may be awakened by the more sober friend of his church, who may whisper in his ear, that the calls virtues will often bear an uglier name, and that it may not be prudent to throw too much light on the deformities of the early history of the ecclesiastical establishment.

GREECE.

Beautiful fables of poetic Greece !
 Thy witcheries' power how many hearts have felt,
 How many strains have sung ! Whether ye trace
 With light and graceful touch the glowing scene
 Which laughing Nature sheds abundantly
 On thy delicious land ; or rear the skies,
 Of brightness redolent ; or seas whose swell
 And sportive waves come softly murmuring,
 To lay their crested honours at our feet ;
 Thy lovely valleys, and embowering woods,
 Peopled with young bewitching deities ;—
 Or low, yet deep, sing in melodious numbers
 The boundless torrent of resistless passion
 Which swan-like burst from dying Sappho's breast ;—
 Or, with a firmer nerve and manlier strain,
 Recite the glorious list of Athens' heroes,
 Who with undaunted front stood forth to meet
 The Persian's countless myriads ;
 As the young eaglet plumes his upward wing,
 And soars to meet the sun !
 Whether the moody mind be grave or bright,
 Tender or sad, still, boyhood's cherish'd stories !
 Unconsciously ye rise, and spring unwatched for,
 Like thy own Parthena, mature to light.

THE WATCHMAN.

No. V.

" Watchman, what of the night? Watchman, what of the night? The Watchman said, The morning cometh, and also the night." Isaiah xxi. 11, 12.

RELAXATION from the serious duties of life is essential to the well-being both of mind and body. Accordingly, no nation has been found without amusements. The Jews had their annual festivals; the Greeks, their games; the Latins, their gladiatorial combats. To the European of the dark ages, religious plays and mysteries; to the Spaniard, the auto-da-fé; to the English, the May-pole and the bull-bait,—afforded the means of invigoration to the wearied mind and body; and now-a-days the Frenchman smokes his cigar, and visits the theatre, loiters in the saloon, and hurries to the rural fête: the low-bred Englishman frequents the race-course, or exults in the boxing-match; whilst his supercilious superior is pent up in tight-drawn vestments, and crowded rooms, and a killing atmosphere—each pursuing in his own way those engagements which either are or are said to be pleasures and recreations. One character belongs to all these often misnamed enjoyments—they are essentially selfish; they begin, are carried on, and terminate in self-gratification. Whether more or less refined, whether pursued at the village wake or in the lordly hall, still, for the most part, they look not beyond, nor press beyond, personal gratification. They bring friends together, it is said, and thus cultivate the social affections. Yes, and also the unsocial passions, ministering to pride, envy, and malice; or, in other cases, brutalizing the mind by low and sensual pleasures. Are they then of no service? They are of great service. If they did nothing more than refresh the powers, they would be highly desirable. Still we say, they are to a great extent selfish. Can it be otherwise? Yes. And this brings us to the application of our homily. The pleasures of the people can be—for in England at the present day, and to a great extent, they *are*—otherwise. In the course of the month of May, not less than fifty meetings were held in the metropolis with a view to promote charitable and benevolent undertakings. The great religious festival has been celebrated.

Annua cum festis venissent sacra diebus.

From London the agents and machinery of these festivities are spread through the country, and religious merry-makings are held all over the kingdom. The whole religious community, with the exception of a few by-standing heretics like ourselves, participates in the excitement and joy. Nor is it merely at these anniversaries that religious recreation is enjoyed. The mechanic finds it throughout the year in his intervals of labour. Recreation is sought and found in doing good. And to the people who have few opportunities for enjoyment in the present state of society, religious festivals are, we know, an abundant source of pleasure; of a deeper, a purer, and a more durable pleasure, than they ever derive from any other quarter. This is not confined to the orthodox. There are Unitarians, Christians of real worth, though in humble life, to whom religious exercises and religious festivities are a delight. Now, if we view the meetings to which we have referred merely in the light of recreations, we cannot refuse to praise them highly. Surely the people are better employed in engagements such as these—which, while they refresh body and mind, improve

the heart, and have a beneficial influence on the young, the ignorant, and the depraved—in these, we say, than in dancing round the May-pole, or being immersed in the orgies of a tavern, or watching the barbarities of the ring: and equally well, we opine, as their elegant superiors, who load their tables with costly luxuries, and spend their hundreds in extravagancies of dress and retinue. What can be more important in the amusements of a people than to unite pleasure with advantage, to blend together the personal and the social affections, to make a man happy whilst he is making himself useful? And for the last fifty years it was reserved to unite these hitherto almost incompatible things. Religion alone—the Christian religion—could make beneficence not only a pleasure, but a recreation; and by the deep and sacred influences which she sways, she has, we doubt not, in many cases touched the heart with a tenderer, livelier sense of gratification; she has bound the faculties of the poor with a stronger and more elastic bond, by means of the festivities she has occasioned, than ever they felt or imagined before. Look at these religious engagements; see how they pervade the land; scarcely a cottage free entirely from their agency; and then say, is not the tone of the public mind raised by the substitution of intellectual and religious for sordid and brutal pleasures? Which is most to be desired for the people, the scenes of the amphitheatre, or the scenes of the anniversary meeting?—the Sunday-school, or the gaming table?—the visiting of the widow and the orphan, or the frequenting of the pot-house? In no country but England could religious festivities and benevolent exertions hold the place of amusements, or rather constitute the pleasures of the people; and highly does such a fact speak for the sterling excellence of the English character. You can scarcely even suppose the existence of such things in France, or Spain, or Germany. America, it is true, is following in the same path; but America is from us, and of us, and therefore with us. Whilst with the English people to do good is to be happy, and to entertain benevolent is to entertain grateful affections; there is in our community the leaven to withstand much that is untoward in our institutions and manners. Religion must lose the hold it has taken on society before a thorough corruption can take place; before the elements of our greatness and the springs of a revival, should calamity afflict us, are wholly destroyed.

The scenes which the month of May exhibited would excite in us an interest and an admiration, even if we thought those who engaged in them wholly mistaken. The object contemplated may be good or bad, the mode of pursuing it may be liable to exceptions: of this we say nothing at present. But the moral energy that has been evinced, the ardour of desire, the magnitude of effort that have been called forth, the unity of spirit, the interchange of good offices that have prevailed, these things give them a claim and a hold upon the heart. The exhibition of intense emotion is always affecting; it is also worthy of respect when it is not only intense but pure and lovely. If, then, our orthodox brethren are wrong, they are estimable in their error; their zeal may have a wrong direction, but it springs from a good intention, is supported by self-sacrifices, and attended by brotherly love. But, in fact, we do not believe them mistaken in their object. That they are free from error we do not say. Their speculative tenets we regret, and we deplore that they are so much blended with their labours of love. But so sublime, in our apprehension, is the object at which they aim, that we love these imperfections while we think of the reformation and salvation of myriads of rational yet ignorant and depraved creatures. We have, we confess, no sympathy with the man who can think of the Trini-

tarian controversy, when the present and eternal interests of his fellow-sinners are at stake. We could wish, in deed, and that most heartily, that all these effective agents for the evangelizing of the world held and avowed the pure doctrines of the gospel. But it is not so; we bow to the inscrutable decrees of Providence, and adore the common Parent in an expression of his love, which, however splendid, is not without a cloud.—This leads us to look a little on the dark side of the subject. There is too much excitement amongst our brethren. There is too much of getting-up in their proceedings; too great a straining after effect. Every thing is in the French style; a scene is the great object of desire. The speeches are overstrained; the reports are overdone; the people are overwrought. In all their doings and sayings there is no repose; nothing of the quiet and dignified power of the gospel. Among them the kingdom of God cometh with observation. A flourish of trumpets announces the gospel, agitation hurries it onward, and thunders of applause arise when the spectacle is over and the curtain drops. Stars appear on the religious as well as on the profane stage; the troops of the Lord Jesus are reviewed, and then marshalled for the field-day and the tug of war. We object to these things. We are not indeed rigid censors. Something must be conceded to human frailty, and whilst the agents in the best of causes have men to deal with, they must in a measure suit their plans to human nature. Still there is a medium. To avoid Orthodox extravagance, there is no occasion to run into Unitarian neglect. Hamlet's instructions are worth hearing: "In the very torrent, tempest, and, as I may say, whirlwind, of your passion, you must acquire and beget a temperance that may give it smoothness. Oh! it offends me to the soul, to hear a robustious perriwig-pated fellow tear a passion to tatters, to very rags, to split the ears of the groundlings; who for the most part are capable of nothing but inexplicable dumb show and noise: I could have such a fellow whipp'd for o'erdoing termagant; it out-herods Herod. Pray you avoid it. *Be not too tame neither, but let your own discretion be your tutor.*"

It is not solely or chiefly as a matter of taste that we find fault with the overdoing of our orthodox friends. We fear that their success will be short-lived. On hearing or witnessing the scenes which are exhibited at their anniversaries, we have often asked ourselves, "Can these things last?" We think not; they are unnatural. We make all proper allowance for the character of those upon whom they have to operate. Still we think the undue excitement (as we hold it to be) will be followed at no distant period by a corresponding apathy. Their machines run too fast to run far. They are too much under the influence of external force to possess such native elasticity as can alone secure permanent exertion. The motives which operate are often questionable in their character. We see on all sides too much of the whip to allow us to think that they serve their master in the spirit of love exclusively or adequately, and all know that slave-labour is not to be relied on for constancy and faithfulness. Nor are the moral effects of this unsound excitement without exception. Many, we doubt not, have, under its influence, been led to be generous before they were just, and many have been confirmed in the fearful errors that the sacrifice of property would be accepted instead of the surrender of bad practices and the mortifying of bad dispositions; that religion was a matter of intense and high-wrought feeling, rather than of pure and devout affections, and a holy and upright life. The whole soul, under the feelings of this absorbing zeal, has often, we fear, been too agitated and turbid to gain the entire favour of a holy God. The stream has been roughly and violently stirred, and the wa-

in a hundred directions. The voice of the Son of God is needed, of old, "Peace, be still;" to restore the unbroken sunshine of and to impress his own mild and serene image on the soul. It is can hardly be otherwise, that a necessity of strong emotions may ; and as nature has not provided a constant succession of these, and immoral excitation may be sought, and the end thereof be . Of all instruments, the human heart is the most difficult to tly. A feeble and a violent impulse is alike injurious to the de- s sounds, and often utterly destructive of its harmony. / in which these religious meetings are sometimes managed in the towns is such as to excite pity, if not disgust. The object, be it ad, is to raise money ; and money must be got at whatever cost.

A horse, a horse, my *kingdom* for a horse.

eting is convened—a platform erected—the chairman takes his t singing and prayer—a hundred and fifty children clothed in oduced to sing a hymn—then several long and violent speeches ad to screw up the audience to the sticking point. If possible, out of the way, something or somebody from the clouds, half a dol deities, a converted Jew, a French Protestant missionary, a -made Christian from Otaheite, or, if there be nothing else, Jack" must be introduced. But we must explain. "The Rev. rose to inform the company that he had just received a letter the arrival of 'Grateful Jack,' with £20 in his purse. 'Grateful then handed upon the table of the platform, and proved to be a y of a sailor placed upon a box ; on some silver being put into passed into the box, and Jack bowed very courteously, and waved ch he held." Well, when the machinery has been in operation , a person, who is watching his opportunity, rises when some has been made, and the audience is full of fervour or indignation, prove, and proposes the collection, specifies the required sum, and they will undertake to raise that sum, to give himself £100. He l by another with a similar offer. Then come the fifties and the "a mechanic" offers £2, and "a servant" 10s.; and, as Mr. 'the Methodists once proclaimed with Stentorian lungs, "2s. 6d., ds of the swill-tub." By this means, perhaps, little more than at is wished will be obtained. To it, therefore, they go again ; n is necessary—the engine has not its full power. They talk and the contagion has spread through the whole assembly, and the its height, and then comes a second collection.—But we have not described the manner of taking the oblations. The chairman is pencil and his paper—down he puts the hundreds as they come, be fifties, and then the tens. If they delay, as they sometimes do, rem onwards. Emulation is excited; some fear to give little lest d offend some great one, or be thought insolvent, or falling away . Each has a character to maintain, and the dictates of prudence e sorry monitors. So, in every part of the chapel, at greater or als, there is a cry, "Put me down for £20, Mr. Chairman." down for £10." "Put me down for the same as last year." guineas, I think." "No, Sir, ten pounds." If all this fall short red amount, the ladies are called on for a similar sum, and under hip of two or three who give each their £20, three or four hun- hus raised. During these contributions the chairman reminds us

more of the auctioneer than of any other personage, and may, without much impropriety, be called a religious auctioneer. The chief difference is, he does not say who bids so much *for*, but who gives so much *to*, the Lord Jesus. A strange world and strange times are these! Every thing is effected by preternatural power. The way has been found out of flying in the air—not of walking merely, but of running on the sea—and at last religious meetings are worked by “high pressure.” It is the day of steam—steam in the cabinet, (so say the Brunswickers,) steam in the factory, steam in the meeting-house, and even calm and dignified bishops are, when money is to be got, fond of the forcing system. We lately saw an announcement, in a manufacturing town, which for a while rather puzzled us—“Power to be let.” We called up all our forgotten metaphysics to explain the phrase; but the schoolmen were of no use to us. At last we thought of machinery and the steam-engine, and the mystery was revealed. Our orthodox friends might exhibit similar notices—“Power to be let,” for they have “Power” to spare; and though it may appear paradoxical, we venture to assert that eventually they would effect more with less “Power.”

As yet, however, there is no declension of energy; and distant be the day when the effects we apprehend shall have taken place. We have no wish to see a diminution of effort on the part of our orthodox brethren; there are things we wish mended; but if they are not to be, we are content to take the bad for the large preponderance of good which our friends produce, and it is precisely because we wish them success that we have expressed our opinion with freedom. So far from there being any signs of a falling away, the last anniversary meetings appear to have been unusually interesting. In general, resources are not deficient, and this is the more remarkable when considered in connexion with the state of trade in the manufacturing districts, and the dearth of the staff of life all over the kingdom. A spirit of good-will and of mutual co-operation seems to prevail extensively, and by no means the least interesting feature in these benevolent efforts is their tendency to merge minor diversities in the great law of Christian love, and to bind together, by a holy bond, the hearts of all those who engage in them. In the midst of a general unity of spirit there seems, however, to be some diversity of feeling which we can hardly call by so harsh a name as discord. This we infer from the fact of there being several societies pursuing the same object in more instances than one, for the benefit of sailors, of the Irish Catholics, &c. Why, if all is friendly, as it ought to be, are not these united? The wish has been publicly expressed and strongly urged—a consolidation would be attended with advantage. There is, we suppose, some petty interest in the way. Rivalry, however, will arise betwixt them, and good may come of that. In connexion with the exertions made to benefit sailors, by preaching the gospel to them, protecting them from wholesale robbery on their coming on shore after a voyage, &c., we find their strenuous and stentorian advocate, Mr. Smith, labouring under somewhat serious charges. Without sufficient evidence we would judge no man: God forbid!—but it does excite a suspicion when one of his friends and defenders informs us that the funds of the charity and his own funds are mingled in the same pocket, and that Mr. Smith required and holds a roving commission. We have not forgotten the atrocities committed in connexion with the Society for the Conversion of the Jews, and it is possible that a blustering zeal may be made a cloak of malversation. Often have we had occasion to lament that the views which the orthodox take of our sentiments lead them to keep at a distance from Unitarians; on occasions such

that of which we are writing, we deeply grieve for their error. To be associated with them in a work so truly sublime as that of reforming the foolish, enlightening the ignorant, and saving the soul, every good man must desire; and no small stimulus ought such a desire to add to our exertions to make known correct views of our principles, and to undermine prejudice. As it is, we look in vain for the names of leading Unitarians among those who take a part in these festivities. One only has been observed by us, that of Dr. Bowring. He is one of the committee, and spoke the occasion of the public meeting, of the society for discountenancing error. In a better cause he could not be engaged, and we shall be happy to lend his spirit, as is fabled of the harp of Orpheus, uniting together in the work of human improvement, by calming their passions and awakening their kindly sympathies, those who now stand apart as though they had nothing of a common nature or a common religion. It is pleasing, however, to observe, that if Unitarians were forbidden to co-operate, they were not represented nor abused. This remark may seem somewhat strange; it will cease to appear so when the reader calls to mind the extent of misrepresentation and calumny under which we have had to labour. So extensive and prevalent have these been, that the absence of them, on any occasion of an important nature, leaves on our minds grateful emotions, excites a hope that a better spirit and more correct apprehensions are beginning to prevail, and is an earnest of future peace and amity. In this connexion we have to complain. A society has just been formed, whose object meets with our warm approbation. The church is active in spreading popular tracts in defence of her form of ecclesiastical discipline. Why have not the Dissenters done the same thing ere this? At last, however, they propose to publish and diffuse a series of publications to explain and defend the principles of Nonconformity. So far well. They have been afraid that the co-operation of Dissenters with Churchmen, and efforts for the diffusion of common principles, had made them forget or neglect the important points by which they are contradistinguished. The reproach of indifference to the exclusive interests of Dissent they are now out to wipe away. But they in so doing incur another. The society is to be limited to "Evangelical" Dissenters. Of such a spirit as is shewn in this provision, the men at the head of the institution ought to be ashamed. They know, and we know, to whom, though few in number, the cause of Nonconformity has in latter days been mostly indebted. We hope, however, they may do more without us than they have hitherto done. It matters not to us who cleanses the Augean stable, provided the work is effected. In other undertaking we find announced, which will tend greatly to promote comfort as well as the interests of the several institutions. Great inconvenience has been experienced for want of a hall of suitable dimensions and appointments for conducting the business and meetings of the societies. A building is therefore to be immediately commenced under the direction of the society formed for erecting and maintaining it. The building is to be erected in the Strand, and will contain a hall capacious enough to hold 3000 persons, besides committee-rooms and other offices.

French Protestants seem to be gradually awakening to a sense of the importance of the exertions made in England. A few societies of a similar character to those in this country have been formed—three missionaries, the first sent forth by the Protestant Churches of France, were introduced at one of the meetings as fellow-labourers—the operation of the English Bible and Tract Societies is extensively felt amongst our Gallic neighbours; and these

things will, we hope, independently of their religious effect, serve to bind yet more closely together two countries whose interest it is to remain on terms of peace and friendship. The same institutions are labouring to effect something for that benighted and miserable country, Spain. Greece also receives no insignificant degree of attention, and the moral welfare of all the countries about the Mediterranean is sought to be promoted by making Malta a central point for sending forth, in various languages, the Scriptures and other religious publications.

No country, however, seems to receive at present a greater share of attention than Ireland; certainly few need it more. We are not a little glad to see our zealous brethren giving more attention to home than they have been wont to do. What is termed the aggressive system is extensively acted on, and resembles in its details the efforts now making by Dr. Tuckerman, to which we have alluded. We confess the name displeases us; the aggressive system calls up in our minds the ideas of *attack*, and of the conflict of hostile powers. But the operations of the societies are highly praiseworthy, and there is a large mass of ignorance and wickedness in every large town—yes, and in the country too—which can be got at in no other way. If you would cure the disorder, you must visit the patient—his disease prevents his coming to you. But of all home patients, Ireland most requires attention. Her energies are great, but woefully disordered. At the meetings the greatest interest was expressed in her welfare. The speakers, however, complained bitterly, we know not how justly, of the opposition which all efforts for the enlightenment of the people had met with from the priests. A fair open opposition is right and laudable, but we must deprecate practices of which the priests are said to be guilty—employing force, physical as well as moral force, to prevent their flocks receiving even the Bible at the hands of Protestants. Those who disobey their interdicts they denounce at the altar, cut off from the rites of the church, and injure in their temporal concerns. If this be so, they are “grievous faults,” and grievously they will, we doubt not, one day or other, answer for it. The Catholics, however, are giving indications of their intention to meet the Protestant with fair play. A society has been established in Dublin, by their bishops and clergy and laity, the object of which is “to circulate books containing a clear exposition of the doctrine and discipline of the Roman Catholic church, with satisfactory refutations of the prevailing errors of the present times; and, to give additional facility to the education of the poor, books of elementary instruction are to be provided for the use of schools.” It is hoped that, with the support expected from the public, 100,000 religious books will be circulated through the country before the expiration of the next three months, which will be continued each succeeding quarter till every poor Roman Catholic family in Ireland will be furnished with a select library of religious and other useful books. This is what we like to see. Give the poor books, teach them to read, and thus train them to think, and we care not much whether you be Catholic or Protestant. One good has been effected by the Protestant—for as the exertions of the Dissenters aroused those of the Church, so the zeal of the Church has kindled that of the Catholic. All this gives hope to the friends of humanity; pleasing visions of the future may be indulged without subjecting one’s-self to the imputation of insanity.

Had we ever so much room allotted us in the pages of the Repository, we should, out of a tender regard to our readers’ patience, abstain from entering at large into the details of reports. Avoiding “longsomeness” on

this head, therefore, we shall make a few extracts which may interest such as favour us with their notice. By three societies alone, during the past year, the sum of £150,000 has been expended. The number of Sunday-schools reported to be in Great Britain and Ireland is 9328, of teachers upwards of 98,000, of scholars 979,093, and of publications connected with Sunday-schools, sold in the last year, 880,853. Since the year 1799, the Religious Tract Society has circulated, in 48 languages, publications which amount to *one hundred and thirty millions*. During the last year merely, 164,193 Bibles and 201,231 Testaments have been issued from the Repository of the Bible Society, whilst, in the same time, 121 auxiliary associations have been formed. The Methodists are making still increasing and prodigious exertions. In the year 1818, the funds of their Missionary Society reached to £18,434; now they amount to £50,000 per annum. Not to mention institutions for other religious and benevolent objects, we learn that no less than twenty-one Missionary Societies have been formed within the last thirty years. These few notices will serve to give some idea of the extent to which Christian benevolence has been carried. How much further it may go, time can alone disclose. Abundance of room is there for its further expansion, for if men can be brought to take a pleasure, a *rational* and abiding pleasure, in doing good to their fellow-creatures, they will not, in England at least, find easily a deficiency of means. What thousands yet spend upon selfish and sensual gratifications—what many who think themselves good Christians lavish on dress and entertainments—what is wasted on horses and furniture, and other extravagancies—all this may be drawn upon, and with no loss in any way to the owners, for charitable and religious objects. There wants but the will, and abundance of resources, both among Unitarians and others, will yet be supplied.

Several of the hierarchy were present and spoke at some of the public meetings. Of noblemen, not a few either presided or took an active part in the business of the anniversaries; and we observe the names of gentlemen of high respectability and influence among the list of speakers. From the speeches which have been this year, for the first time, published at length in "the World," a religious newspaper, conducted by the Independents, we have been able to form some idea of the style of speaking which prevails on these occasions. And if the reports be at all a fair representation of the speeches delivered, we think, as we have already intimated, that most of them were above mediocrity, and some of them truly eloquent. Far have they surpassed our expectations, and amidst no few defects of sentiment, they contain many remarks and appeals characterized alike for propriety of expression, beauty of imagery, and, what is more, important elevation and justness of thought. By means of the reports in this religious newspaper, thousands will have their minds enlightened and their best affections warmed. In reports of public meetings no body of Christians is now so deficient as Unitarians. Why it is so we know not. In most of our large towns there are papers which, one would think, are open to reports of the public business transacted at our more important meetings. Are the editors or the managers of these societies to blame, or both? The Morning Chronicle is almost the only paper that details the transactions of Unitarian associations, and it of course confines its notices to those which occur in the metropolis. The consequence of this neglect is most serious. Our views and sentiments are limited to a narrow sphere, and precluded from those very persons who, above all others, require information. And when we speak of views and sentiments, we mean chiefly such as are vitally interesting and important to

Christians of all denominations, of which our public meetings, as we know, often contain a detail by no means insignificant, whether the source from which they come be regarded, or the manner in which they are uttered. This defect ought to be remedied: the zeal for religious liberty, godliness of life, and purity of heart—the earnest desire for the welfare of the young—and the expressions of amicable feeling towards Christians of all denominations, which frequently animate and adorn the few association-meetings we have, could not fail to diminish prejudice and make the body esteemed by those who, whatever their creed, wish for the advancement of the best interests of their fellow-creatures.

Of course, as usual, many anecdotes were related at the several meetings. Such things are not much to our taste. Some way or other, we have learnt to doubt their accuracy. There is too much, we fear, to make the story good, and to fit it for the purpose in view. However, whether apocryphal or not, we shall pass them all by with one exception. An anecdote was related by Dr. Philip, of which the following is the substance:

In the highest part of the mountains of Auvergne is found a valley, well known from the waters and baths which it incloses. Nature there shews herself under the boldest forms; water-falls, gloomy pines, and rocks rising from the depths, whose peaks are lost in the clouds, form a striking contrast to other spots of rich pasturage. In this place there lived, some years ago, a venerable minister of the gospel; his simplicity, his mildness, and his virtues, made him beloved by his parishioners. The good priest, born in the bosom of the mountains, was content with a miserable cabin covered with stones, and happy, though possessed only of the bare necessities of life; his active and indefatigable charity extended to the inhabitants of the neighbouring hamlets, and to the poor mountaineers, who, not having any church, formed part of the flock committed to his care. In winter, when the snow covered the mountains, the pastor, listening only to his zeal, went to carry his flock relief and comfort. Sometimes on horse-back, but oftener on foot, he climbed the rocks of Capucin and Rigolet. One day, toward the end of the month of December, he set out to perform the duties of his ministry, and never, perhaps, was the cold more rigorous; but many invalids needed the cares of their pastor, and he hastened to soften their sufferings. In one of the steepest parts of the mountain he dismounted from his horse, and holding it by the bridle, sought for the road which he ought to follow. He had hardly walked a few steps when he slipped and fell, and the bone of his leg was broken in a most dreadful manner. The affrighted horse fled across the precipice, and the poor priest remained buried in the snow. He experienced the most cruel sufferings, but his courage was sustained by his piety. The day passed on and brought no relief, and thick darkness covered him in the midst of his trials. His trust in God failed him not; but when the sun re-appeared his eyes were not sensible to the brilliancy of its rays. Nature had sunk through cold and exhaustion. All at once repeated cries startled the echoes of the mountains and awoke him from his torpor. A troop of mountaineers surrounded their venerable minister, and rapturously expressed their joy and gratitude in having been permitted to rescue him from death. Recalled to life by their tender cares, the old man raised his heavy eye-lids. "My God," said he, "if I am still to live, may thy will be done; but may I live a new life and glorify thy name in my body, and in my soul, which belong to thee." The inhabitants of the village had missed their pastor in his usual sabbath duties. Anxiety overspread every face. In a few instants they saw the horse arrive alone; they conjectured what had

happened, and a troop of the most courageous mountaineers instantly set out, and after much troublesome research, arrived at the place where, for more than forty-eight hours, their beloved friend and pastor had lain suffering. He was conveyed home—his convalescence was long and painful—but his piety was confirmed and his devotedness to the work of the ministry augmented, so that his affliction ministered to his own and his people's happiness.

CRITICAL NOTICES.

ART. I.—*An Appeal to Scripture Principles, in support of the Claims of Unitarian Christians: a Sermon, preached at Yeovil, on Wednesday, July 16, 1828, before the Western Unitarian Society, and published at their Request.* By Hugh Hutton, M. A., Minister of the Old Meeting, Birmingham. W. Browne, Bristol; R. Hunter, London. Pp. 46. 1829.

THE author of this discourse well redeems the pledge made in its title. His "Appeal" is made clearly, powerfully, and convincingly. The subject, and the mode in which it is treated, are alike appropriate to the occasion, and adapted for permanent usefulness. We had intended to extract several passages, but our pages are too largely occupied with intelligence this month to allow the accomplishment of our purpose.

ART. II.—*The Catholic Question impartially considered, in relation to its Political Expediency and its Political Justice; but, above all, in relation to the Christian Obligation of Man with his Fellow-man.* By R. J. Prichard. London: T. Bachelar. Pp. 32. 1829.

MR. PRICHARD came rather late into the field, "but he slew the slain," or would have done so, if they had been yet alive. We are glad to learn that, if his pamphlet was not in time to convert opponents to the recent measure of liberality and justice, it has yet been useful in removing difficulties, aversions, and regrets, which had survived the termination of the great discussion. It may be recommended to those who are interested in seeing how this mighty theme of Statesmen, Orators, and Phi-

losophers, is handled by one of the people, writing for his own class of society, and shewing how much active good sense can do in spite of external disadvantages.

ART. III.—*A Short and Easy Introduction to Geography.* By the Rev. T. D. Hincks, M. R. I. A., Head Master of the Classical School in the Belfast Academical Institution. Dublin: Cumming. Pp. 72. 1828.

THERE would be no occasion to notice here the twelfth large edition of a School Book were it not that, notwithstanding this extensive success, there must be still room for that wider diffusion of which it is deserving. It is, indeed, by far the best epitome of the kind with which we are acquainted; to which we may also add, that it is the cheapest, being sold at the low price of 9d. The author has corrected the present edition by Malte-Brun; added sundry useful particulars respecting the government, religion, and population, of different countries, especially America; and introduced the ancient names and boundaries of countries in connexion with their modern ones. He has, in short, made it one of the most simple, condensed, and complete, of elementary books.

ART. IV.—*Questions on the Gospels, without Answers, designed for the Use of Schools and Families.* By Edward Whitfield. London: R. Hunter. Pp. 62. 1829.

THE following account of the design of these Questions is given in the preface: "The author of the following Catechism designs it as an introduction

of the very extensive collection of documents in the form of a manuscript, which Mr. F. has been able to secure. The collection is now in the hands of the British Museum, and the documents are being carefully examined and collated. The result of this work will be published in a series of volumes, which will be of great value to the study of the history of the British Empire. The documents are of various kinds, including letters, treaties, and official records, and they cover a period of more than two centuries. The collection is one of the most important of its kind in the world, and it is a great credit to the British Museum that it has been able to acquire it.

Part V.—Review, preceding a Summary of the History of Greece, for the Use of Children and Young Persons. By Sarah Lawrence. Second Edition.

We have to review the present edition of this work chiefly as it is "revised and improved." If it be not actually a history of Greece, it is now a connected course of studies, in which all the most important events are told in their order, and leave on the mind a just impression of them. A list of dates is added to the present edition, which will be found useful for the older pupils, who will, it is hoped, not disdain to avail themselves of any information which the book may contain, because the simplicity of the general style may seem more suited to the capacities of their little brethren and sisters. In relation to the last mentioned class, Miss Lawrence observes, that "chronology, important as it is, is virtually allowed to be in the power of

history, and may serve as the basis of the study of a child. The object of this work is to give a connected course of studies, in which all the most important events are told in their order, and leave on the mind a just impression of them. A list of dates is added to the present edition, which will be found useful for the older pupils, who will, it is hoped, not disdain to avail themselves of any information which the book may contain, because the simplicity of the general style may seem more suited to the capacities of their little brethren and sisters. In relation to the last mentioned class, Miss Lawrence observes, that "chronology, important as it is, is virtually allowed to be in the power of

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ed cruelty, with which its shining quali-
ties were alloyed. Nor is the antidote
the worse for not being made conspi-
cuous by the formality of a commentary,
or for having only appended to it the
very *naïve* reflections of Fray Antonio
Agapida.

ANEOUS CORRESPONDENCE.

of Napoleon.

ditor.

June 10th, 1829.

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of *defensive* war.

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nefit, perhaps, by
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se there are com-
are supreme and

autecedent to human judgments. The
question at issue is this—Is Christianity
to be recognized or not in our opinions?
There are two ways of judging—there is
the Christian standard and the opinion
of the world. According to the first,
war is unjustifiable—oppression, selfish-
ness, and all political artifices and deceit,
are unjustifiable, because they are wick-
ed in their very nature: according to the
latter, there is nothing right or wrong in
itself; the Christian commands are not
recognized in judging; but if a man at-
tains to a certain height of power and
fame, he is above the laws, and is not
amenable to their tribunal; he is to be
judged by the law of policy, and not by
the moral law. He does not say, Is it
virtuous, but, Is it expedient?—Is it ne-
cessary to secure my authority or increase
my influence? And if he finds it is, then,
according to his standard, it is right.—
On the principle of policy, Napoleon put
the Duke d'Enghien to death, and on
the principle of policy he probably con-
sidered it justifiable; but, if a man be
a Christian, he cannot conscientiously—
nay, even decently—admit this standard;
if a man be a Christian, to him there is
but one supreme authority, and that is
the moral law, the law of Christ. Are
we, then, to be told that a man is so
great that he is not to be judged by this
law, or so wicked that it would be un-
charitable to judge him by it? Is it not
to be the future test of his conduct in
that world where there is no respect of
persons, and where the highest will be
on a level with the poor and the slave?
Considered in this point of view, the
death of the Duke d'Enghien was a *mur-
der*, a cold-blooded and premeditated
murder, and only aggravated by being
perpetrated under the semblance of jus-
tice; and any person professing himself
a *Christian* ought at least to pause before
he comes forward in its defence; for it
can only be defended by giving up those
principles which ought to be the dearest

and most sacred to his feelings. No wise man who is a Christian will become the apologist of a *conqueror*, because it is the very nature of conquest to permit, nay, to justify, deeds both contrary to the spirit of the gospel and opposed to its injunctions. He will only injure the cause of the man whose talents he admires by attempting to support him through those parts of his conduct which will not bear investigation; for, however severe and painful the sentence of a just condemnation may be, it cannot be escaped from. No subtleties will avail, for what is not morally right is wrong; and crime is not the less crime because it is committed on a grand scale and on a regular system. There is no equivocating between the laws of religion and those of the world. A man may choose between them, but he cannot reconcile them; and by making the attempt, he will only involve his own character, either for sense or virtue. Our author appears to me to be in this predicament: he wishes to abide by the decisions of Christianity, and he wishes to defend the conquests and public conduct of Napoleon. He cannot do both. It is of no avail to say that other systems were worse, that the feudal system was bad; possibly they were, but this is not the question. In the same manner his accusations against the Americans do not affect the subject. They may be all true, and yet the Americans may still be a *moral and enlightened nation*. Slavery is, indeed, a degrading stain, one of the darkest crimes the world has ever witnessed; but the educated part of the community in America regret it as deeply as its warmest opponents in this country can do. They have put an end to the slave-trade, and they will gladly put an end to domestic slavery also if it is in their power. In several of the states it has been already abolished, and they will, no doubt, proceed in the work of mercy. In regard to the treatment of the poor Indians by the Americans, such as it is represented in the author's letter, I make no attempt to defend it, for it is wicked and indefensible; but I do say that, though possibly containing some atrocious individuals, America, taken as a whole, is still a *moral and enlightened nation*; and that it would be as fair to judge of the English by their bull-baitings, and the shameful cruelties which are often practised on the brute creation, as it is to condemn the American nation in one sweeping censure for the conduct of a portion, and that the worst portion of it. I much regret that any

expressions should be made use of in our public journals calculated to give rise to any unfriendly feeling towards a people so closely allied to ourselves in the principles of civil and religious liberty, in language, manners, and institutions—a people to whom we are indebted for so many valuable additions to our theological literature, and for some of the purest and brightest examples of living excellence. I sincerely trust that no feelings of selfishness or envy may prevail amongst us, or ever render us insensible to real worth, in whatever country it may be found, or in whatever sect or party. The good have a common cause, and they should strengthen each others' hands, not impede each others' progress. Instead of seeking for the faults and imperfections of other nations, let us amend our own. Let us reform the ignorance and the brutality of the lower classes in this country, let us ameliorate our severe penal laws, and, above all, let us wash our hands of the blood of the slaves who are perishing by hundreds and thousands in our own colonies. When we have done all this, it will be time enough to concern ourselves with the secret sins of other nations, and to bring to light their iniquities. I wish not to make any comparisons, for they are both unnecessary and invidious; but I should be sorry, indeed, if the reverence and love I feel for my own country should blind me to the improvement and progress of other nations, or prevent my rejoicing in it. I revere the memory of Dr. Priestley, as an indefatigable, pious, and excellent Christian; and, on the same principle, I revere and admire the writings of Dr. Channing, as inspiring an ardent love of virtue and of truth, and impressing the reader with a deep sense of the beauty of holiness. Dr. Priestley elucidated new and striking truths, and Dr. Channing has opened new lights in the moral and spiritual world, to my mind still more than the former; but why are we to set in opposition either their characters or their exertions? It is neither wise nor liberal to do so. Let us be thankful for *all* the intellectual advantages we receive from various minds, and improve them as we may; and instead of making needless distinctions amongst the good, let us reserve our opposition for oppression and vice, for evils which we can remedy, and which it is our duty to combat; and, even in doing this, let us be careful to do it with that mercy which we ourselves must individually stand in need of.

A LOVER OF TRUTH AND FREEDOM.

Baptism of John and of Jesus Christ.

To the Editor.

SIR,

I SUBMIT to the consideration of your correspondents the following brief criticism on the baptism of John and of Jesus Christ, mentioned Matt. iii. 11, by the admission of which in your Repository you will oblige yours, &c.

JOHN MARSON.

"I indeed baptize you with water unto repentance; he shall baptize you with the Holy Ghost and with fire."

First, then, as to the subject itself—*baptism*. I indeed baptize you with water. I contend, then, that the true rendering of the Greek term *baptism* is *immersion*. For this sense of the Greek term I appeal to the Greek Lexicons, and to the writings of the Greeks in general; but we have stronger evidence than that of Lexicons, that is, their practice founded on the meaning of the term, which shews how they understood it; or it is an incontrovertible fact, that from the days of the apostles to the present time, the Greeks have uniformly baptized by *immersion*, and have never adopted any other mode. Baptism, then, being *immersion*, it necessarily supposes an element in which it is performed. The element of John's baptism, however, is expressly said to be water. *They were all baptized by him in the river Jordan*, Mark i. 5; and so here, *I indeed baptize you with water*; which leads us to observe,

Secondly, that *with water* is not a proper translation of the original, *ἐν ὕδατι*, which is literally *in water*; so the preposition *ἐν* is twice rendered in the first verse of this chapter; had it been rendered *with*, in the passage cited from Mark, as it is in this, it would seem to imply that as they were all baptized *in* the river Jordan, so also the river Jordan was baptized *with* them. But rather, the rendering of the preposition, *with*, instead of *in*, is not only improper, but is also a perversion of the meaning of the passage, which represents baptism as the *application* of its subject to the element—I indeed baptize you *in* water—whereas that rendering represents it as the application of the element to the subject. The known sentiments of the translators, and the influence they were under in making their translation, will naturally account for their retaining the Greek term *baptisma* untranslated, and for their rendering the Greek preposition *ἐν*, *with*, instead of *in*; for were

those words literally translated, the New Testament would every where have condemned the established mode of baptizing. Upon the same principle, the writers of our English Dictionaries studiously avoid making use of any terms which would convey to the reader any idea of the real meaning of the word baptism, of which they give the following explanation:—"To baptize, (*baptizo* Gr.), to christen."* "To baptize, to christen, to administer the sacrament of baptism. Baptizer—one that christens, one that administers baptism."† Those ideas could not possibly be attached to the term baptism by the sacred writers, because the Scriptures were written long before those terms were invented, or had an existence; they, therefore do not give the true meaning of the word. Nor is *washing* the meaning of the Greek term *baptisma*; nor can it any where, with propriety, be so rendered, and in some cases such a rendering would be quite ridiculous; for instance, to render the words of our Lord, Luke xii. 50, "I have a *washing* to be *washed* with, and how am I straitened till it be accomplished!" And Acts i. 5: "Ye shall be *washed* with the Holy Ghost not many days hence." The translation of a term, in any connexion in which it may occur, which gives to the passage a sense manifestly absurd, or which obscures or perverts its obvious meaning, cannot be the proper rendering of the word. To *immerse* and to *wash* convey two distinct ideas; they are different actions, and each of them have their corresponding terms in the Greek. Why then should they be confounded? *Baptizo* is to immerse, *nipto* is to wash.

Thirdly, in the words *unto repentance*, I contend the rendering of the preposition *ἐς*, *unto*, in this connexion is incorrect; it should have been rendered *upon*: *I indeed baptize you in water upon repentance*. We have a striking instance of this sense of *ἐς*, Matt. xii. 41, and its parallel passage, Luke xi. 32: "They repented," *ἐς*, at, i. e. "upon the preaching of Jonah." John first preached repentance in order to baptism, Matt. iii. 2. John, says Mark, i. 4, 5, *did baptize in the wilderness, and preach the baptism of repentance*, and those who repented upon his preaching, and gave evidence of their repentance by *confessing their sins*, were

* Dr. Johnson.

† Walker's Pronouncing Dictionary, &c.

baptized by him in the river Jordan. On the contrary, those who came to his baptism giving no evidence of repentance he rejected, and instead of baptizing them, called them a generation of vipers, and told them to bring forth fruits meet for repentance, Matt. iii. 7—10. John's baptism, therefore, was not *unto* but *upon* repentance.

Fourthly, *He shall baptize you with the Holy Ghost and with fire.* Literally, He shall baptize you *in* the Holy Spirit and fire; that is, says Whitby, "appearing in the emblem of fire." The observations I have made on the substitution of the preposition *with* for *in* in the former clause, equally apply to the subject now before us, and therefore need not be repeated. I observe, however, that this substitution represents *baptism* in the

spirit as the application of the spirit to its subjects, whereas the words *in the Holy Spirit* evidently represent the spirit as the *element* in which they were to be baptized. This baptism is also commonly, though very erroneously, denominated the baptism of the Spirit, thereby representing the Spirit as the agent, the baptizer, whereas John expressly states it to be the baptism of Jesus Christ: He shall baptize you *in* the Holy Spirit.

I should now proceed to notice the fulfilment of this prediction, as recorded in the second chapter of the Acts of the Apostles, but to avoid prolixity I forbear, and conclude with submitting these critical observations to the consideration and correction of your learned correspondents.

J. M.

OBITUARY.

REV. JOHN DAVIS.

1829. May 5, at *Calne*, in the county of Wilts, the Rev. JOHN DAVIS, at the advanced age of eighty-two. He had been the minister for fifty-two years of what had formerly been denominated the Presbyterian congregation in that town, but for several years more appropriately, the Unitarian. He was a man of strict integrity, of gentle and engaging manners, modest and unassuming, courteous and affable, devoted to study, and fond of retirement. Residing among such as differed from him in many of what are deemed the essential doctrines of the gospel, he conciliated by the urbanity and mildness of his deportment the respect and good-will of all that were acquainted with him; and of those who were not, there was scarcely known to be one who did not entertain a high regard for him, and speak of him in terms of veneration and esteem. Sensible of the importance of the apostolic injunctions to be temperate in all things, and to let the moderation of a Christian be known unto all men, his desire was, on the one hand, to preserve himself and his people from that zeal which is rash, hasty, and restless, and on the other, from that frigid apathy and indifference which is opposed to every species of improvement. He was solicitous to steer a middle course, and to pursue the noiseless tenor of his way without ostentation or parade. He wished his uniform career to resemble the soft refreshing rain

from heaven, at once free from the impetuosity of the torrent, and the aridity of continued drought.

When that intrepid assertor of what he believed to be the original doctrines of the gospel, Dr. Priestley, resided at Calne and its neighbourhood, filling the office of Librarian in the family of the Marquess of Lansdown at Bowood, Mr. Davis was favoured with his acquaintance. He enjoyed the enviable advantage of witnessing the enlarged and enlightened views of a mind replete with the richest stores of scientific and theological knowledge, and the conversations they held with each other made an impression upon him which was not to be effaced by any subsequent occurrences. Amongst the members of his congregation he experienced an unremitting promptitude to shew him every attention, and to do him every office of kindness in their power; the hand of hospitality was always ready to embrace him, and a generous welcome was the regular order of the day.

He had seen with much concern the desolating influence of the last enemy—the seats of the sanctuary became year after year vacant, and very few could be found that were willing to fill them. He experienced, however, from those that survived every attention that was requisite to make his concluding days comfortable; they soothed the bed of sickness and death, and cheered him with the assurances of their friendly regards

He breathed his dying
in much calmness and tran-
his medical attendant, who
declared that he never wit-
e easy, serene, and peace-
e.

as were carried to the tomb
grets and sorrows of consi-
ers of his townsmen, many
re of the most respectable
funeral sermon to his me-
red to a very attentive con-
the same description, by the
ilus Browne, who had the
e chosen for that purpose,
to the attachment and re-
was retained for him.

Mrs. MAJOR.

her house at *Carlebrook*, in
Wight, aged 75 years, Mrs.
ow of the late Joseph Roche

The deceased was one of
embers of the congregation
or Divine worship at the
apel, High Street, Newport;
the chapel during her whole
s a member of the church
fty years. Her earliest sen-
ned to Arianism, but long
ritings of Dr. Priestley and
so generally disseminated,
me by her study of the New
ad the efforts of a mind na-
g and acute, an Unitarian in
sense of the word, ranking
mong those who at that pe-
commonly but mistakenly
ians. These principles she
o the close of her life. She
card to express her devout

the Almighty Disposer of
she was so early led to en-
delightful views of the
tributes of God as are con-
sentiments generally termed
These opinions she held
ongest convictions, and evi-
sincerity and reality of her
purity and consistency of
support the interests of the
to which she belonged, and
he utmost of her ability the
sion of her much-loved prin-
er chief delight; to partake
pleasures of social worship,
u enjoyment. Her attach-
opinions she had espoused,
tice she approved, subjected
e trials, and during a long
ffered much for conscience'
r mildness and perseverance
opposition, and triumphed
cution.

The late Mrs. Major possessed a mind
of no common stamp; it was formed
upon the maxims of that gospel which it
was her delight to study. To increase
her love to God and her neighbour was
her daily occupation, and her character
displayed the Christian graces and vir-
tues in all their beauty and harmony.
The unaffected piety, sterling integrity,
and unbounded charity, of this excellent
woman, commanded the respect and es-
teem of her friends; while the urbanity
of her temper, the gentleness of her dis-
position, the sincerity of her hospitality,
combined with her humble but dignified
manners, secured the affection of all,
and endeared her particularly to the
young. As a proof of the benevolence
of the late Mrs. Major's character, and
the general good-will which was enter-
tained towards her, it may be mentioned,
that she numbered among her intimate
friends persons of every religious party,
Dissenters of all sects and persuasions,
Protestant and Catholic, and members of
the Establishment, and she was equally
beloved by all. Every institution that
had for its object the diffusion of useful
knowledge, received the late Mrs. Ma-
jor's zealous support; and especially
those establishments appropriated to the
moral and religious instruction of the
children of the lower classes. She took
a lively interest in the efforts made by
the friends of civil and religious liberty,
and warmly advocated the greatest pos-
sible extension of those sacred princi-
ples throughout the world. On her
death-bed she often expressed her heart-
felt gratitude to Almighty God that she
had been spared to witness the triumph-
ant success of the two great measures
which have been lately achieved in this
country.

The illness which removed this pious
woman from her earthly connexions was
long and painful; her sufferings were
protracted and severe; but the princi-
ples which enlightened her life, shone
brilliantly to the close of it. No anguish
of body could shake the firmness of her
mind, while reason retained her seat;
no repinings ever escaped her lips; and
her faith in the unerring wisdom and in-
finite benevolence of the God whom she
adored, and (to use her favourite ex-
pression) her belief "that all things
would finally work together for good to
all his creatures," remained firm to the
last.

To all her friends the late Mrs. Major
exhibited an impressive example of the
great advantage of making religion a
reality; with her it was not merely the

words of the mouth, but the meditation of the heart; and in this scene of trial and probation, she enjoyed her reward. In joy she was tranquil, in sorrow resigned; she possessed at all times a peaceful conscience, and participated in an extraordinary degree in that "peace of God which passeth all understanding."

If her unblemished example be copied into the life, her friendship will have

proved a real blessing to all who have been favoured with her society. To her near relatives the hallowed recollections of her life and conversation will, if duly improved, be a striking illustration of the truth of the maxim of holy writ, "that the memory of the just is blessed."

A. C.

Newport, June 14th, 1829.

INTELLIGENCE.

Bolton District Association.

THE Sixth Half-yearly Meeting of the Bolton District Association was held at Hindley, on Thursday, April 30, 1829. In the absence of Mr. Allard, the Rev. Mr. Marriott, of Risley, conducted the devotional services; and the Rev. Francis Knowles, of Park Laue, preached a discourse from Gal. vi. 9, on the encouragement which the friends of pure Christianity have received to persevere in removing the obstacles which still retard the progress of religious truth. The afternoon was spent in an agreeable manner by a numerous assembly of the ministers and laity of the neighbourhood. Mr. C. J. Darbishire, of Bolton, was in the Chair. In the course of the proceedings a letter was read which had lately been received from the Rev. J. Kay, formerly of Hindley, now residing in the state of Pennsylvania, in America. The following extract contains information on the state and prospects of Unitarian Christianity in that country, which may be new and interesting to some of your readers:

"Our views of truth are rapidly advancing in this vast country in every possible direction. Congregations are springing up in every state of the Union. About seven-eighths of the whole body of Quakers or Friends have lately avowed themselves Unitarians, and separated from the small body which still cling to Trinitarian notions. More than one-half of the Lutheran ministers are Unitarians, and the body of Lutherans in this country is very large. A spirit of inquiry is extensively afloat, and the period is not far distant when our body will be the most numerous in this vast and flourishing country. From all this you might infer that we meet with little opposition. Such an inference would be very unjust, for we have to contend for

every inch of ground we gain. The orthodox are more united, more zealous, more bitter, and more unprincipled in their opposition to our views, than I ever witnessed in England; and such is the influence which the orthodox ministers have over their hearers, that it is matter of wonder that we make any progress at all. We can only impute our success to the simplicity of our doctrines and to the mass of evidence which it is easy to adduce in their support.

"When I came to this country, Unitarianism was scarcely known out of Philadelphia and Pittsburg. The whole interior of Pennsylvania was under the controul of the orthodox. Now, on both banks of the Susquehannah, for the distance of one hundred miles, it is received by large numbers. Since I sat down in Northumberland, three places of worship have been either directly or indirectly built by Unitarians in my neighbourhood; and two others, formerly appropriated exclusively to orthodox preachers, have, by purchase and a transfer by the trustees, been opened for our worship. Five years ago I preached the first Unitarian discourse in this town, the capital of Pennsylvania, when there were but two Unitarians in it, and one of these not well informed. Now, we have a neat brick meeting-house, capable of accommodating 400 people. We have a good congregation, and our prospects are favourable."

The next Meeting of the Bolton District Association will take place at Moor-Laue Meeting-house, Bolton, on the last Thursday in September. The Rev. Franklin Baker is appointed the supporter, and the Rev. James Tayler the preacher, on that occasion.

B.

Unitarian Baptist Association.

Unitarian Baptist Association at Dover, on Tuesday, the Rev. J. O. Squier conducted rotational services, and the Rev. J. O. Squier preached a very interesting discourse from Rom. vi. 12, on the reasonableness of its positive duties as well as its requirements and documen- tation of the Association about sixty persons, in- cluding the Rev. J. O. Squier, Esq., presided. The sentiments, connected with the cause of truth and the in- terests of religious liberty, were the company. After the service of 150 persons partook of tea at the chapel, and, more than 100 met again for supper, when the Rev. J. O. Squier called to the Chair. The discourse was highly gratified by the remarks of the speaker, which were exceedingly fine, and which satisfied and joyed every countenance.

J. M.

Unitarian Baptist Assembly.

The Unitarian Baptist Annual Assembly was held at Whit- ington, on June last. The letters of the churches in connexion with the assembly gave, for the most part, accounts of their condition ; and though there are many things which require much care to pre- vent sinking into decay, it is necessary exertion will only to preserve them in health, and also to restore them to prosperity. The Rev. S. W. Bridge, delivered an address on the occasion; after the reading of the Committee's Report was read, the business of the Assembly was conducted by the Rev. J. Evans, Esq., who ably presided. In the evening there was a service, which was conducted by the Rev. Jerom Murch, who gave the General Baptist to settle with the Unitarian at Diss, having re- ceived full liberty to enforce his duty and usefulness in Unitarianism. The friends of the whole day ap- preciated much pleasure to those present, and to give indication of zeal and energy in the cause of Unitarian and scriptural practice.

Dudley Lecture.

ON Tuesday, June 9, was the Anniversary of the Lecture at Dudley. On this occasion, the Rev. John Cooper, of Cose- ley, conducted the introductory devo- tional service. As usual, two sermons were preached: the former, on "Man's intellectual and moral resemblance to God," James iii. 9, was delivered by the Rev. John Hyndman; the second, on "the surpassing value of the Christian Revelation," 1 Pet. ii. 7, by the Rev. Samuel Allard.

British and Foreign Unitarian As- sociation Anniversary.

THE Anniversary of this Institution was held on Wednesday, June 10th, at Finsbury Unitarian Chapel. The Rev. James Yates introduced the service by reading the Scriptures and prayer. Dr. Drummond then delivered an able dis- course to the large and respectable audi- tory assembled on the occasion, from Matt. vi. 22, 23: *The light of the body is the eye: if, therefore, thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If, therefore, the light that is in thee be darkness, how great is that darkness!* The sermon was worthy of the preacher's reputation, and con- tained a masterly dissection and expo- sure of the absurdities involved in the denial of the full and free exercise of in- dividual judgment on religious matters. Dr. Drummond has kindly complied with the unanimous and earnest request of the Committee for its publication, and we hope it will soon be in the hands of our readers. Immediately after divine service, Thomas Gibson, Esq., the Treas- urer of the Association, was called to the Chair; and it was gratifying to ob- serve that the attendance, during the transaction of the business of the So- ciety, was unusually large. The Report was then read. We shall not attempt any abstract of it, as it is, we hope, al- ready printed, or at least in its passage through the press. Votes of thanks to the Officers and Committee were then passed; that to the Rev. R. Aspland be- ing introduced by a strong expression of regret at the probability that his various avocations would not allow of his continu- ing to fill the office of Secretary be- yond the year now commencing. They were all re-elected with the exception of Dr. Thomas Rees, who is succeeded in

* Now supplying at Cradley.

† Of Hinckley.

the Book Concernship, which he has always held from the formation of the Association, and the duties of which he discharged for many years previously, in connection with the Unitarian Society, by the Rev. B. Martin. The list of the new Committee is as follows:—Rev. W. J. Fox, T. Madge, T. Berr, LL.D., E. Taylor, James Yates; Messrs. E. Fernie, J. Fisher, S. Hart, J. Jackson, R. Peck, C. Kitchman, J. T. Ross, R. Burdidge, John Taylor Farnham, R. Taylor.

The unanimous approbation of the meeting was voted to the Committee for their ability, zeal, and caution in the management of the funds subscribed for the Calcutta mission. It was also resolved that, shortly after the next Anniversary, an extra general meeting of the Association should be held at Manchester. The new Committee was instructed to make the requisite preparations, in concert with the ministers and friends of our cause in that place, for the accomplishment of this very desirable object. In the original formation of the Society, the occasional holding of general meetings in large towns in different parts of the kingdom was contemplated; we know that they have been earnestly wished for by many zealous Unitarians both in London and in the country; and we cannot but anticipate great good from the realization of that wish.

The following account of the proceedings at the Dinner is taken, with a few corrections and additions, from the report in the *World* newspaper:

THE friends of this Association dined together at the London Tavern, on Wednesday the 10th instant. The company consisted of about 200 lay and clerical gentlemen. JOHN WOOD, Esq., M. P., filled the Chair.

After the cloth was removed, and *Nobis Domine* sung,

The CHAIRMAN rose to propose the health of the first magistrate of the country. (*Cheers*.) He believed it was usual at these anniversaries to add to the toast, that his Majesty might never forget the principles which placed his family on the throne of these realms. But on the present occasion there was no need to couple the name of his Majesty with such a sentiment; the experience of the last two years having shown that his Majesty was not unmindful of the principles which first raised the House of Brunswick to the throne. The reign of George IV. was in many respects a most eventful one; but it was

chiefly remarkable for those violent passions which had kindled a fire around it; and which would be difficult and idle to extinguish long after its flames had scorched the beams of temples of war. It should never be forgotten that the present family had been called to the throne by the people of England, not to maintain an odious illiberalism, as some bigots would wish them believe, but to maintain and train the true principles of liberty, acting in conformity with those principles, he asked them to join with him in drinking the health of "The King."

The toast was drunk with enthusiasm.

The CHAIRMAN.—He was sure the next toast he had to propose would be drunk with enthusiasm by a large Protestant Dissenters. They had proved themselves to be the true friends and the zealous promoters of "Civil and Religious Liberty all world over." (*Loud Cheers*.) might almost say, that they had on the present occasion to celebrate the triumph of these principles; but since their last meeting, a moment had been passed which tended to push the advancement of religious liberty. But in dwelling upon this triumph, he must not forget that the scene for labour and watchfulness was not yet over. Religious Liberty could never be safe until every restraint laid upon freedom of conscience was removed. (*Heur, heur.*)

This toast was also drunk with enthusiasm.

The CHAIRMAN said, he had a toast propose which the company was, perhaps, not prepared to expect—he and his Majesty's Ministers. (*Laughter*.) Their exertions on a recent occasion had given them a claim to the gratitude of every true Protestant Dissenter. He reminded them of the inveterate selfish bigotry with which they had contend—of the sinister influences which they had been subjected—and honest prejudices they had to overcome he was sure that there was not an individual present who would not cheerfully award to them the meed of his applause for their conduct during the present session of Parliament. (*Heur, heur*.) Toast — "His Majesty's Ministers thanks to them for the Catholic Bill, and may they go on to other assurances of relief, until the Statute becomes the Charter of Liberty of Conscience." Drank with great applause.

The CHAIRMAN.—He had now to propose the health of a very important

personage, the Treasurer of the Unitarian Association. He (the Chairman) was happy to have it in his power to acquaint the company that the funds were in a most flourishing condition. Fortunately, their Chancellor of the Exchequer had no sinecurists on his books, and no dead weight to provide for. (*A laugh.*) Toast—"The Treasurer of the Unitarian Association, and prosperity to the Institution;" which was drunk with the usual honours.

Mr. Gisson returned thanks.—He said, it was a source of deep regret to him that he had not the honour of being known to the friends whom he saw around him. Had they known him as well as the nature of his office, and the mode in which he discharged the duties of that office, the honourable Chairman would have been more correct if he stated that the office was merely a sinecure. But waiving that circumstance, he confessed he felt peculiar pleasure in seeing the members of the Association assembled in 1829. As an old member of the Association, he would say, for himself, and he believed he spoke the sentiments of almost every member of the Unitarian body, that they had never dared to promise themselves to meet under circumstances so auspicious as those under which they had met that evening. He trusted they had now gone through the brunt of the battle—that they had fought the great fight for which they had roused themselves and had mustered their forces. They had gone through contumely and reproach; yet he believed he might say that the affronts which had been cast upon them, were less malignant than they had formerly been. They might hope that they, the obnoxious part of the Dissenters (*hear, hear*), would now be entitled to put in for a share of that loyalty and Christianity which belonged to them, as members of the body of Protestant Dissenters. The most cursory glance at the history of this country would prove that the politicians who had sown the seed never expected to reap the kindly harvest which the people were now reaping. From the era of the revolution the people were the mere stepping-stones to the political factions which obtained an ascendancy in order to misrule the country. These factions always called upon the public for support, that through it they might be enabled to keep their places. But the times were now changed; a feeling had been awakened in the public mind, which no party, or opposition, or faction, could now put down. (*Cheers.*) On that ground he looked forward to the

period when Great Britain should be as conspicuous for the lead she would take in liberal principles, as she was for the misdeeds which in past times she had exercised in Europe. The people had now little to fear from the ministers of the crown, whoever they might be; for, as had been well observed, these persons could only expect to govern the country by acting in unison with the public judgment. The Protestant Dissenters had been instrumental in promoting that great and glorious end; and he was sure that no one would refuse a share of the merit to the class of Unitarian Dissenters. If he knew any thing of the bond of union which kept the Unitarian Dissenters together, it was this—that they respected the dictates of the understanding, and put no limitation on the right of private judgment. In conclusion he expressed it to be his firm and anxious wish, that whatever associations were united by that bond, they would respect the principles he had mentioned, and of all such he would say, in the words of a toast well known in the city of London, "Root and branch, may they flourish for ever." (*Cheers.*)

The CHAIRMAN next proposed the "Health of Dr. Drummond, and thanks to him for the forcible, convincing, and eloquent discourse which he had delivered that morning." (*Loud applause.*)

Rev. Dr. DRUMMOND rose and said, that no expressions of his could do justice to the sentiments which had been inspired by the very kind manner in which his health had been drank. He had come a stranger amongst them, but he had found himself at home, in the midst of friends and brethren; so that this formed one of the happiest days of his life, and one to which he should always recur with feelings of the most pleasing description. He was proud of the honour which had been done to him, not on his own account, but for reasons of a more serious and important nature. He considered the invitation which he had received from the Unitarians of England as an expression of their desire to secure a more enlarged intercourse with the Unitarians of Ireland. He felt assured that the chain of love which they had now formed, would become strong and indissoluble; and that they would unite their energies to emancipate the minds of men, and thus secure their real liberties. The reverend gentleman then adverted to the advantages which the Unitarians of Ireland must derive from an intercourse with those in this country, and who

were so far advanced beyond them in intellectual character. It was only of late years, he remarked, that Unitarians had been recognized in Ireland; the greatest prejudices had been excited against them, from the episcopal throne down to the reading-desk. Hence they were exposed to the contumely and insults of every description of fanatics and enthusiasts. There were others, again, whose connexions prevented them from avowing principles, of the truth of which they were partly convinced; and some few who, from higher motives, had abstained from professing them. He felt happy, however, that prejudices were giving way, and that a brighter prospect was opening before the Unitarians of Ireland. It had been asserted, that it would be beneficial for all men to stand on common ground: it might be so; but he would urge it upon Unitarians to bend all their efforts to the establishment of their grand fundamental principles; if that were effected, every thing else would follow. The cause of truth in Ireland was much indebted to the efforts of its enemies. Some members of the Synod of Ulster had been anxious to impose the rusty iron yoke of Calvinism, and their exertions to effect this had awakened others from their slumbers to the defence of their liberties. The thunders of orthodoxy and bigotry had been roaring long and loud, but they had raised a spirit of resistance which it would be found impossible to lay. Their spell was now broken, their charm was dissolved, and the black clouds in which they were enveloped were rapidly rolling away. He trusted they would soon witness the commencement of a new, a bright, and a glorious day of knowledge and religion.

The CHAIRMAN proposed, "The memory of our departed worthies." This toast was drunk in silence.

Mr. RUTT rose and said, "Mr. Chairman, I am sure you will allow me to detain you, a very few minutes, on the highly interesting subject which you have brought before us, with the expression of so much excellent feeling."

"I recollect, Sir, when my friend who is now sitting near me (Mr. Sturch), with whom I have acted from my youth to promote what we deemed objects of general utility, was occupying, several years since, the Chair, which is filled to-day so much to our advantage, he happily remarked, that we should not merely regret the decease of our departed worthies, but also congratulate one another that such men had lived, and lived and laboured in our communion."

"It has been, Sir, one of the most valuable advantages of my life, for which I ought ever to be devoutly grateful to an indulgent Providence, that I have enjoyed the society and friendship of several persons who can scarcely be forgotten whenever we think or speak of our departed worthies. They were men born under more favourable circumstances than some of their predecessors, but prepared, by a knowledge of their principles, a sense of their importance, and an undeviating attachment to the integrity such principles would inspire, to follow their examples, through evil as through good report. They were prepared, like the most wronged and persecuted of those predecessors, to advocate what they esteemed to be the cause of divine truth and of human happiness, even amidst trials of cruel mockings, wrongs, and imprisonments."

"But there are, Sir, I am persuaded, many in this room who have not been able to hear of our departed worthies without recollecting one very lately added to the number, and who was never, I believe, absent from these anniversaries till to-day. I refer to Mr. David Eaton, in whose introduction to a connexion with Unitarians in the metropolis and its vicinity, I had the honour to have a considerable share."

"The admirable Mrs. Lindsey, who animated the pious labours of her excellent husband, whose praise is in our churches, and shared and alleviated all his trials, put into my hands, and I retain it as a valued relic, the letter she had received from Mrs. Cappe, and which Mr. Eaton brought as his introduction to London. The discerning writer there described how he had struggled with the disadvantages and moral dangers of his early life, how he had sought and secured independence by honourable industry, and had occupied the little leisure his condition afforded in acquiring and communicating the most valuable religious knowledge."

"Thus assured, I could not fail to form an acquaintance with Mr. Eaton, and to offer him all the little services in my power. These he was ever disposed to magnify, and they were amply recompensed by observing how he occupied the station and the term of life which Divine Providence assigned to him in promoting, to the extent of his influence, the general good, and especially the interests of this Association, in the formation of which, as growing out of the Unitarian Fund, he is justly acknowledged to have had a principal share."

"How ably and perseveringly he de-

voted himself to our service, which he esteemed the service of Christian truth and of human virtue and happiness, I need not here describe. It has been recorded in the proceedings at the chapel this morning, and the knowledge of it will long continue in the grateful recollection of many before whom I am speaking. The progress and prosperity of this Association animated his exertions, and helped to sustain his mind when the power of exertion was no longer permitted to him.

"And now, Sir, as I must be indeed presumptuous, especially with such an example before me, to expect, at my age, another opportunity of addressing our Society in public, give me leave to wish for it every good but its permanence. I will not say to this Association as the banished Roman said to his country that exiled him, *Esto perpetua*. No, Sir: I rather indulge the hope that we are pursuing an honourable and efficient course towards our own dissolution; that, as humble instruments under the Divine administration, we are doing something to bring forward the happy time when Unitarian and Trinitarian, Catholic and Protestant, Jew and Gentile, shall be names known only in history, because the world shall be brought to love and reverence the one God as a Father, and to believe, understand and obey the revelation of his beloved Son, the man Christ Jesus.

"The poet, Sir, has said,

"Our dying friends come o'er us, like
a cloud,
To damp our brainless ardours, and
abate
The glare of life."

Yet, surely, there is an honourable ardour which their recollection is calculated to inspire—the ardour to pursue every worthy purpose, to serve our generation according to the will of God, and, as my friend expressed the pious object of his life, the last time I ever saw him, and when that life was soon to expire, to leave the world better than we found it."

The CHAIRMAN rose and said, that their obligations were very great to the ministers of the denomination, but there were some laymen to whom their thanks were due. They were honoured with the presence of a gentleman who had been the first to acknowledge himself an Unitarian in Parliament, and whose uniform consistency of conduct, both in public and private life, had conferred

distinction on their cause. True it was that their only real respectability was founded on the truth of their principles, yet it was of consequence that truth should have an eloquent, consistent, and firm supporter in a place where it was but little known. After taking a very able review of his public life, in which he referred particularly to his exertions in obtaining the repeal of the Test and Corporation Acts, he proposed "The health of William Smith, Esq., M. P., our distinguished guest."

Mr. W. SMITH, M. P., said, that in rising to thank the meeting for the manner in which they had been pleased to drink his health, he could not say that he was placed in a situation to which he was unaccustomed, having been honoured more than once by presiding over similar meetings to the present, but on no occasion did he enjoy more satisfaction in receiving the tokens of their approbation; as to gratitude, he must declare with the most unfeigned humility, that they owed him none. It was his happiness to have been brought up among Unitarian Dissenters. Whether he had supported the Unitarian cause with more or less success, it was always done in accordance with the dictates of his judgment, and he was therefore serving his own cause while promoting that of his Unitarian friends. If any thing remained to be done in which he could be of service, those services were always at the command of his friends. While he continued to hold the same opinion, he should pursue the same line of conduct. He considered himself as being peculiarly fortunate in those days in which Providence had cast his lot. He commenced public life when unquestionably the temper of the times was very different from what it was at the present day. For a time he had to pass through evil and through good report, though he had to experience a great deal more of the former than of the latter. (*Applause.*) He possessed courage enough to stem the evil, and he had now the happiness to receive the good. He could not refrain from recalling to the mind of the meeting what he had witnessed in the course of the last fifty years. He remembered the period when it devolved upon him to march through the streets of London with a musket on his shoulder, in order to protect his fellow-citizens, the Roman Catholics, against the pulling down of their dwellings, and the burning of their furniture, by an infuriated (so calling itself) Protestant mob. About thirty years after

that period, and within a quarter of a mile of this place, he visited the consecration of a Roman Chapel, the ceremony of which was attended by the magistrates of the city of London, and several peers of the realm, both Protestant and Catholic. In conjunction with several gentlemen whom he was then addressing, he adjourned from that scene to a neighbouring tavern, where they celebrated their good cause, and paid the tribute due to those that ministered to their instruction in the morning, separated only by one door from their Roman Catholic friends, who had just arrived to rejoice in the opening of the chapel. He had lived to see Dissenters restored in one year to the enjoyments of those privileges of which they had been deprived one hundred and fifty years before. He had lived to see Protestant Dissenters acknowledged among the loyal subjects of the realm, and restored to that station which for forty years he had argued their right to occupy. He now had the additional satisfaction of witnessing the triumph of civil and religious liberty, and almost every person put in possession of its enjoyment. That was a consummation which, however devoutly he might wish for, he never expected to see realized. He agreed with the sentiment uttered that evening, that this event would confer more honour upon George the Fourth, than all the victories which had been obtained over surrounding nations. He hoped that Protestant Dissenters would now consider themselves so far upon a level as not to break in upon the good fellowship in which they ought to regard their neighbours. With respect to the Marriage Bill, he sincerely trusted that measure would be carried unanimously during the next session of Parliament. From the Prime Minister an assurance has been given, that whatever interval was allowed him before the next Session should be employed in removing those scruples that remained in the minds of others, so that there might be removed from Unitarians the last badge of degradation under which they lived. He understood that one of the brethren from the New Continent was present that evening (*applause*); a country to which England was bound not merely by the ties of language but of government, and in the enjoyment of all the blessings of Civil and Religious Liberty. After paying a tribute of gratitude to Dr. Channing, for his exertions in the cause of Unitarianism, and complimenting the Doctor upon his learning and piety, the honourable member con-

cluded by thanking the company not only for the honour conferred upon him by drinking his health, but for the patience with which they had heard him. (*Cheers.*)

The CHAIRMAN said, he was about to introduce the name of a gentleman to whom the cause of Unitarianism in Ireland was under great obligations: he proposed the health of the Rev. Henry Montgomery, and the liberal Dissenters of Ireland.

The Rev. J. S. PORTER said, that his acquaintance with the friends of the Institution in Ireland, would authorize him to say a few words on their behalf. With respect to Mr. Montgomery, the Association had done nothing more than it was their duty to do; for if to be the bold and determined advocate of the principles conscientiously believed by the members of it—if to embark in a cause with that energy which even talent could not always give, entitled a man to the notice of the company, Mr. Montgomery had all those claims. He (Mr. Porter) would mention a circumstance that particularly entitled Mr. Montgomery to the approbation of the company. He (Mr. M.) had not confined his views of civil and religious liberty to the sect to which he belonged, but had entered the arena as the advocate of the rights of all mankind; and had held out the hand of brotherhood to every man who was under oppression for the rights of conscience, whether he was Catholic or Protestant, Unitarian or Trinitarian. It was easy for a Unitarian minister in London to be bold in defending his views, because he knew that he spoke in the presence of comparatively enlightened men, who, though they might not agree with him in every point he introduced to their notice, would, nevertheless, give him credit for his zeal. It was very different, however, in the North of Ireland. If a minister in Ulster was bold enough to maintain the sentiments which he believed to be founded on the Scriptures, he might meet with a few kindred minds who were desirous of co-operating with him as far as it was in their power, but the great majority would be against him, and he would have to bear against a torrent threatening to sweep down every thing to which he was most attached. The Dissenters of the North of Ireland had opposed that torrent, they had put a bold hand to the work, and had every prospect of ultimate success. Whatever were the result of the Synod now sitting, one thing might be calculated upon, namely, that the Unitarian ministers would never submit to any regulation which would

fetter their consciences, or the consciences of the people entrusted to their charge. (*Applause.*) He fully concurred in the sentiment, that the cause of truth owed much to its enemies in Ireland. The violence of the conduct which those enemies pursued had disgusted many, who, if the measures had been more moderate, would have been happy to join them. Under these circumstances he looked forward to brighter days for civil and religious liberty in Ireland. (*Applause.*)

The CHAIRMAN said, that the gentlemen whose health he was about to propose had already received the thanks of the Association at the chapel—he alluded to the Secretaries, to all of whom the Society was deeply indebted. He knew that he was addressing many who had the advantage of being the regular hearers of Mr. Aspland, (*applause.*) and to those he was aware, the mention of his name was sufficient to call forth their gratitude. To his (Mr. A.'s) unremitting zeal, great talent, and the spirit of good humour which he diffused around him, the Association were highly indebted. After complimenting the reverend gentleman for his brilliant speech delivered at the dinner for commemorating the Repeal of the Test and Corporation Acts, the Chairman proposed, "The health of the Rev. R. Aspland, and the other Secretaries." The toast was drank with loud applause.

The Rev. R. ASPLAND rose, amidst loud plaudits, and said, that as one of the Secretaries of the Association, who had been honoured by the mode in which the company had drank their health, he felt it his duty to offer a few observations; but from the flattering manner in which the Chairman had spoken of him, he felt himself almost deprived of the power of speech. The present were extraordinary times, and he must advert to the topic to which all the previous speakers had alluded, namely, the march of religious liberty. He could do so in character, because if one sect had understood and acted upon the principles of civil and religious liberty more than another, that sect, even by the confession of their enemies, were Unitarians. That sect had always maintained the great principle, that no man had a right to dictate to the conscience of another, or to make his temporal privileges the less on account of his religious opinions. Members of Parliament had never meditated an act for the relief of oppressed consciences, without looking to the Unitarians for support. There must be a cause for such a procedure, and he hum-

bly suggested that it arose from the fact, that the Unitarians had caught the true spirit of religious liberty. It might be that Unitarians had always been anxious to imitate the conduct of the good Samaritan towards the Jew. It would be presumption for him to say, that the late measure for the relief of the Protestant Dissenters, and the Roman Catholics, had been owing to the Unitarian Association; but he would say, that, according to their strength and opportunity, their sickles had not been idle in the harvest. With a serious determination they had entered the field early and late, and had cheered on their fellow-labourers in the cause. Unitarians felt the sincerest joy at recollecting, that in all they had done they had not been actuated by a sectarian regard to themselves, but a regard to the welfare of all men. Why had Unitarians always been selected by certain individuals in both Houses of Parliament as the subjects of reproach? Because they were the first persons to raise their voices in the sacred cause of religious liberty. Why had the Roman Catholics always looked to Unitarians, to whose principles they were so diametrically opposed? However much Catholics doubted the support of other bodies of Dissenters, they always counted upon that of the Unitarians as a matter of course. (*Cheers.*) There were persons from whose hearts "the black drop" of bigotry had never been extracted; who learned nothing, whilst the rest of the world were improving; who do not belong to this age, but seem "born out of due time." A pamphlet had been written by a popular minister in London, against the Unitarians, warning the religious world against them, and calling upon those who professed orthodoxy to come out from amongst them, they having signalized themselves as the friends of the Catholics. He once heard a minister gravely assert, that the friends of the Catholic Relief Bill were giving their strength to the beast. (*Laughter.*) One word more, and he spoke it with sorrow; the successful efforts which the Unitarians had made for the relief of the Catholics, had given rise to an attempt to divide the three great bodies of Dissenters in London, in order that the vile might be separated from the holy, and the chaff from the wheat. A meeting of the Baptist ministers was held to discuss the question, "Whether they should not separate from the general body, on account of that body being contaminated by Unitarians?" The motion was made and seconded, and he (Mr. Aspland) was glad to say, upon the

authority of a respectable Baptist minister, that after a warm debate, which continued for upwards of two hours, the mover and seconder begged to withdraw the motion. (*Loud and continued cheers.*) That leave was given, and bigotry in the denomination was consigned to oblivion. Within a few days of the present period, a similar question was to be agitated among the Independents. Regular notice had been given, and the discussion must consequently come on. Some of the leading ministers in that denomination, than whom truer friends to the cause of liberty never breathed, (*cheers,*) had told him with great concern, that they never expected to witness such a proceeding; and that if the object was carried into effect, they, at least, would never separate themselves from the body.* These were clouds returning after the rain—a few passing showers. They might for a moment obscure the day of liberty, but it was only that it might shine forth with the greater splendour. From the spirit and temper evinced by the Chairman that day, he (Mr. Aspland) trusted that his assistance would be received by the Unitarians, until they had obtained complete success. From the statements made that evening, he (Mr. Aspland) sincerely hoped that the Marriage Bill would be carried during the ensuing session of Parliament. He was sure that when the measure was again discussed, it would be seen that the Church of England was dishonoured by the violence done to the consciences of the Unitarians. The reverend gentleman, after expressing his concurrence in what had been said respecting their departed friends, observed, with regard to the Association, that he anticipated the time when its services would be no longer required. When Unitarianism and Trinitarianism would be merged in the better and nobler name of Christianity, the true millenium would commence; not the millenium after which fanatics had been seeking in their mystic dreams—but that happy state in which all men would regard each other as equals, and look up to the great and merciful Being as the common Father of the human race.

Dr. BOWRING said, that in following his reverend friend he occupied a very disadvantageous position; but venturing to take to himself some small portion of the friendly sentiment embodied in the

toast, he would say a few words. It has been his duty in the morning to report the annual history of the Foreign proceedings of the Association—a mingled tale of success and disappointment. Societies, like individuals, were perhaps not the worse for the discipline of a little adversity. But there was one part of the world, of which he was reminded by the immediate vicinity of his friend, (Mr. Ware, of Boston,) where all the prospects of the society were cheering and consolatory in the highest degree—where the accessions to our cause were not of individuals alone, but of masses—where we reckoned not by the few but the many—and saw the cause of truth taking gigantic strides and accomplishing mighty victories. The goodly vessel bound across the Atlantic had indeed made a prosperous voyage, and reached a harbour of security. It was our privilege to-day to receive a gentleman delegated to bear to us the friendly greetings of our American friends. We stretch out towards him a hundred hands of welcome, and assure him that we hail every occasion which serves to unite us more closely to those whom common origin, and common language, and now common faith, have made so dear and so interesting to us. Over the broad Atlantic would we arch the rainbow of sympathy, desiring that gentle thoughts and kind affections should pass and repass eternally,—none (like the shadows in the visions of Mirra) falling through in their progress. With no unholy jealousy do we look on the strength, the moral and intellectual strength, of that great nation—our children once, but now our brethren; and him do we deprecate, him do we disclaim, who would plant between us any seed of discord, while we reverence and honour the man who knits us more closely together in the bonds of fraternity. In connexion with our progress and our history in America, I cannot (said Dr. B.) avoid referring to that splendid writer and high-souled man, whose services to literature had been of the highest order, and whose career was marked by a series of pure and beautiful triumphs; whether he unveiled the gentle, the generous, the judicious Fenelon to the stronger admiration and more correct estimate of mankind, or elevated yet higher our Milton, our own English poet—him whose mind the mind of Channing most resembles—him whose soul was like a star and dwelt apart,

Who had a voice whose sound was
like the sea,
Pure as the naked heaven!

* We understand that this discussion has since taken place, and the motion for separation negatived by a majority of five. Ed.

at most of all, and first of all, do I pour Dr. Channing, for dethroning the affections of men that modern usurper—the mysterious but magnificent delusions of whose name I look on as the fruitful source of error and misery—that man whose history is one of usurpation and violence—the warrior—the aggressor—of whom a poor energetic poet has most truly said,

“He built on multitudinous graves
A tyrant’s power, and sought to
bind with cords
Thought—for she flapped him with
her wing of words
Which agitateth nations.”

For this good deed, as a Christian and a lover of peace, for this especially I thank Dr. Channing. He has attacked successfully a fallacy, of all fallacies the most ruinous, and it wanted a vigorous arm like his to smite so huge an idol. Dr. Ware regretted that the broken state of Mr. Ware’s health compelled him to deny himself the pleasure of addressing the company. From this satisfaction he was absolutely and peremptorily debarred; but as he had commissioned Mr. Taylor to communicate his sentiments, he (Dr. Ware) would propose—“The health, the improved and perfected health, of Mr. Ware, with our friendly greetings to the American Association, and our best wishes for their happiness and success.”

Mr. TAYLOR then rose and said, that in consequence of Mr. Ware’s ill state of health, he had been strictly forbidden by his medical friends to address the Meeting. He (Mr. W.) had, however, committed his sentiments to paper, and he (Mr. T.) would take the liberty of reading it to the Meeting.

A paper was read from Mr. Ware, which expressed briefly the gratification which he felt in meeting this body of his brethren in the land of his fathers, and bearing to them the message of sympathy and good-will across the waters. There existed on both sides the Atlantic desire for better acquaintance, and a desire for mutual countenance and aid; and he trusted that something might result to the benefit of all from the present fraternal intercourse. As they had “one Lord, one faith, one baptism, one God and Father of all,” and were engaged in a common object, the emancipation of men from error and sin, so they ought more and more to feel and act as brethren. He offered them the congratulations of the American people on the recent triumphs of the cause of civil and religious liberty, and gave a brief sketch of the measures which are pursuing in

America, and the state of religious parties there. He spoke particularly of the successful operations of the American Unitarian Association, in providing religious instruction for the destitute poor of Boston, and of the growing interest throughout the community in the cause of religious education. He concluded by acknowledging the kindness with which he had been welcomed to England, and saying, that as by a singular coincidence the two Associations were formed on the same day of the same year, he would regard it as an omen that they would go on their way together, joined heart and hand in a zealous, affectionate, and holy co-operation.

Mr. CHRISTIE, in a suitable speech, proposed the health of Mr. Hornby, as the Deputy Treasurer of the Association. The toast was put from the Chair, and drank with loud applause.

Mr. HORNBY, in returning thanks, remarked, that the funds were never in so prosperous a state as at the present period.

Mr. ASPLAND proposed “The health of the Chairman, the consistent and intrepid assertor of the rights of conscience and the rights of the people, in the House of Commons.”

The CHAIRMAN rose amidst deafening applause, and after a few prefatory observations on his inability to do justice to the station which he occupied, said, that whatever he was deficient in experience he would endeavour to make up in good-will. Allusion had been made by his excellent and reverend friend to the station he occupied as the representative of Preston. He had reason to be proud of that station; and though it would be both unjust and ungenerous to attribute his election to the Dissenters, he was returned after a fifteen days’ poll by a very considerable majority, though it was perfectly notorious that he was not only a Dissenter, but an Unitarian, and he trusted he might justly infer from this circumstance that liberal opinions prevailed. Whatever might be the length of his parliamentary career, he should always reflect with pleasure, that during the period he had held a seat in the House of Commons, the two great measures of repealing the Test and Corporation Acts, and granting the Roman Catholic Claims, had been passed into a law. In conclusion he assured the company that he would always adhere to his principles, and begged leave to express his grateful acknowledgments for the compliment that had been paid to him.

The health of Mr. Richard Yates, with which the Chairman coupled the name

of Mr. Potter, of Manchester, as local Treasurers of the Association, was drank with great applause.

The CHAIRMAN next proposed "The health of Lord Holland, and the Members of both Houses of Parliament who have supported the cause of Civil and Religious Liberty."

In introducing this toast the Chairman took occasion to pronounce a high eulogium on the Rev. W. J. Fox, who, on its being drank, was loudly called for from different parts of the room.

The Rev. W. J. Fox rose amid the cheers of the company, which continued for some minutes; when they had partially subsided, the reverend gentleman adverted to the state of his health, and said, that nothing but the direct and irresistible appeal which had just been made to him by the chairman and the meeting, would have induced him to address them. He had been involuntarily absent two successive anniversaries of the Association. He had been in a state which one of his worthy friends had called "being buried alive," but he had been called upon in a trumpet voice to rise from it, and to the utmost of his power he would obey the call. With regard to the subject of the last toast, he should confine himself to that portion of it which shewed its connexion with the proceedings of the present meeting, and the objects of the Institution. He regarded the recent change in our legislation not merely as a political triumph; not merely as the triumph of religious liberty; but, in his judgment, and in his conscience, he considered it as an Unitarian triumph. It had been said that Unitarians were doing little. Whether this were true or not, their principles were doing much. He considered the passing of the Catholic Relief Bill a Unitarian triumph, because it appeared to him that universal and unqualified religious liberty was one of the distinguishing and most glorious tenets and principles of Unitarians. He would appeal to facts in proof of his statement. Who were they that advocated the measure most consistently, that advocated the measure universally? Who were the foremost in the field? Who fired the first shot? And who remained most active in the field till the fight was won? He would reply, without fear of contradiction, the Unitarians of this country. Taking any statement which he had seen of the number of petitions from Protestant Dissenters for Catholic Emancipation, it was an undoubted fact that the great majority were the petitions of Unitarians. Indeed, to decide whose prin-

ciples were those of religious liberty, we had only to look to the state of religious societies. See spiritual despotism pervading them, from the followers of the Pontiff, who thunders forth his anathemas in the Vatican, to the village Diotrophes, who excommunicates his fellow-worshippers in a barn. It is with us, that every man may be fully persuaded in his own mind, and speak his conviction. Here then he saw Unitarian principles advancing in the advance of religious freedom. Looking in another direction he saw that if Unitarians were doing but little, their principles were doing much. He looked to the laws, and he watched, and watched with delight, as every friend to human kind in this country must, the progress which was making towards the simplification of the modes of legal procedure, towards the prevention of crime, and the reformation of criminals; and what was that but the application of the great Unitarian principle, that the proper end of punishment was not revenge but correction? As the state of society advanced, the theological opinions which corresponded with it must advance also. When laws became more righteous and more merciful—when the courts of law admitted of procedures more consistent with common sense—then must men be weaned from a theology which by the imputation of righteousness and guilt held out a more monstrous absurdity than the worst legal fictions of our law courts in the worst of times;—then would men be weaned from a belief that the wise and merciful God punished vindictively as to the principle, and eternally as to the duration. He would say again, that if Unitarians were doing little, their principles were doing much. He now particularly alluded to the spread of knowledge and education. When he heard of the "march of intellect" he rejoiced therein, for what was intellect but a herald to prepare the way and to make a straight and broad path for the triumphal chariot of pure religion? (*Cheers*.) It had been said that the schoolmaster was abroad—he rejoiced therein, for the schoolmaster was neither more nor less than a Unitarian Missionary. As he communicated facts, and exercised the faculties of his pupils, he was providing for the future detection of error and reception of truth. When he found rival colleges about to rear their heads in this metropolis he rejoiced therein. Let them rear their heads ever so proudly, if men were there taught scientific truths, and the principles of sound logic, those two rising Institutions would but be

porch of a Unitarian temple Societies send forth the Missionary Societies send missionaries to the ends of the earth; rejoiced in their success; men to the knowledge of God to its study, must ultimately known the principles of the which were Unitarian principles felt from his heart the kindness which the company had witnessed his absence. He looked on the presence as presenting to him a stimulus to propagate the principles of Christianity; those which not only secured power in the season of social union and excitement, but peculiar lustre in the time of sickness and affliction; which were not only a proof for the conflicts of life, but a staff of support for the steps of sickness and age; our way of life was in the wilderness, where we were for our guidance; and their stand, like the angel at the pointing from the dust to declaring a resurrection. Mr. Richard Wright, "missionaries," was next pro-

posed to acknowledge the company and declared that he considered the happiest circumstances of his life he became connected with the company.

The closing toast was "The Rev. Ministers, and the Stewards," which was received with a burst of applause that testified to the obligation the company felt towards the gentlemen, who, by their engagement, had so much contributed to the harmony and conviviality of the evening.

Mr. YATES having suitably closed the cordial manner in which the toast was received, the Chairman rose from his seat, and retired amid cheering. The company then

concluded by a short address. It is gratifying to witness the progressive increase of the attendance at these local meetings, 209 having taken tea, being a greater number than at any previous time.

Unitarian Baptist Chapel, at Dover, erected A.D. 1820.

(See Monthly Repository, Old Series, Vol. XV. p. 318.)

SIR,

THE congregation of Unitarian Baptists at Dover beg leave respectfully to lay before the readers of the Repository the state of their chapel debt. After having made great exertions at the time the chapel was built, they are still oppressed with a mortgage of £500, of which they regularly pay the interest. Besides which, they have recently formed a plan, from which they expect to raise 25l. per annum towards the liquidation of the principal; but they will feel very grateful to the gentlemen who have the management of Fellowship or other funds, if by their contributions they will enable them to relieve themselves more promptly. They have ventured already to send circulars to some ministers and zealous laymen; and they intend to transmit circulars to others as soon as they can procure the proper addresses. They are happy in being able to speak favourably of the number composing the congregation, and of the probability of increase; and they can safely affirm that efforts, proportionate to their means, have been made by themselves to extinguish a great part of the original debt.

Signed on behalf of the Society,
G. CHAPMAN, Secretary.

Subscriptions will be thankfully received by Mr. Horwood, No. 2, Walbrook Buildings, Walbrook; Mr. G. Smallfield, Homerton; or by the Secretary, G. Chapman, Printer, Dover.

The Society beg leave to add the attestation of a Unitarian minister, who has lately been among them:

"Having recently been present at an Association held at Dover, and having had ample opportunities of observing the state of the Society there, I have complete satisfaction in bearing testimony to the importance of the above case, and hope that the zealous friends to Unitarianism throughout the country, and especially the conductors of the Fellowship Funds, will bestow upon it their particular attention.

"BENJAMIN MARDON.

"6, Goulston Terrace, Pentonville."

Meeting of the General Baptists of Ditchling.

The annual Meeting of the General Baptists of Ditchling and its neighbourhood held on May 31, 1829. The day was conducted by Mr. Martin, of Trowbridge. The meeting was much crowded, and at the service upwards of forty were present without. After service the friends drank tea together in the usual manner, and the meeting was

Removal of Ministers.

THE REV. J. P. MALLESON, A. B., late chaplain to Mrs. Milnes, of Frystone Hall, Yorkshire, formerly minister of Hanover-street Chapel, London, has accepted an invitation to become the minister of the Unitarian congregation at Brighton.

Debate between the Rev. Mr. Campbell and Mr. Owen.

THE debate between the Rev. Mr. Campbell and Mr. Owen, on the doctrines of Christianity, began at Cincinnati, on the 13th of April, and was continued nine days successively, neither party having recourse to acrimonious recrimination. Mr. Campbell, throughout the discussion, evinced the spirit which ought to characterize a Christian preacher, and Mr. Owen a truly philosophic calmness. At the close of the discussion Mr. Campbell, after alluding to the absence of any expressions of disapprobation of the insulting and indignant reflections cast upon the Christian religion, desired that those who had suppressed their feelings on account of Christian charity and forbearance, would stand up in order that it might be shewn whether the audience consisted of infidels and persons opposed to the dissemination of Christianity. On this almost the whole audience, consisting of about 2,000 persons, stood up. He then requested those who had been actuated by the other motives to stand up, and not more than four complied with the request. The whole discussion has been taken down, and will be published.—*Liverpool Mercury*.

NOTICES.

Sussex Unitarian Association.

THE Annual Meeting will be held at the Baptist Chapel, Horsham, on Wednesday, July the 8th. The Rev. J. S.

Porter will preach on the occasion the close of the service the the Association will be trans its members and friends will gether at the Anchor Inn at two.

H. BR

Warwickshire Unitarian Tciety.

THE Twenty-third Annual Meeting of the Unitarian Tr established in Birmingham, wickshire and the neighbouring will be held in Birmingham, nesday, July 8, 1829, on which a sermon will be preached a Meeting-House in that town, b Dr. Drummond, of Dublin.

J. R. WREFORD, S

Buxton Chapel.

THE services at this chapel mence on the 12th of July, an the 27th of September, agreea annexed list.

Services at the Old Presbyterian Hall Bank, Buxton, 182

- | | |
|----------|------------------------------------|
| July 12. | Rev. J. R. Beard, Sa |
| 19. | Rev. Peter Wright, ton. |
| 26. | Rev. Henry Green, I |
| Aug. 2. | Rev. John Cropper, I |
| 9. | Rev. Francis Baker, |
| 16. | Rev. William Gaski chester. |
| 23. | Rev. B. R. Davies, C |
| 30. | Rev. Joseph Huttot Leeds. |
| Sept. 6. | Rev. John James Tas chester. |
| 13. | Rev. Benjamin Carpe tingham. |
| 20. | Rev. Charles Walla and Altrincham. |
| 27. | Rev. D. P. Davies, B |

CORRESPONDENCE.

The notice of the Devon and Cornwall Association Anniversary, at opening of Devonport Chapel, was not received till insertion in our last nu impossible.

Tertia in our next; also the Reply to T. F. B., on the Proem of St. John

The length of the Report of the Association Anniversary has compelled t pone several articles, including two or three of Obituary and Intelligem will certainly appear next month.

ERRATA.

Page 400, line 17 from the top, for "at most," read *almost*.

Page 404, line 4 from the bottom, for "edition," read *volume*.

Page 406, line 23 from the top, place inverted commas before the wor not," &c.

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ESSAYS ON THE ART OF THINKING.

By Harriet Martineau (see Mr. Miller's Life & Works, p. 64)

So much has been written and said on the importance of habits of accurate thought, that scholars and wise men have had enough of the subject. But it is not for them that we write. It is possible that we may be aware of errors of judgment to which they are liable, and into which we apprehend they frequently fall. We may occasionally take notice of the perverted ingenuity of the acute theorist, or smile at the difficulties which the sceptic labours to accumulate, or wonder at the strange interpretations which the biblical critic puts upon motives and actions, or sigh over the partial delusions to which the moral philosopher is himself subject. But our wonder and regret we keep to ourselves, and are far from the thought of offering any observations worthy to occupy intellects of a rank so much higher than our own. They have Bacon, Newton, Locke, and a host of advisers besides. We take up the pen in the service of those who have never studied or are likely to study under these masters in the art of thinking. Of all the multitudes who have never been taught to think, or who have learned the art but imperfectly, there may be some who, labouring under a fellow-feeling of infirmity with ourselves, may turn to these pages with a hope of assistance and consolation. To such we address ourselves; and, taught by our own difficulties to appreciate theirs, we assure them that we feel deep compassion for that painful consciousness of deficient observation, perverted judgment, unchastened imagination, indolent attention, treacherous memory, and all intellectual faults and deficiencies whatever, which is a daily subject of regret and shame to a reflecting mind. We invite them to accompany us in a brief inquiry into some of the causes of these evils, and the best modes of cure for ourselves, and of prevention for those over whose intellectual discipline we may have any control.

Every one allows that habits of accurate thought are of great importance; but the philosophical observer alone is aware of how much. Whether he looks back upon the history of the world, or watches the events which pass

before his eyes, or anticipates the results of causes now in operation, and speculates on the future condition of the human race, he is more and more impressed with the importance of employing the intellectual powers on legitimate objects, and directing them diligently to attainable ends. If all men could see with his eyes, and follow the convictions of his understanding, there would be an end at once to half the evils that afflict humanity. Let no one accuse us of exaggeration; but if surprised at our statement, let him pause and consider the illimitable influence which the intellectual and moral powers have on one another; let him reflect on the tendency of difference of opinion to excite bad passions, and the reciprocal influence of bad passions in perverting the judgment and clouding the understanding. If he objects that we disregard the large class of natural evils, we reply, that natural and moral evil produce and reproduce each other perpetually. Moreover, natural evils might be neutralized or destroyed to an extent which we can yet scarcely conceive, if men's minds were directed to an efficacious inquiry into their origin and results. If natural philosophers had always known what they were about, if they had determined what end they meant to attain, and had early discovered the right road to their object, there is no saying how far our race might by this time have triumphed over the ills that flesh is heir to. If all the time, thought, and labour, which have been spent on the study of alchemy, had been devoted to chemical science worthy the name, who can say how far the kindred sciences would have advanced, or what splendid results would have appeared by this time? If there had been no empiricism in medical practice, if physicians had known how to study, and their patients what to expect from them and how far to believe them, who can say how often the plague might have been staid, how many dreadful diseases might have been extirpated, how many victims to quackery and credulity might have been spared? If legislators had, some ages ago, hit upon the right mode of ascertaining the proper objects and best modes of civil government, and if the nations had urged them on, and supported them in the inquiry, and exercised a due check on the power they conferred, they might have been saved the inflictions of famine, fire, and sword, and all the countless evils which follow in the train of war. If, again, our objector insists that all this is mere speculation, we request him to listen to a very few facts, which may shew what a host of evils has arisen from infirmities of the understanding, and for one century after another spread its desolating march over the most civilized portion of mankind. Among so great a variety of instances as history lays before us, it is difficult to say what facts are the most striking; and we will, therefore, confine ourselves to those which approach the nearest, and detail a few of the mistakes of civilized, enlightened, and Christian Europe. Passing over the destructive wars among savage nations, arising from trivial causes, but perpetuated from generation to generation—passing over the cases of the innumerable victims to superstition in India, to etiquette in China, to bigotry among the Mahometans, and to brute force uncontrolled by intellectual power in all regions of the globe, let us see what was done in neighbouring countries, in times not very far distant from our own. The Emperor Constantine laboured for a long series of years, with the best intentions, to establish a perfect uniformity of faith in the Christian world. For want of understanding the plain truth that the minds of men are differently constituted, and can never be assimilated by human authority, he encouraged heart-burnings and dissensions more hostile to the spirit of religion than the despised institutions of barbarous states. To what condition his own mind was brought by mistaken zeal, we learn from

his rescript against the Novatians and other heretics, wherein he terms them enemies of truth, adversaries of life, abettors of the most abominable wickedness, which a whole day would not suffice to describe. He declares it impossible to bear their most destructive tenets any longer, and orders the destruction of their places of assembly, and the banishment of the heretics, whose offence it was to differ from the emperor as to whether a person who sinned after baptism should be forgiven by the church as well as by God.

The fulfilment of this edict, as of many which were passed by persecuting emperors, occasioned much bloodshed, and violences at which humanity shudders. On the questions whether the body of Christ was corruptible, whether he was capable of feeling hunger and thirst after his resurrection, whether Christ was created out of nothing or out of something, whether the union between the Son of God and the Son of Man was an union of *nature* or of *person*, or only of *will and affection*, and whether Mary was the mother of one, or both, or neither; whether the Holy Ghost was silent respecting himself to the Apostles for the sake of giving them a lesson not to commend themselves, or for some other reason,—the minds of men were agitated for centuries, the true spirit of Christianity was lost, lives were sacrificed without number, the laws of society violated, and the bond of human sympathies broken. Bishops made war upon one another, or ranged themselves under the banners of princes; their followers imitated their example, and perpetrated the most dreadful cruelties. In the eighth century, midnight murders, by the hands of the clergy, were frequent: heretics were torn limb from limb in the streets and churches, and, to use the words of the historian, “*Des yeux et des langues arrachées sont les évènements les plus ordinaires de ces siècles malheureux.*” These fiend-like passions were roused by disputes about words, the more violent because they were without ideas. The horrid effects of these passions were not confined to one period or country, but drew a veil of thick darkness over the minds of countless multitudes through successive generations.

The belief of the infallibility of the Pope, arising from an erroneous interpretation of one sentence of Scripture, occasioned the most terrible series of calamities under which the Christian world has groaned. An absurd credulity respecting the efficacy of pilgrimages led to the sacrifice of millions of lives in the Crusades. Perverted notions of the character of the Deity, and of the obligations of his creatures, occasioned the institutions of Monachism, which, though overruled to beneficial purposes by Divine Wisdom, will ever be a monument of the folly of the human race, and an example of the pitiable weakness of human reason. In former times the number of beings thus cut off from the duties and pleasures most congenial to their natures was greater than many persons have now an idea of. In Egypt alone, in the fourth century, there were 70,000 monks. If we thus cast a cursory glance over the state of Europe during the dark ages, taking into our view the disasters of wars abroad, of dissensions at home, of frequent and dreadful persecutions,—if the perils of the human soul under the influence of superstition be considered, the general belief in the efficacy of indulgences, the license which thousands allowed themselves on pretence of zeal for religion, and under promise of atonement in gold,—if we feel compassion for the innocent hearts which have been either hardened or broken under monastic penalties, or for the immortal faculties which have been wasted on unworthy objects, or debased by crime,—if we mark the progress which our race has made since divine truth has in part unveiled her awful face, we shall be confirmed in our

conviction that the right pursuit of truth would cancel half the evils which afflict humanity.

The errors we have mentioned arose in the department of religion alone. What were men doing in philosophy in the mean while? Disputes about names and forms and essences were involving society in the evils of bloodshed. The *seraphic doctor* was wasting powers, which even now are a marvel to the learned, in treatises on the nature of angels. Some of the Christian fathers were anathematized for hinting the existence of Antipodes. Galileo was consigned to the dungeons of the Inquisition at Rome, and obliged to do penance by repeating the seven penitential psalms once a week for three years, for asserting that the earth moved on its own axis; while the *perspicuous*, the *most resolute*, the *marvellous*, the *angelical*, the *irrefragable* doctors in philosophy were arguing with more heat than light whether 2×3 makes 5 or 7, whether nonentities have qualities, and whether angels can go from end to end without passing through the middle.

It is easy to despise these follies, and every one can laugh at them: but are we at all times, and on all subjects, wiser? Is there any one of us who can declare himself free from a perversion as absurd on every point on which he ought to exercise his reason? To judge from the absurdities which are daily uttered in conversation, and which are so common as to pass often unnoticed, the noble faculty of Reason has as yet received but a very partial cultivation, and is placed in an undue subservience to her lively sister, Imagination, or is set up as a laughing-stock to her mocking rival, Folly. Go into what society you will, especially where there is a numerical majority of the fair sex, and you will hear much said which, to perfected reason, (if there were such a thing,) would appear as absurd as the magic jargon of the dark ages, or the senseless assertions of ancient academics on unfathomable subjects. If we go among the poor of a manufacturing district, we are not surprised to find one person venerating the left-leg stocking above the right, or a woman dying of the small-pox, with a slice of fat bacon round her throat, or a man bruised by machinery lamenting that he did not take warning when he heard his shoes dancing on the stairs by their own motion: but we are too little aware how absurdities, as real, though not as glaring, pass current in the intercourse of persons comparatively enlightened. We do not allude to superstitions which are prevalent in particular districts, and which, being early instilled by our grandmothers, are apt to remain when we have become ashamed of them. It is true, we have heard very sensible young ladies excuse themselves from being married on a Friday; not that they really suppose one day worse than another, but sad examples are extant, and if any thing should happen, it would be disagreeable that the world should say, and so forth. Such superstitions we leave to find their own way out of the world. It is enough that their believers are half-ashamed of them. It is our purpose to point out the errors of which we are not ashamed, of which we are not generally aware.

Who is not apt, on occasion, to assign a multitude of reasons when one will do? This is a sure sign of weakness in argument. Who, in the possession of power, political or domestic, is not driven to rivet an assertion or a command on the last link of his chain of reasoning? What gentleman, unless he have gone through a course of logic, does not sometimes quit his hold of a knotty point, and heap incontrovertible assertions on a subject which no one is inclined to dispute? What youthful lady, growing warm in a discussion on a matter of taste, does not fly from argument to rapture,

touch on a hundred unconnected subjects, leaving her opponent (if he a rational person) totally unable to follow her zigzag course, and looking foolish as a mathematician in pursuit of a butterfly? These inconsistencies may be thought only amusing, or, at most, provoking: but they are real. A habit of inaccuracy in trifles (supposing such discussions to be trifling) soon extends to more important things, and he who utters carelessly ideas that come uppermost, will in time have nothing better to communicate; and being content idly to watch the foam which dances on the sea, will become unable to dive for the treasures of the deep. The faculty which is bestowed to be his guide and guard amidst the mutable and conflicting influences which are to mould him to immortality, is not incorruptible, and will assuredly prove treacherous, if a careful watch is not kept over her fidelity. Involuntary error is a calamity. Negligence of truth is real—it is a crime: and every indulgence in indolence and carelessness of thought is criminal, when we know that such indulgence tends to limit our capacity for the reception of divine truth, and to deteriorate the noblest gift that God has conferred on man. When we shuffle away from an argument which we have not courage to face, when we skim over a subject which we are too idle to examine, when we banish reflections which it is our duty to entertain, we are doing worse than omitting a present duty—we are incapacitating ourselves for the charge of future responsibilities. We do not mean that every subject on which our reason can be employed should be thoroughly examined whenever it presents itself. Life would thus be spent in reasoning, and the moral faculties be sacrificed to the intellectual. What we mean is, that *when* we reason, it should be so as to form our minds to the habit of judging correctly; that we should argue accurately or not at all; that where we are called on to decide instead of to reason, we should, on no account, allow ourselves to impose on our own minds or those of others, by insufficient or fallacious arguments, whatever may be the number.

We are also to consider the welfare of others, and remember what we owe to their improvement and their peace. If their minds are inferior to our own, we incur a heavy responsibility by helping to pervert and blind their reason. If they are our equals in mind and station, we run the risk of exciting disputes. If superior in mind, and beneath us in other respects, we inflict an injury by urging reasons which are perceived to be false, but which must not be questioned. A command, however unreasonable, is welcome in comparison. A lady wishing to be undisturbed, desires a sensible, conscientious servant to say that she is not at home if any one calls. The servant, left to himself, would say that his mistress is particularly engaged: the lady, aware of what may be passing in the mind of the domestic, descends to give various reasons why there is no harm in the practice which conscience all the while condemns, why every body does it, and is right to do it, how it is no lie, because every body understands the hidden meaning of the phrase, and so on. The servant would reply if he dared, "Why, then, all this talk? If every body understands that you are engaged at home, why not say so?" But he must hold his tongue, or argue with his mistress, and be silenced. We pity his feelings.

The case is worse in families where the parents have more taste for error than for right reason. Their children are intelligent and conscientious. They are strongly recommended to do something which they do not altogether approve, but they think it will occasion less harm to comply than to resist, or even object. It is easy to obey a simple command, or observe

a plain recommendation ; but the parent, conscious of a disagreement of opinion, adduces abundance of reasons which are no reasons at all. If the young folks are silent, or can turn the conversation, it is well ; but we could not much blame them if they were urged to reply, or wonder if argument led to resistance, or at least took away all the grace of compliance. Such cases we have seen, and were forcibly reminded of the king of the beasts with his four strong reasons for appropriating the four quarters of the prey. If such parents, if parents in general, were aware of the unquiet thoughts thus stirred up, they would be equally careful to cherish right reason in themselves and their children ; or if unable to do this, they would be wise to rule by authority and affection alone, and attempt no more to use reason as a bond of union. Alas ! how much uneasiness arises in families from disputes originating in mistake, and carried on in misunderstanding ! If among those who are thus divided, or who fret under the yoke which they have no wish to cast off, every individual were enabled to perceive where the exact difference lies—if each were able to make his words correspond with his ideas, and to govern his ideas by right reason, all would find that they had been perplexed in a mist which made a mole-hill appear like a mountain, exalted dwarfish difficulties into gigantic, and displayed imaginary obstacles while it concealed real perils. This chilling influence withdrawn, they would rejoice once more in the sunshine of peace, and hail the brightened flow of genial sympathies.

It would give us much satisfaction to assist any who have suffered from such perplexities and delusions, either in the individual pursuit of truth, or in the more melancholy case to which we have just adverted. We shall hereafter proceed to describe some of the phantoms by which we have been deluded or terrified, which for ages enslaved the noble faculty of reason, and sat like an incubus upon the nations, till the great enchanter arose who put it in the power of the weakest to keep them aloof, and of the most timid to chase them away.

V.

WHATELY'S ESSAYS ON THE WRITINGS OF ST. PAUL.*

DR. WHATELY is already known and highly esteemed, not only for writings on Theological subjects, but also for his valuable treatises on Logic and Rhetoric. The volume to which we now solicit the attention of our readers will sustain his reputation, and merits the attentive perusal of every biblical student. Its peculiar merit consists, not in propounding important novelties, which in the science of theology can scarcely be now-a-days expected, but in bringing together, and setting forth in a vigorous and lucid style, many valuable truths which are too much neglected by those who have to instruct the public in theological matters. We do not mean to imply that his work contains nothing new, nothing put in a novel and striking point of view—the reverse is the case, as the sequel of our remarks will shew ; but merely to apprise our readers that the praise we allot to the work arises rather from its useful tendency than its novel character. In one view, Dr. Whately

* Essays on some of the Difficulties of the Writings of St. Paul, and in other Parts of the New Testament. By Richard Whately, D.D., Principal of St. Alban's College, Oxford, and late Fellow of Oriel College.

may be compared with Paley—in extracting from his predecessors their most valuable materials, arranging them in a simple and easy method, and recommending them by singular force and clearness of style. In so important a labour, Dr. Whately has engaged, not only in the volume now before us, but also in his works on Logic and Rhetoric. To the consideration of every subject which engages his attention, Whately, like Paley, brings a vigorous and unsophisticated intellect, and in consequence he resembles Paley also in being a reformer. Old errors he discards, lingering prejudices and misconceptions he explodes, and lays down and vindicates principles which would, we submit, if duly pursued, lead him much nearer to pure Christianity than we have any reason to think he has gone.

His work on the Writings of St. Paul consists of nine essays. 1. On the Love of Truth. 2. On the Difficulties and the Value of St. Paul's Writings generally. 3. On Election. 4. On Perseverance and Assurance. 5. On the Abolition of the Mosaic Law. 6. On Imputed Righteousness. 7. On apparent Contradictions in Scripture. 8. On the Mode of conveying Moral Precepts in the New Testament. 9. On the Influence of the Holy Spirit.

The essay on Truth contains, as befits such a subject, many verities which those who seek in reading for novelties rather than sound advice might disparage as truisms. One, and that a novel position, however, stands at the head of these unquestionable statements, which appears to us to require no little modification, and which, like some other injudicious modes of defending Christianity, endeavours to extol the religion of Jesus at the expense of the principles of Heathen sages. Dr. Whately remarks correctly, that the religion of each state among the Greeks and Romans was maintained as a matter of policy, rather than on the ground of its being true. Even Socrates, the wisest of the Heathen, declares it to be the part of a good man to conform to the religious institutions of his country, omitting entirely to state that his acquiescence should be the result of inquiry, evidence, and conviction: and great, we allow to Dr. Whately, is the honour due to Christianity, that it claimed the homage of the understanding as “the truth,” set forth and recommended by evidence that demanded and not declined investigation. In this respect Christianity presents a striking contrast with the spirit of the Heathen systems, and we wish we could add that Christian professors were alike contradistinguished in this particular from the Heathen teachers and legislators; but the fact is, that in the majority of cases he is esteemed most by Christian teachers who inquires the least; and the person who sets himself to investigate the evidence of prevalent doctrines, is suspected and avoided as unsound in the faith and actuated by dangerous principles. Maintaining, then, with Dr. Whately that such was the spirit of the influential men in ancient times respecting religion, we yet may ask if he is warranted in asserting that “their minds were estranged from the love of truth,” and that they “were habitually indifferent to it”? General assertions of this nature are always injudicious, for they expose the Christian advocate to serious reprisals. They are as unjust as injudicious. It requires but little acquaintance with the writings of the worthies of Greece and Rome to expose their falsity. We are ready to grant that the philosophers did not teach as true any system of religion, but in this they were actuated by a love of truth, not an aversion to it. How could they teach that as true which they knew was devoid of adequate evidence? To be silent in such a case, was a certain indication of a love of truth. But they recommended the observance of the prevalent religion on the ground of its maintenance being essential to the well-being of the state. That the reason alleged was

tenable, no one who knows the power of religion, even in its corrupted form, can for a moment doubt. And until they had something better to substitute in its place, the undisturbed existence of the prevailing religion was certainly desirable. To this it may be replied, The philosophers did possess better sentiments. Yes; but how evidenced? Not in such a manner as to ensure their reception with the people, nor in all probability so as to effect the extirpation of prevalent errors. And surely it would have been folly to destroy long-established and venerated principles without having a moral assurance that something better would be substituted in their room in the hearts of the multitude. That the philosophers did all that they might have done for the enlightenment of the bulk of society, we do not contest. Yet while we blame their remissness, we must allow that they were the best judges of the capacity of the people, and the likelihood of success attending on efforts to rectify their sentiments; and Plato has himself declared, that "if even the contemplative mind could find out the Deity, it would be improper and impossible to reveal him to common understandings." And we must be permitted to think that those are infinitely more blameable who have lived after the glorious example set them by Jesus, and under a system recommending universal benevolence by the strongest sanctions, and have, nevertheless, kept knowledge from the mass of mankind, and attempted a defence of their absurd and unchristian conduct. Much as has been said of the tolerating spirit of the governments of Greece and Rome, it is beyond a question that a man endangered his life by attempting to reform prevailing errors in religion, and one of the chief charges against the good and wise Socrates was, that he had endeavoured to introduce new deities. It is not a matter of surprise that, under the imperfect system of Heathen morality, few men had the spirit of martyrs; but it is a matter of surprise and a subject of severest censure, that under the full and clear light of Christianity so many have been found who have done so much, not to advance, but to retard, the diffusion of useful knowledge.

It would be no difficult matter to multiply quotations from the classic authors of a character to prove beyond a question that the assertion of Dr. Whately before set down requires great modification. Let us hear Plato himself describe the requisites of a philosopher, and Dr. Whately even could not require more: "A philosopher must possess a mind naturally turned towards contemplation, *an evident love of truth*, a penetrating judgment, and a retentive memory." And the same Plato puts sentiments into the mouth of two of the interlocutors in one of his dialogues, which, while they shew how strong was his desire for religious truth, confirm the observations above made, as to the reasons why the sages of antiquity abstained from disturbing prevailing errors. "*Socrates*. Do you not recollect your embarrassment lest, whilst you supposed yourself to be praying for good, you should inadvertently pray for evil? *Alcibiades*. I do. *Soc*. It is necessary, therefore, to wait till we can learn how we ought to conduct ourselves both towards the Gods and towards mankind. *Alc*. But, Socrates, when will this time be? And who will come to instruct us? I should be extremely glad to see the person. *Soc*. He it is who interests himself in your welfare. But it appears to me that the darkness which now envelopes your soul must be first taken away, that you may distinguish between good and evil; for at present you are unable to do this. *Alc*. Let him take away this darkness, or do whatever else he pleases, as I am ready to acquiesce in all his injunctions, provided I can advance in virtue." So, also, Cicero declares that "the peculiar characteristic of man is the search after and investigation of

truth; that the knowledge which such engagements bring is essential to the happiness of life, and congenial with the nature of man. Success in mental pursuits is pleasant and honourable, but failure is a disgrace and an evil." In a similar spirit Plutarch asserts, that "the human race have no possession more valuable or more venerable than truth." And if we are to speak of the exertions and sacrifices made in behalf of truth, some names from the annals of Heathenism might be adduced that would not suffer in comparison with the best of Christians, while they would cause us to blush for the degeneracy of many a professed follower of Christ.

After successfully enlarging upon the position that our Lord points out truth as in an especial manner the characteristic of his religion, the writer asks, "But how, it may be said, do these considerations affect us Christians of the present day? We, it is hoped, are not chargeable with that culpable carelessness about truth, especially in religious matters, which characterized the ancients." There are some peccadillos, Dr. Whately, of which even Christians—aye, and Churchmen—are guilty. Articles, and creeds, and confessions, we deem as so many sins against "the truth," though they may prove effective defenders of sects and churches. But passing this by, we have heard of such a thing as signing thirty-nine long, mysterious articles, though the subscriber knew not whether they were true or false—testifying to their truth before inquiry, and deeming himself thereby exonerated from all inquiry afterwards. We have heard of those who signed these articles as articles of peace, which appears to us something like the Heathen maxim of supporting a religion because it is an institution of the country; and, to mention a yet worse case, we have heard of those who remained in communion with a certain church, though by so doing they were declaring their assent to dogmas which, either wholly or in part, they disbelieved. Nor are these the pious frauds of by-gone and ignorant ages exclusively. Dr. Whately himself, if his mind were to advert to the view now given of Christian delinquencies, could supply, we doubt not, more instances than it lies in our power to adduce. An essay on Truth is not, then, a work of supererogation, and we wish it had occurred to a person so influential as Dr. W. to make the application of his general positions to which we have now alluded. The Papists and their pious frauds do, it is true, receive a portion of blame, but other persons (and in the present day, perhaps, as much as Papists) need chastigation.

We are much pleased with the high and pure tone of moral feeling by which the essay on Truth is pervaded. After remarking that though the old is also a just maxim, that "honesty is the best policy," the writer adds with great propriety,

"But he whose practice is governed by that maxim is not an honest man; for we ought to cultivate and establish, as a habit, a sincere love of truth for its own sake, and a steady, thorough-going adherence to it in all philosophical, and especially in religious inquiries."

But the love of truth may not always lead to the truth, for there is a great danger of our thinking that our previous conclusions are unquestionably true, and of loving them, instead of pursuing the truth. We ought, therefore, to make it not the second, but the first question in each case, "Is this true?" It makes all the difference whether we *begin* or *end* with the inquiry as to the truth of our doctrines, and it is one thing to wish to have the truth on our side, and another to wish sincerely to be on the side of truth. But a determination to "*obey* the truth," and to follow truth wherever she may

lead, is not common; though in this consists the genuine love of truth. From the full and proper pursuit of truth men are often deterred by an aversion to *doubt*—a dislike of having the judgment kept in suspense; whence they are led to make up their minds on the first suggestions offered. "Others again," our author remarks, "are unduly biassed by an excessive respect for authority; by an undue regard for any belief that is ancient—that is established—that has been maintained by eminent men." *Errare malo cum Platone, quam cum istis vera sentire*, implies no uncommon feeling; and there are many who have more dread of any thing that savours of novelty, even when they perceive nothing objectionable in it, than of what is generally received, even *when they know it to be unsound*. He, however, who would cherish in himself an attachment to truth must never allow himself to advance any argument, or to admit and acquiesce in any when advanced by another, which he knows or suspects to be fallacious. It is not enough that our conclusions be true—the *premises* from which they are deduced in any particular case must be true also. Nor must we connive at any erroneous opinion, however seemingly beneficial in its results. Some Protestants object to the conversion of the Catholics, and we may add, some Unitarians to the conversion of Trinitarians, on the ground that it may not be easy to plant in the minds of the converted new and efficient principles in place of those removed. Some evil may result; but no compromise ought to be made with error. In the propagation of truth, as in the communication of every other good, there will be a mixture of evil. The ensuing paragraph is so remarkable that we cite it in the very words of the Essayist:

"The belief in the plenary inspiration of Scripture—its being properly and literally the "Word of God," merely uttered or committed to writing by the sacred penmen in the very words supernaturally dictated to them—and the consequent belief in its complete and universal infallibility, not only on religious, but also on historical and philosophical, points—these notions, which prevail among a large portion of Christians, are probably encouraged or connived at by very many of those *who do not, or at least did not originally, in their own hearts entertain any such belief.*"

Surely Dr. Whately had no occasion to apologize for addressing a Christian public on the paramount obligations of truth. Several other instances are mentioned; we extract the following: "Of the same character is the belief that the observance of the Lord's day is a duty to which Christians are bound by the fourth commandment."

Another pious fraud at which Christian ministers are too apt to connive is the notion that prevails amongst the bulk of orthodox hearers, viz. that the minister is at the time of preaching under the guidance of the Holy Spirit; thence the chief objection they have to the use of written discourses. To the fanatics of the day—a body we hope and believe daily decreasing in numbers—we recommend this injunction:

"As we must not dare to withhold or disguise revealed *religious* truth, so we must dread the progress of no *other* truth. We must not imitate the bigoted Papists who imprisoned Galileo; and step forward Bible in hand to check the inquiries of the Geologist, the Astronomer, or the Political Economist, from an apprehension that the cause of religion can be endangered by them. Any theory, on whatever subject, that is really unsound, can never be inimical to a religion founded on truth; and any that is unsound may be refuted by arguments drawn from observation and experience, without *calling* in the aid of Revelation."

Much as we admire the sentiments developed in the essay on Truth, and

sued as we think such treatises to the actual state of the religious world, we have yet to learn why it is prefixed to a work expressly treating on Paul and his difficulties, rather than to any other theological disquisition.

No one was a greater enemy to Christianity than Paul before, no one endured more for its sake after, his conversion. Whether a friend or a foe, his natural temperament propelled him into the front of the battle; and from the earliest ages down to the present day, Paul has enjoyed a singular pre-eminence among the advocates of the faith. When he left the world, his writings assumed the station in which he had placed himself, and from open foes and injudicious friends they have had no little adverse treatment to encounter; but, like their author, though harassed on all sides, they yet remain faithful to their trust. The acknowledgment that they contain things hard to be understood, is as old as the days of Peter himself, and an inconceivable extent of labour has been bestowed upon their elucidation. To Mr. Locke, however, the Christian world are, in modern times, chiefly indebted. The principles which he developed in his invaluable essay on the Epistles, he successfully pursued in the commentary which he wrote on several of them. His most judicious plan was followed up in respect of other epistles by Benson, Pierce, and Taylor, till Belsham united in his late excellent work what is chiefly valuable in the several productions of his predecessors. From these the student of Paul may gather much to aid him in his investigations. It is rather their principles than their comment, however, that we would have him study; and this chiefly because of the prevalence of most erroneous conceptions and practices. Were it not for these, a disciplined mind under the direction of common sense might, with a proper share of industry, learn all that is essential in the writings of Paul, though he had never studied Greek nor read a commentator. Unfortunately, however, the mind almost of every one is preoccupied with false notions and fallacious principles, and hence Paul is studied through the medium of prejudice, and requires, in order to be rightly understood, the illuminations which the united powers of successive master-spirits can throw upon his pages.

Dr. Whately grievously complains of the neglect and disesteem which Paul's writings have had to suffer. At the hands of friend and foe he has met with like treatment; orthodox and heterodox have either perverted or neglected the Apostle of the Gentiles. But the Unitarians meet with a more than equal share of blame. "There is no one of the sacred writers whose expressions have been so tortured, whose authority has been so much set at nought by Unitarians, as St. Paul's—which is a plain proof that they find him a formidable opponent." As to torturing, that is a matter of opinion; and much do we question that Dr. Whately himself will be accused of torturing St. Paul by those who believe in the doctrines which he has in this work endeavoured to overthrow. This accusation we will leave him to settle with numbers of his own church. But it is strange, if Unitarians are wont to set at nought the authority of the Apostle, that they should have been among the most diligent and successful students of his writings—and that Locke on the Epistles—Pierce, Benson, Taylor on the Romans, to whom Dr. Whately himself is no little indebted, and whose merits have been acknowledged by the highest dignitaries of his Church—should be ranked, not on the Trinitarian, but the Unitarian side. The great names we have mentioned need not defence even against so respectable a writer as Dr. Whately, otherwise it would be an easy task to cite quotations from their works in proof of the reverence in which they held the Apostle's writings. But as the work of Mr.

Belsham may be chiefly obnoxious in Dr. W.'s eyes, we may shew by his own words that he is not chargeable with making light of the authority of Paul:

"As no believer in the Christian religion can possibly deny the conversion and mission of the Apostle Paul, so it cannot reasonably be doubted that he was *eminently qualified* for the important office to which he was appointed; therefore, that his writings, if genuine, contain very important meaning. And the author of the following Exposition is greatly mistaken indeed if it should not appear that these *masterly compositions*, when studied with diligence and impartiality, and in the way that other ancient writings are, may, like them, generally speaking, be well understood; and if, when so understood, they should not be found to comprehend a mass of instruction of *the most useful and interesting kind*, which will amply reward the labours of the biblical student."

Not to mention the fact that Unitarian writers have proved themselves no contemptible advocates of the apostle against the attacks of Unbelievers, and in a recent instance, when an attempt was made under the cover of establishing the authority of Jesus to the detriment of Paul, to discredit and overthrow the Christian religion, earned by the success of their labours no little honour, it should certainly quicken the charity of Dr. Whately towards the Unitarians, though they be, as he avers, delinquents, that his own writings in the volume now before us furnish abundant proofs that the neglect of the apostle in his own Church is extensively prevalent. And in one respect we dare pronounce the practice of Unitarians better than that of the Church. The examination for deacon's orders, Dr. Whately undoubtedly knows, is confined to the four Gospels and the Acts of the Apostles, to the utter exclusion of the Epistles; yet, though there is no requirement that a man should be qualified for the office, he may expound St. Paul the very next Sunday after his ordination. In the beau ideal of the Established Church, provision, one might expect, would have been made to instruct adequately those who are appointed to instruct the people; but no such thing. The candidate for the pulpit is left, perhaps, to gain knowledge as he gains grace—from the imposition of hands. We can assure Dr. Whately that things are better ordered with us; nor do we doubt that of our ministers, whether educated in a college or not, scarcely one would be found to undertake the exposition of Paul till he had studied his writings.

Acty Men mistaking the opposite of wrong for right, are ever prone to run from one extreme to another; and Dr. Whately, in order to vindicate the authority of Paul, is anxious to shew the inadequacy of the other writings of the New Testament for the full enlightenment of the mind as to the truths of Christianity. Paul, he contends, is the principal bulwark of the Christian religion; in his writings we find the gospel complete and entire, and in his alone. Against such a conclusion we vehemently demur. We are not disposed to set the Gospels above the Epistles, still less the Epistles above the Gospels. Comparisons of this sort are highly injurious to revelation. One advocate is for Paul and another for Apollos, and each, in endeavouring to establish the pre-eminence of his favourite, disparages the author that is deemed inferior, and thus, by the means of injudicious friends, the authority both of Paul and Apollos is undermined. Dr. W. would have done well to remember the insinuation that he has thrown out against the Unitarians—that the reason why they neglect Paul is, because Paul is adverse to their system. Who does not see the natural inference from this position in Dr. W.'s own case? With him, the Gospels do not contain the essential truths of Christianity; by far the most important are omitted. So says our Essayist; and we are

permitted, judging him by his own rule, to say that he is against the Gospels because the Gospels are against him. The cry has been, says Dr. Whately, even among Christians—"Not Paul, but Jesus." By him the cry is reversed—"Not Jesus, but Paul." The true friend of revelation will, it seems to us, declare, "Paul and Jesus." Certainly he will bear in mind, that "the disciple is not *above* his Master." For ourselves, we hold that each book of the New Testament contains whatever is necessary to be known in order to constitute a saving faith—each, we say, contains all that is essential, either by direct assertion or obvious implication. We are aware that so general an assertion may expose us to some difficulty. What! it may be asked, is your position true of the Epistles of John? It is eminently so of the First Epistle, wherein the marks of a true Christian, both in faith and practice, are expressly set forth with great fulness and perspicuity. In the Second Epistle the elements of the Christian verity abound; and our position will not be endangered if we except the Third entirely, though no inconsiderable degree of information may be gathered from it. Of the Epistle to Philemon we say, adopting the words of Benson, "Whoever looks narrowly in it will find it worthy of an inspired author, and that several of the great doctrines and precepts of Christianity are either asserted or *insinuated*." And to us it appears probable that every book, whether gospel or letter, (except, indeed, it be of a private nature,) issuing from persons on the subject of Christianity, inspired and commissioned to teach Christianity, with their minds full and their hearts burning with the sacred subject, would contain all the essentials of the new faith. To estimate this consideration we must call to mind the circumstances of the writers. They were men just liberated into the glorious liberty of the sons of God, writing to persons wholly ignorant or partially instructed, or at least to those who needed to be put in remembrance of the great truths of the new religion, and thus to be built up and established; and aware, as they could not fail to be, that they were leaving, to use the words of Thucydides, *κτῆμα εἰς αἰῶνα*, a work to descend to posterity—a work which, both in the present and in the future, would have to assert and support the faith, instruct the ignorant, and convince the gainsayer. From persons so circumstanced it is natural to expect, in regard to fundamentals, the truth, the whole truth, and nothing but the truth. Each document was written for the instruction and confirmation of some part of the Christian church, and that, too, without the aid of other writings; for we are not to suppose that the New Testament was composed by concert, and sent as a whole to each community. Nor, though it be contended that the churches had been instructed by the preaching of the apostles, will our argument be invalidated; for if each respective writing was intended merely to remind and confirm a church, how could these objects be effected without a detail of the truths in which they were to be built up?

If four persons who had been the chief agents in effecting the Revolution of 1688, should undertake to write a history thereof, each independent of the other, and that, too, after the whole affair was completed, would it not be passing strange if any one of them, and vastly more strange if all of them united, should omit some of the most essential facts and principles connected with the event? From private letters written by them to their friends we do not say that no information would be derived; probably, if they were numerous, a history of the times, as from the letters of Cicero, might be gathered. This we do not deny; but we do maintain that all the fundamental principles and facts of the Revolution would be found, not *implied*, but *detailed*, in the histories written for the express object of giving infor-

mation of the event. Xenophon and Plato have given us an account of the teachings of Socrates, and little would be thought of his judgment in those matters who should maintain that they had omitted the fundamental features of their master's teaching.

The great error into which our author has fallen appears to be this—he has formed in his mind some system which he deems Christianity; he looks into the Gospels and finds the chief features of his system absent—into the Epistles of Paul and imagines that they are there in abundance, and hence infers that Paul is an authority to be preferred to every other. The Gospels he tries to stretch out to what he conceives the expansion of Paul's creed; but finding them unyielding, he sets himself to undervalue their authority. Nor is the question at issue to be solved by lapsing into the opposite error, viz., that of making the Gospels the standard, and, by the Procrustes' bed of hypercriticism, bringing Paul within their dimensions. The proper way to set about the inquiry seems to us to learn from the writers of our Lord's history what they proposed to themselves in writing. If they undertake to detail all that is essential for a Christian to believe and practise, the question is decided. Then we are to consult the writings of Paul; and for ourselves we declare that there prevails between the two authorities the most perfect accordance. That there is a difference of phraseology we do not deny—there may be other differences—but they are such as can be fully accounted for by the peculiar circumstances of the apostle, and the peculiar objects which he had in view. In the time in which he wrote, the Christian church had assumed an aspect entirely different from that which it wore when Jesus preached, and in consequence, the writings of Paul being accommodated to the change, present in some minor respects novelty of feature. Still, in fundamentals, there is the greatest agreement. The doctrines are the same, the manner in which they are set forth varies. But, to bring the question to a decisive test, does Paul make any pretension to teach a new doctrine—to enlarge upon what Jesus set forth—to add one fundamental truth to the system as preached by his Master? No such pretension does our memory supply us with. On the contrary, it was “in the gospel of his Son” that he served God.* His gospel was identical with the preaching of Christ, and was sufficient for salvation—“Now to Him that is of power to stablish you according to my gospel and the preaching of Jesus Christ.”† Jesus gave every essential blessing to Christians—“In every thing ye are enriched by him (Jesus Christ), in all utterance and in all knowledge.”‡ Moreover, “Other foundation can no man lay than that is laid, which is Jesus Christ.”§ Accordingly, Paul declares himself, not an improver or a finisher of the Christian scheme, but “an apostle,” “a minister” of Christ, “steward of the mysteries of God.” This consideration, then, we press upon the attention of Dr. W. The apostle furnishes no declaration that he was to complete the system; his language implies that he was merely the expounder of the teachings of Christ. And, let it be noticed, had the apostle had any new doctrine of a fundamental nature to propound, there is little doubt that the occasion of its first being brought forward, and the effects of its announcement on the minds of Christians, would have been clearly visible in his writings. As a case in point, advert to the declaration that the Gentiles were to be received equally with the Jews into the favour of God. Can it be pretended that the same importance is attached to any other new doctrine—(though this was only *more fully* declared after the resurrection)—that simi-

* Rom. i. 9.

† Rom. xvi. 25.

‡ 1 Cor. i. 5.

§ 1 Cor. iii. 11.

lar excitement ensued in the churches? Yet the doctrines to which our author alludes—the atonement and deity of Christ—would have shocked the prejudices of the converts from Judaism quite as much, at least, as that to which we have now adverted. If Dr. W. can shew that similar circumstances attend upon the announcement of those essential truths which he supposes Paul to have revealed, he will then have done something to establish his position. But he cannot; and the entire silence of the Scriptures proves that Paul enunciated no such dogmas as the writer imagines. In the words of Jesus, then, we say, “The disciple is not above his master, nor the servant above his lord. *It is enough* for the disciple that he be as his master, and the servant as his lord.”*

The only question that now remains to be put is, What claims do the Gospels prefer? Let it then be observed that the promise of salvation is repeatedly given to those who observe the things which are set forth in them. How could this be, if they were destitute of, or deficient in, the fundamental doctrines of the Christian faith? Is more needful to salvation than Christ has required? Can his requirements have omitted any fundamental doctrine? If not, the records of his teachings in the Gospels contain the essentials of Christianity. The introductory verses to the Gospel of Luke inform us that the writer intends to detail “those things which are most surely believed amongst us,” he himself, “having had perfect understanding of all things from the very first.” Now, this Gospel was written in all probability *after* every Epistle of Paul. The writer sets forth those things which are believed by Christians. What do we, then, but impeach the veracity of the writer if we maintain that several essential particulars are wanting in his narrative? If Paul had declared any new thing, and secured for it a reception in the churches, it would be among those doctrines which were held when Luke wrote, and is in consequence to be found in Luke's Gospel. If, however, no such novelty is to be found there, no such novelty had been received by the church, and no such novelty had been propounded by the apostle. And let it be remarked, in opposition to all such notions as that of Dr. W., that the Gospel of Luke contains the truths that were believed by the primitive church, and certifies those things wherein Christians were catechised.† And, to conclude this exhibition of the claims of the Gospels, John declares that he wrote in order that “ye might believe that Jesus is the Christ, the Son of God; and that, believing, ye might have life through his name.” While, then, we would have no part of the New Testament disesteemed, we do not think that we can think too highly of the Gospels, or trust too fully to their guidance. Certainly, if they are sufficient to lead us to eternal life, we shall not, provided we follow them, have much occasion to grieve for neglecting any doctrines which are, or may be supposed to be, found in any other ecclesiastical writer.

But, in justice to Dr. W., we are bound to place before our readers some of the considerations which he adduces to support his most strange position. “How could our Lord, during his abode on earth, preach fully that scheme of salvation of which the key-stone had not been laid, even his meritorious sacrifice as an atonement for sin, his resurrection from the dead, and ascension into glory, when these events had not taken place?” In reply, we ask, how or why could he not? and our question is worth as much as that of the Essayist. What, in fact, more easy than for him thus to speak: “I am to die—a meritorious sacrifice for your sins—to ascend into heaven—

* Matt. x. 24, 25.

† Luke i. 4, &c.

and the consequence will be, that you will be saved by the atonement I shall thereby make" ? But the fact is, that Jesus did foretell his death, his resurrection and ascension, and the salvation of man as a consequence. What, then, becomes of the Doctor's implication of impossibility ? But he did not preach the atonement. And if he did not, the fair inference is, that he knew nothing of it ; for had this been a part, still more had it been the *essential feature*, of the scheme of salvation, it is inconceivable that it should have been omitted. No more difficulty existed in speaking of it than of the other circumstances which lead to the salvation of men. And we wonder how it can be doubted that if we adhere to the simple descriptions of the way of salvation as given by Christ, that we can be in any serious, much less fatal, error. " One is our Master, even Christ," and we have no great fear that he will mislead us. We are no little surprised that the writer of the best work on Logic that has been yet produced, should have fallen into the gross error which Dr. W. has, in this passage, committed. This is his plan of procedure—he has settled in his mind that something he calls the Atonement is an essential doctrine of Christianity ; this he finds not in the teachings of Christ, and therefore the gospels are incomplete, and Paul is set over his Master. In the same way the Catholic justifies his reliance on tradition, and in the same way might an apology and a defence be fabricated for every error. We have only to turn from Jesus to Paul, or to Hermas, or Tertullian, or Athanasius, or to the Koran, or to the Shaster, and we may establish in connexion with Christianity any tenet we please. Accordingly, Dr. W. boldly declares that our Lord did not teach the *whole truth* ; and in defence of this assertion, (which would have been a mortal sin if proceeding from the pen of an Unitarian,) he adduces the promise of Jesus : " Howbeit, when he, the Spirit of Truth, is come, he shall guide you into all truth." But Dr. W. forgot a passage which occurs in the same connexion : " But the Comforter shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."* This, then, was the work of the Comforter, to bring the teachings of Christ to the remembrance of the disciples, not to complete the revelation. To suggest to the disciples the teachings of their Master contemporaneously with those events which were the best expositors of his meaning, was the work of the Holy Spirit. He had to explain by a reference to facts the bearing and intent of the language of Christ. The gospel was revealed, but it was not *understood* ; and to accomplish this was the object of the Father in imparting his spirit to the disciples. What they had previously seen only through a glass darkly, aided by the suggestions of God, they afterwards saw in all its extent and fulness of import. We have, however, an account given us of the discourses which were preached when the apostles had received the divine aid. Will Dr. W. be content to refer to these discourses as the test of the soundness of his position ? To this he cannot in propriety demur. Well, then, by referring to the recorded effects of the gift of the Holy Spirit, we find no trace whatever of the doctrines of Atonement and Deity of Christ—and what is more, we find no new teaching of any kind. A change is indeed discernible ; in doctrine ? No ; but in the apprehension of the doctrine ; in men, not in truth. The apostles fully understand what before they knew in part, and proceed thence to preach, not a new gospel, not a gospel then only completed, but " the word which God sent unto the children of Israel, preaching peace by Jesus Christ." Nor is any novelty to be found in the whole book

* John xlv. 26.

of Acts, though it contains the history of Christianity, and the preaching of Paul as well as of others, during a long period. This is, indeed, acknowledged by Dr. W., inasmuch as he does not refer to the Acts, but to the Epistles, for the full development of the Christian scheme. And not the least remarkable feature of his system is, that Paul only, and Paul not in the Acts but in the Epistles, is the finisher of the faith. Peter and John wrote Epistles as well as Paul, and it is somewhat strange that they are not appealed to as well as Paul; that they do not contain the full and entire scheme of Christianity. Nor is it an inconsiderable suspicion against the scheme, that the writer who is on all sides acknowledged to have "many things hard to be understood," should be referred to exclusively for the establishment of these novelties.

"It is commonly supposed by ignorant Christians (ignorant, I mean, of what they might learn from the Bible), that Jesus Christ came into the world to preach a true religion; but in fact he came for no such purpose. He did not come to *make* a revelation so much as to be *the subject* of a revelation."

This assertion is no less bold than it is ingenious. But whose assertion is it? Dr. Whately's, and Dr. W., we presume, is not inspired. Notwithstanding, therefore, the imposing manner in which it is introduced, we should have thought as well of it had it been accompanied by some scriptural support. The Doctor increases in boldness: "He was only so far the revealer and teacher of the great doctrines of Christianity, as you might call the sun and planets the discoverers of the Newtonian system of astronomy." We have heard talk of degrading Christ—we have no wish to raise the cry against Dr. W.,—but orthodox writers would do well occasionally to look at home. The reader will notice how unrestricted are the assertions. Jesus is the planetary system, and Paul, we suppose, the Newton who said, Let light be, and light was. Jesus is the passive, and Paul the active agent in the illumination of the world. "Christ rose from the dead and ascended into heaven that his apostles might declare the great mystery of the divine and human nature." We fear that if this were the object of his dying and rising, it was but little realized. Not one instance do we remember in which the first preachers of the gospel *declare* any such absurdity; and many far-sighted men have doubted if they even intimate the slightest knowledge of such a doctrine. Nor is this surprising, if they were not only uninstructed therein by their Lord, but left to gather it from his death and resurrection. His dying proved him to be a man, but how could it prove him to be Almighty God? But then he arose again—how? "Whom God hath raised up," says Peter. Was it likely that Peter would hence conclude that Jesus was either that very God who had raised him from the dead, or, in imitation of Heathenism, another, and, if another, a subordinate Deity? But we have something more to say to the assertion that Jesus did not come to make a revelation, than merely to reply it is destitute of scriptural proof. The man who taunts those who differ from him with ignorance, was at least bound to answer certain passages which seem to set forth Jesus as the revealer of the true God and eternal life.

The Scriptures represent *all* the spiritual blessings of Christianity as coming to man through Christ—and if all blessings, certainly the knowledge of those things which are essential to acceptance with God. And even the additional information, or rather the interpretation of the truths previously heard, the disciples were led to expect from Christ through the medium of the Comforter—"He shall take of mine." A few passages we will quote out of many which appear to us to have a most adverse aspect on the notion

of Dr. W. "To this end was I born, and for this cause came I into the world, that I should bear witness to *the truth*." "I am the way, *the truth* and the life; no man cometh unto the Father but *by me*." "The words which I speak, they are spirit, and they are life." "I am *the light* of the world; he that followeth *me* shall not walk in darkness, but shall have *the light of life*." "God, who at sundry times and in divers manners, spake in times past unto the fathers by the prophets, hath in these last days *spoken unto us by his Son*," who is "the author *and finisher* of our faith." "Christ, the power of God and the *wisdom* of God." "I must preach the kingdom of God, for *therefore am I sent*." "All things that I have heard of my Father I have made known unto you." "Lord, to whom shall we go? Thou hast *the words of eternal life*." "The word that I have spoken, the same shall judge him in the last day." But, says Dr. Whately, "the Gospels do not contain an account of the Christian religion, but chiefly memoirs of the life of its Founder." Now here we have another gratuitous assumption. Where did Dr. W. learn that the Gospels do not contain an account of the Christian religion? This we have shewn, that they contain the things believed among Christians—those we should think constitute no mean part of the Christian verity—they contain also the doctrines essential to salvation—and more than this we need not seek. Let us, however, hear the account which Dr. W. gives of their contents—"they are memoirs of the life of its Founder." The founder of what? Of Christianity. Is not that biographer miserably deficient in his duty who does not, in the detail of the events of his hero's life, state distinctly and fully that for which the subject of his narrative was distinguished? The evangelists could not well give a history of Christ without also giving a statement of Christianity. And the fact is—a fact which even "ignorant Christians" are aware of—that the books called the Gospels are filled, not with the events of the life of Jesus, so much as with his preachings and doctrines and wonderful works; in other words, with a detail of the Christian religion.

In estimating the amount of instruction conveyed in the Gospels, we should always bear in mind that they were written long after the completion of the work which his Father had given Jesus to do; long after his death and resurrection, the day of Pentecost, the conversion of Paul, and the opening of the kingdom to the Gentiles; and consequently, however imperfectly the writers may have originally understood the mission and object of their Master, they had now, from comparing events with predictions, and receiving the illuminations of the Spirit, learnt the full nature and end of the Gospel of Christ. In the Gospels we may, therefore, find the compositions of men whose minds were thoroughly imbued with the whole Christian system, and who could not fail to set before their readers, either in express statement or by implication, what was associated and blended with all their mental and moral feelings. Even unconsciously, they would be led, while writing of Christ, to speak of Christianity, and to set forth its chief features. Their narrative would take its colour not so much from the days of their ignorance as from their actual state of perfect knowledge, and accordingly we find in the Gospels many exegetical statements which could have been given only after the fulfilment of prophecy and the completion of the system. But it is not to these that we refer so much as to the general tenor of mind which the writers must have derived from a perfect knowledge of Christianity. This tenor of mind would be transfused into their compositions, except it be thought that they would forget what they had fully learnt and gladly received—then, and then only, when a full knowledge was most desirable, viz., when writing for the instruction and edification of others. But Luke repre-

sents it as one qualification for the duty he had undertaken that he had had "perfect understanding of all things from the very first;" and we may therefore presume that the writers of the Gospel would endeavour to set forth as complete a representation of Christianity as their knowledge enabled them to give. If it be maintained that they were writing not for the ignorant, but for the well-informed; still the object which they had in view, to put them in remembrance of the truths of the gospel, would require a distinct and complete statement of the fundamental articles of the Christian faith; and equally certain is it that the minds of those to whom they wrote would have felt a painful loss had the work which they perused been deficient in any one of the essential features of their fondly cherished religion.

Having disposed of the Gospels, our author proceeds to underrate (as we think) the value of the Acts of the Apostles. "The book of the Acts of the Apostles contains a history of the progress, but no detail of the preaching, of Christianity." That the book details the progress of Christianity is most true, and most strange would it be were it silent, as Dr. W. holds, as to the chief points of that system whose progress it records. But we must be allowed to say, that we were surprised in reading the assertion that the Acts presents no detail of the preaching of Christianity. Not, perhaps, of Dr. Whately's Christianity, but certainly of a Christianity which inspired Apostles set forth, and which converted thousands, and that not to the mere profession, but to the observance of Christianity. Would to God that the same effects could be recorded of the preaching of Christianity, in whatever form, in these times, as we find to have followed the sermon of Peter, recorded in the second chapter of the Acts! Whether or not Peter's sermon contained all that was essential to be *known*, it went far to produce all that was essential to be *done*; and Dr. W. himself may, perhaps, be led to conclude that a good life is not a bad evidence of a right faith. In the third chapter of Acts we again find Peter engaged in preaching, and it is not a little strange if the apostle, under the influence of the Holy Spirit, kept back even now the essential truths of the religion which he had voluntarily undertaken to recommend. Fragments of discourses occur in various other parts of the Acts, and if these do not contain the fundamentals of Christianity according to Dr. Whately, he will pardon us if we conclude that his opinions and those of Peter, John, aye, and of Paul, are somewhat at variance.

Having thus rejected as imperfect guides the Evangelists and the Acts, and passed over with a few words all the other parts of the New Testament, Dr. W. proceeds to the study of Paul. He is the chief bulwark of the Christian faith: the other lights of the New Testament shine dimly by the side of him. We cannot but think that Paul himself would have rebuked the writer for his well-intentioned but injudicious efforts to elevate Paul at the expense of his associates, and even of his Master. To him, as to the Corinthian church, he might have said, "For while one saith, I am of Paul, and another, I am of Apollos; are ye not carnal? Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man?"

Having been so long engaged in opposing the views of Dr. W. on a subject of no inconsiderable importance, we feel great pleasure in proceeding to a portion of his volume of which we can speak in terms of high satisfaction.

J. R. B.

(To be continued.)

LINES ON SEEING MISS LINWOOD'S EXQUISITE COPY OF THE
 " ECCE HOMO."

YES, go and view the circlet now,
 That glitters on a monarch's brow ;
 Count all its sparkling gems, and gaze
 Upon the diamond's living blaze ;
 See the sky's soft tint in the sapphire's blue,
 And the beauty of earth in the emerald's hue,
 And youth's warm blush in the beauteous gem
 That shines in the Indian mine—but say
 From the jewelled and burnished diadem
 Beams there so bright, so pure a ray
 As from that crown of thorns ? Ah, no !
 " Ecce Homo"—say not so.

Yon laurel crowns of victory speak,
 Shading the hero's burning cheek ;
 They tell of many a battle won—
 They tell of deeds of glory done ;
 But on glory's wreath is a crimson stain,
 And its light is dim, through the blood of the slain,
 And the orphan's tears that its leaves bedew,
 Serve but to deepen its sanguine hue.
 Dost thou think from victory's garland bright
 Beams forth such a mild and holy light,
 As from that crown of thorns ? Ah, no !
 " Ecce Homo"—say not so.

Say not so—that crown of thorns
 A Saviour's stainless brow adorns ;
 Than gems and gold and palms more fair,
 Mercy, and Truth, and Peace, are there—
 And Pity, that wept o'er a nation's grave,
 And Love, that sought a world to save.

Like the setting sun on a summer's even,
 Mingling the hues of earth and heaven,
 E'en so do thoughts of heavenly birth,
 Come blending with the dreams of earth.
 Turn not, then, from its holy light
 On the fading splendours of time to gaze,
 Seek not the twinkling stars of night
 'Mid the proud sun's meridian blaze.
 " Ecce Homo"—he died for thee—
 He lived thy sinless rule to be—
 Wilt thou forget, despise him ? No !
 Think not—say not—do not so.

11th 6th month, 1829.

TERTIA.

EXTRACTS FROM THE JOURNAL OF MARGARET WOODS.*

It is hardly possible to look at a very stiff Quaker, man or woman, (but especially a woman,) without mentally inquiring, "Is this, or *has this ever* been, 'a being of like passions with ourselves'?" and, "How has this moral mummy been formed?" The combination of practical good sense with fanatical opinions is another mystery about the Quakers; and, at a silent meeting, what would one give to know, who is waiting for the Spirit, and who communing with their own spirit—who has faith in natural, and who in supernatural emotion! The Journal of Margaret Woods will do more towards satisfying our curiosity on these points, than any thing which has yet appeared, or could have been hoped for. It is the private diary of an intelligent Quaker, bequeathed by her to her daughter and grand-daughters, as the result of her experience, and evidently written, as much as it is possible for any thing to be, in singleness of heart. Here we have the conflicts and the doubts which the tongue was forbidden to express, and the anxiety which was never suffered to hang on the countenance. Thoughts, feelings, doctrines, struggles of reason, and flights of fancy—here they are brought to the light, and we have only to determine what belongs to the Quaker, and what to the individual Margaret Woods. The individual, it is to be observed, is a woman of decided talent and ardent feeling—just such a specimen as ought to be selected for the purpose; and her style, which is formed upon the old English writers, is racy and pure. She was not "called to the ministry," which is fortunate, as we are the more sure that her meditations are her own, and for her own use. Let her now speak for herself on the subject of a silent meeting:

"Hearing some persons mention that their preference of silent meetings was increasing, I was led to consider the happiness of having bread in our own houses and water in our own cisterns; when we need not the help of man, but can worship, in awful silence, the Father of spirits, in spirit and truth. For my own part, I feel at present far from this desirable attainment; clouds and darkness seem to overshadow me. In this state of mind outward help is frequently beneficial; and if the spring lies deep, and we have no strength to dig, the joint labour of others assists us in coming to that refreshment which we know not how to obtain. Nevertheless, I am well convinced that a dependance on outward help will avail us nothing. If we are nourished by the bread of life, it must be by sinking deep into our own hearts, and experiencing the living, powerful word to be near us, which will guide us into all truth. We are too apt to let a careless negligence take hold of our minds when assembled together for the purpose of worship, instead of keeping them diligently fixed on the Supreme Author of our being, and endeavouring to wait in the silence of all flesh to hear that inspeaking word which would not only show us our states and conditions, and inform us what we ought to do, but in his own good time prepare a sacrifice acceptable to himself, and cause us to rejoice in the overshadowings of his love."—P. 21.

It has become a question of late, whether the Quakers are Trinitarians, a question which is not easy to resolve, as they admit no common creed, catechism, or articles of faith; it is probable, however, that the little sum-

* Extracts from the Journal of the late Margaret Woods, from the Year 1771 to 1821. London, 1829. 8vo. pp. 494.

mary which Mrs. Woods has drawn up, would not have been published, if it had not been considered as orthodox in the Society : it runs as follows :

" I believe in one God, Father and Maker of the universe ; and in one Lord, Jesus Christ, our Saviour and Redeemer. I believe in the Holy Ghost, which seems to me but another definition of the spirit of Christ ; and that Father, Son, and Holy Ghost, are one."

The word Trinity is at all times carefully avoided by the Quakers, and the limitation which is here given to the Holy Ghost seems to reduce it to a *duality* of persons (the word person being also avoided). With regard to the operation of the Divine Spirit, our author was subject to many misgivings, which are permitted to appear, that her testimony (like that of the incredulous disciple) may have double weight. " However, I may have sometimes feared a delusion," is her language on this subject ; and, " If this be enthusiasm, it is such an enthusiasm as I wish to feel." Again,

" Many instances have occurred of people who have been led astray by what they have thought supernatural impulses, even to the violation of the laws of common sense. I have no doubt but that every divine impulse *will bear to be weighed, and will never contradict our best reason and judgment.*"—P. 225.

Peace be to the Unitarians who interpret the Scriptures by natural reason, when the Quakers are weighing a divine impulse by their " own best reason and judgment."

" At meeting this morning," says Mrs. Woods, " we were much disturbed by a Friend not in unity as a minister, who would not be persuaded to keep silence. As his moral character is good, the circumstance led me to reflect on the danger of being deluded by false appearances," &c.—P. 68.

On the use of the word " evangelical" we have the following excellent remarks :

" Much has been written of late about evangelical preachers and evangelical preaching. The ideas affixed to the term I should suppose rather vague and uncertain. If evangelical preaching have any precise meaning, I should think it must be applied to the promulgating that doctrine delivered by Christ during his ministry on earth, and recorded by the evangelists. Now, as the ' disciple is not above his master, nor the servant above his lord,' those truths and those instructions which were delivered by Christ himself, should have the greatest weight ; and if any thing in the subsequent writings of the apostles may seem to our shallow capacities not exactly to coincide, we had better leave them as things ' hard to be understood,' than suffer them to infringe upon those precepts which were delivered by the lip of truth."

Surely this would cut deep into what is commonly called evangelical preaching ! It might almost be said to " drink the cup and all ;" and yet the same pen that wrote it is often employed in effusions little founded on any " instructions which Christ himself delivered," and in lamentations for the want of that mysterious faith which is indeed " hard to be understood."

Original Sin is admitted, but in so mild a shape, and with such softened shades, that we hardly know how to object to it.

" I believe, if we take a review of ourselves, and candidly appeal to our own feelings, we shall acknowledge that we cannot look back to the period when we could say that we had no evil thoughts, and no propensities to evil. If, from the earliest period of remembrance, we were not free from corrup-

on, it seems to afford a strong presumptive proof that it is interwoven in our nature. But if we inherit corruption, we are assured that grace is given to us to counteract its operations; that the evil begins to work no sooner than its antidote is at hand. And perhaps this is most conducive to our happiness, and best calculated to prepare us for a happy immortality, the original and continued design of our present state of existence."—"And may we not suppose that our all-wise Creator, who sees through futurity, and knoweth all things, foresaw that the fall of man, with the antidote already proposed, even 'the Lamb slain from the foundation of the world,' would best answer his gracious designs respecting us, in preparing us for glory, honour, and immortality?"

Does not this remind us of Pope's celebrated paradox, that all men of sense are of the same opinion, if they had but the wit to find it out? We start off from the fall of man, and from that to the atonement, and at the end of our journey we find ourselves just where we were—we call our human ailment "inherited corruption," and our good feelings, good motives, good dispositions, (what they most undoubtedly are,) "Divine grace," and by this may all men know that we have made the grand tour! It is only in speculation that the really considerate and conscientious *can* differ much. Let the heavens turn round the earth, or the earth round the sun, *he* rises and sets alike; and every astronomer must conform his "scheme of the heavens" to the observation of the ploughman, who "goes to his labour until the evening." False or true, he must bring his system to bear on those points in which all men agree—and so must the builder of theological systems—so must he wind, and turn, and labour, to produce that result which the common sense of mankind demands at his hands. The great liberality of feeling towards those who differ from her on controversial points, is one striking feature in Mrs. Woods' Journal, and the fearlessness with which she cherishes it, together with its being voluntarily chosen for publication by her surviving friends, lead one to hope that it is characteristic of the more educated class of Quakers at the present day. "I feel," says Mrs. Wood, "as if I could unite myself in the bonds of love and union with all those who seriously desire and endeavour to please God." In another place we are told that the Christian is not to say to the Mahometan, "I am holier than thou;" and that under every form of worship real vital religion may "reign in the heart." Still she would plead for "keeping up communications, as much as can conveniently be, within our own society," because she finds that those who associate much with other sects are apt to be more conformed to the practices of the world, and to lose those peculiarities of dress and behaviour which are considered, by some among us, as a safeguard against temptation."

The pursuit of "human knowledge," which is commonly considered (or used to be commonly considered) by the Quakers as "less than nothing and empty," is defended by Mrs. Woods, though not without fear lest it should occupy an unreasonable portion of our time, and call off our thoughts from that which is more immediately our business on earth.

"But when I consider" (she says) "the various beauties of creation, and the many blessings we enjoy whilst here, it rather gives room to believe that we may be permitted to gather some flowers in our way, and amuse ourselves with their beauty and fragrantcy, so long as we keep the end of our journey in view, and consider *that* as what ought to be the principal object of our attention. In this light I have considered every walk into the fields of natural knowledge, and I believe that the discoveries made therein have been sometimes beneficial to our present state, as well as kept the youthful mind from temptations which would have had a more pernicious influence."

been unintelligible at a previous period, because the circumstances to which they are applicable had not then arisen.

"Such are all rules relating to the conduct of men in the acquisition and diffusion of knowledge. So long as science had no existence, as mankind were solely occupied with providing for their physical wants, or were continually engaged in the rougher work of mutual depredation and hostility, the pursuit of knowledge as a distinct object could not have place, and, consequently, the virtues and vices connected with it were unknown.

"In our days a different posture of affairs presents itself. The acquisition of knowledge has become an object of immense interest and importance. The welfare of society in a thousand ways is deeply implicated in the rectification of error and the discovery of truth. Hence new relations arise, new obligations are constituted, a career is opened in which men may display numerous virtues and vices, in which there are various things to shun and to perform, and in which, therefore, we are called to discriminate and select.

"It happens in this, as in many other matters, that the moral sentiments of mankind are tenacious of their accustomed course, and reluctant to take a new direction. When men have been long habituated to look on any quality with approbation, they can scarcely divest themselves of the feeling, even though they discover the object no longer to deserve it; and they are slow in bestowing the same sentiment on qualities and actions by which it has not been familiarly excited. Thus the glare, which has so long dazzled the human race with regard to warlike qualities and military achievements, still continues to bewilder them into an admiration of actions incalculably destructive to human happiness. Mankind have yet attained to no sound moral feeling on the subject, and it will require the reiterated efforts of philosophers to work into their minds the proper sentiments with which the conqueror of nations should be regarded. A similar remark may be made in reference to the pursuit of truth. Men at present lamentably err in apportioning their moral approbation and disapprobation to the actions of those who are engaged in intellectual efforts. They frequently smile on conduct which is fundamentally vicious, and pour their indignation on such as ought to warm them into admiration and applause. Nor are such mistakes to be wondered at. The morality of the subject, besides being comparatively new, involves some nice distinctions which cannot fail to be generally overlooked or confounded, till they have been clearly discriminated, and rendered plain and familiar by repeated expositions. In the following pages an attempt is made to ascertain and enforce the duties of man in a matter so closely interwoven with his welfare, as well as to point out the erroneous principles which have sometimes been substituted in their place."—Pp. 1—6.

Preparatory to the accomplishment of this object, the writer gives a rapid sketch of the various states of the mind in relation to the pursuit of truth. These states of mind are classed under the heads moral and intellectual; the former comprehending our desires and emotions, the latter our opinions or modes of thinking. A simple and sincere desire to arrive at the truth, without any predilection in favour of any opinion whatever, is the moral state of mind most favourable to the success of inquiry. The next important requisite (which can be attained but imperfectly by the most impartial mind) is a freedom from bias from feelings and emotions which are associated with particular trains of thought. Could this freedom be attained, in the present state of the human mind, it would be by the sacrifice of more than could be gained—a consideration which should be borne in mind, though, as it does not belong to the author's argument, he may be readily excused for not noticing it.

The intellectual state most favourable for the attainment of truth is declared to be freedom from preconceived errors. The combination of these three requisites ought to be the object of every inquirer after abstract truth.

how far these states of mind are subject to our control, is considered in a subsequent part of the Essay.

The next object is to ascertain in what circumstances the duty of investigation is incumbent, and to examine some objections which may be alleged against it. The great majority of mankind cannot be expected to devote much attention to the pursuit of truth. The smaller number on whom the obligation presses is divided into three classes; namely, those whose profession is to teach others, those who voluntarily undertake to instruct others, and those who have the means and opportunity of inquiry on subjects which have an important bearing on their moral actions or conduct in society. On all these classes the duty of investigation lies.

"When the circumstances here described are combined, when it is a man's office to instruct others, and to instruct them on subjects having an important bearing on the common welfare, the duty of inquiry is raised to its highest pitch.

"On all persons who come under these three classes it may be stated to be incumbent to pursue their inquiries till they can clearly trace satisfactory conclusions from undeniable premises. No one ought to be satisfied with his opinions on any subject of importance, much less ought he to inculcate them on others, unless he can trace their connexion with self-evident principles. It is not easy to imagine how this plain statement can be controverted or denied, yet there are frequent cases in actual life where the duty of inquiry, if not positively rejected, is really evaded. There are several pretexts employed on these occasions: inquiry might lead to doubt or perplexity; to become acquainted with opposite arguments might shake the settled convictions of the understanding; to read the writings of adversaries might contaminate the mind with false views."—Pp. 27, 28.

For the admirable exposure of the unsoundness of these pretexts we must refer our readers to the Essay itself, and also for the examination of certain prejudices adverse to inquiry.

"Some, indeed, appear to have imagined," says the writer, "that inquiry might conduct us to forbidden truths. As there are secret transactions amongst our superiors in society, or even our associates, which we should be culpable in prying into; sealed documents circulating in the world, sacred to those whose names they bear, and not to be scrutinized with honour by any of the intermediate agents through whose hands they pass; records of private affairs, kept solely for the use of the individuals concerned in them, and which we are not to come upon by stealth, and rifle of their information; and as to infringe the privacy of these matters would be stigmatized as indelicate, meddling, presumptuous; so it seems to be supposed that there are closed documents in nature into which we are forbidden to look, private processes going on into which we have no right to intrude, truths existing which are not to be profaned by our scrutiny, and to attempt to make ourselves acquainted with these is unjustifiable audacity and presumption. If this prejudice does not often assume the definite form here ascribed to it, it may frequently be found exerting an influence without a distinct consciousness in the mind over which it prevails. A more striking instance of a completely false analogy could not be adduced. There is not a single point of resemblance throughout the whole field of knowledge to these little secrets, the offspring of human weakness, or the indispensable resources of human imperfection."—P. 37.

If there had not been a single point of resemblance, we do not see how the analogy could have been drawn. We agree, however, with our author in deeming it false and injurious. The prejudice has in part arisen, doubtless, from a conviction, at first well founded, and afterwards exaggerated, of the danger of attempting to pry into subjects removed beyond the limits of

human comprehension. It will probably be long before the legitimate bounds of human inquiry are generally admitted; before men will allow that previous to the acknowledgment that any subject is beyond the limit of comprehension, those limits must be ascertained by research and experiment. No philosopher of the present day blames his brethren of the dark ages for letting down a plummet into the unfathomable abysses where the labours of their fine intellects were swallowed up; he reserves his censure and pity for the obstinate and insane perseverance with which they continued their exertions, after it was ascertained that their line was too short, and could never be made long enough. The folly was apparent to all men; and it has, naturally enough, caused a substitution of cowardice for temerity, an inclination to sit in darkness rather than be dazzled.

The sketch of the views and feelings of a true philosopher which closes the fourth chapter is so fine, that we regret our inability to present it to our readers. It tends powerfully to excite an ardent yet chastened desire to further the interests of truth, and thus to secure a place in the honourable band of benefactors of the human race.

A statement follows of the duties of inquirers. These duties are to dismiss predilections from the mind, and to conduct investigations with diligence and impartiality. We then meet with some remarks on the prevalent notion that it is a man's duty to believe certain prescribed doctrines.

We cannot withhold the conclusion of this chapter.

"The qualities we have enumerated are often as distinctly displayed in a man's compositions or conversation as they are in any part of his conduct. Who can mistake the language of sincerity and singleness of purpose, for that of interestedness and duplicity? Who the colourings and exaggerations of party pleading for the honest exposition of the inquirer after truth?"—"Some one has sarcastically said, that language was given to man to conceal his thoughts. In vain, however, would he employ it to conceal his moral qualities"—"In any long tissue of sentiment and reasoning, the real properties of the mind will manifest themselves. It is as impossible for the mean, hypocritical, servile spirit, to assume through any long investigation the moral carriage of the liberal, the candid, the upright, the noble, as to produce in itself the feelings by which they are animated. The greatest art will not suffice to suppress certain infallible symptoms of what lurks below the surface, while it will be totally incapable of producing, because utterly unconscious of many other indications, universally attending the qualities which command our esteem and admiration. He who takes up his pen for the gratification of any unworthy passion, spleen, hatred, revenge, or whatever it may be, may rest assured that the chances are ten thousand to one against a successful concealment of his actuating principles.

"Of all the faults which authors and teachers commit in their controversies, perhaps none deserves exposure more than the practice of pronouncing on a man's fairness, good feeling, and integrity, not from the usual indications of those qualities, but from the nature of the conclusions at which he has arrived. Neglecting all the various causes which inevitably generate differences of opinion, and which fully and satisfactorily account for the widest discrepancies that exist, they can find nothing to which they can ascribe a deviation from their own tenets, but perversity of heart or malignity of purpose, and the sole evidence they look for of these criminal dispositions is that difference of opinion itself."—P. 78.

Among the institutions and practices of society which exert an unfavourable influence on the pursuit of truth, are pointed out those which bestow emolument on individuals, with a stipulation that they teach certain doctrines definitively prescribed; the practice of instilling doctrines into the

minds of children without teaching them the duty of examination, and connecting the idea of guilt with doubt or departure from the opinions prescribed; and that of persecution for opinions. This chapter is only too short for the importance of its subjects and the excellence of the mode in which they are treated.

The spirit in which we ought to communicate and receive the results of inquiry is admirably described in the last chapter of the *Essay*. We cannot refrain from making two extracts; the first respecting the communication, the second, the reception of the results of inquiry.

“While he deserves the execration of mankind who knowingly promulgates falsehood, and of course has the purpose of deceiving, an opposite sentiment is due to the man who, with upright intentions, and after adequate examination, is unfortunate enough to be the unconscious instrument of disseminating error. To such a misfortune all men are liable, and this liability imposes on them the duty of communicating their opinions in a spirit of candour and liberality. In danger, with the utmost circumspection, of falling into mistakes, it becomes them to evince an entire openness to correction, a willingness to listen to opposite suggestions, a readiness to review their most cautious conclusions, and a perpetual sense of their own fallibility. They should endeavour, too, to separate the consideration of their own reputation from the cause of truth. A man who communicates his views to the world, is, or ought to be, an inquirer after truth, and it is of little importance to him in that character, when a mistake has been committed and detected, which part of the process is his. That an error has been cleared up, that a truth has been discovered, should occasion too much pleasure to his mind to permit it to dwell long on the personal consideration of the agency through which it has been accomplished.”—P. 97.

“It is equally important that excellencies should be duly appreciated, as that defects should be placed in a true light. In this as in other cases, we can have no better guide than the law of truth. Let every thing be regarded and represented exactly as it is: let vices be seen as vices, and let virtues appear in their true character. If men see clearly they can scarcely fail to feel correctly. We contend for the commendation of merit, but it requires no exaggerated praise. The simplest statement of what has been accomplished is all to which it needs to aspire, although it is not all which a generous spirit is impatient to bestow. Nobleness of mind springs forward with ardour to meet every indication of a similar nature wherever it appears. There is no surer mark of the absence of the highest moral and intellectual qualities, than a cold reception of excellence. Further, it will not escape the candid mind, that being ourselves liable to mistake, we may err both in censure and applause. Were we infallible, we might, with equal fearlessness, commit ourselves to a description of both the merits and defects of any production offered to our scrutiny; but, prone to err, we should recollect that errors of censure are more certainly destructive of happiness than errors of praise, and we therefore ought to be especially vigilant in investigating the grounds of our decision before we pronounce an unfavourable sentence. Were these principles acted upon, every man would have the proper inducement to keep back or to bring forward the fruits of his researches. Knowing that if he produced what was immature, ridiculous, unsound, or fallacious, he must undergo the ordeal of ridicule and refutation, he would be cautious of obtruding what would do him no honour. Confident, on the other hand, that his merits would be fairly appreciated, he would feel all that alertness in his labours, which naturally arises from the conviction that we are making advances to a determined point; and, lastly, assured that the decision of his judges would be right, he would acquiesce in it, even if unfavourable, without irritation and without complaint, and with the satisfaction at least, that he had made some progress in a knowledge of his own capacities.”—P. 107.

On the whole, we deem this Essay calculated to be eminently useful, not only to those whom it more immediately concerns, but to the multitude who form no distinct conceptions of the qualities requisite to the successful pursuit of truth, and are therefore insensible of their obligations to honest inquirers, unreasonable in their demands on their benefactors, and unjust in their distribution of encouragement and censure. To enlighten the minds of the public respecting the pursuit of wisdom, is to aid their advancement in the steps of their guides, and, at the same time, to ease the labours of the pioneers themselves. To this service the author has applied himself with peculiar success.

The second Essay (on the Progress of Knowledge) is presented in the form of a dialogue, to which we are far from objecting, when, as in this case, the speakers are designated by single letters alone, or by fictitious names. The practice of adopting the names of ancient philosophers is objectionable, because the expression of philosophical opinions of the present day can never be in keeping with their characters; and it is painful to have our associations disturbed, and to be in danger of imputing to them sentiments which they never entertained. This objection apart, we like the form of dialogue, when well managed. It enlivens a heavy subject, and is appropriate to a light one: and applies very well to an argument which, like the present, is something between the two. It is impossible for us to do more than advert to a few prominent passages of this Essay; as it comprehends a wide field of speculation, so interesting that a regular survey would occupy too much time.

The ground of argument is the rapidity or slowness of the Progress of Knowledge; but it appears to us that these philosophers have not taken sufficient pains to ascertain what they are talking about, as rapidity and slowness are relative terms, and no positive meaning is here affixed to one or the other. Such an inaccuracy may be allowed to pass in conversation, however, and the opinions elicited are too interesting to allow us attention for light cavils. The following remarks on the study of old authors appear to us strikingly just:

“A. It seems to be an unavoidable inference, from your remarks, that the study of old authors is a waste of labour.

“N. Much of it is an exhaustion of the strength to no purpose. This obsolete learning is well enough for minds of a secondary cast, but it only serves to hamper the man of original genius. It is unwise in such a one to enter very minutely into the history of the science to which he devotes himself, more especially at the outset. Let him perfectly master the present state of the science, and he will be prepared to push it farther while the vigour of his intellect remains unbroken; but if he previously attempt to embrace all that has been written on the subject, to make himself acquainted with all its exploded theories and obsolete doctrines, his mind will probably be too much entangled in their intricacies to make any original efforts; too wearied with tracing past achievements to carry the science to a farther degree of excellence. When a man has to take a leap he is materially assisted by stepping backward a few paces, and giving his body an impulse by a short run to the starting place; but if his precursory range is too extensive, he exhausts his forces before he comes to the principal effort.

“A. The general voice is against your doctrine. Old authors are universally considered as treasures of deep thought, mines of wisdom, from which the young aspirant after distinction is recommended to extract the ore, which he is to beat out and embellish for the public use. I think you underestimate them.

“N. Do not mistake me. I reverence as much as any man the great in-

tellecets which have been employed in raising the structure of science. It is no disparagement to the illustrious men of past times, that their errors are pointed out, and that shorter and easier methods are found of accomplishing that which it required all their efforts to effect. With intellects far greater, perhaps, than any subsequent labourers in the same cause, they may be surpassed in extent and accuracy of knowledge at a later period by men of the most limited capacity. Such is the necessary condition of human improvement. All that an individual can effect is comparatively trivial. His powers of original inference are bounded to a few steps. The works of one must be elevated on those of another. Meanwhile, beauty of style, elegance of illustration, perspicuity of arrangement, and ingenuity of inference,—all that constitutes a book a work of art,—may be imperishable.”—P. 135.]

The chief advantage which we derive from the study of old authors is, that we are reminded of the fundamental truths of a science which should be ever borne in mind, but which are liable to be disregarded amidst the interesting novelties and fanciful adjuncts of modern discoveries and new theories.

The observations which we meet with at p. 152 are such as deserve attention from those who form their conceptions of God from the revelations of the Bible, as well as from those who are satisfied with the discoveries of natural religion. The Bible itself cannot sufficiently enlarge our ideas of His perfections, if our notions of human virtue are limited and imperfect: and the Bible itself appears and will continue to appear to speak a new language, and to impart purer and sublimer ideas of the Divine nature and attributes, the more our affections are exalted, and our moral comprehension enlarged.

We conclude our review of this Essay with a passage which speaks for itself:

“A. A great part of the slowness with which discoveries have succeeded each other, may be ascribed to the tardy and limited diffusion of knowledge. N. himself has made the remark, that one discovery must spring from another, that a man of inventive genius must rise from the height to which the labours of his predecessor have carried him. Now for a series of improvements and discoveries of this kind I see no necessity for the intervention of long periods of time. If a man of original talent has the power of rising from the discoveries of his predecessor he may do it, or begin to do it, from the moment they are known to him; and thus one man taking up the achievements of another, there may be a series of them even amongst contemporaneous inquirers. The only requisite condition seems to be a ready and immediate promulgation of all that is accomplished. Formerly, indeed, what any one man discovered made its way slowly and laboriously to others engaged in the same pursuit. Perhaps he would pass from the scene before his labours were understood and appreciated, and in such a state of imperfect inter-communication a barren interval must undoubtedly elapse between almost every successive discovery in the same science. This lapse of time, however, was required solely to propagate the intelligence amongst those who were likely to make use of it. At present, when the diffusion may be effected with the instantaneousness of lightning, when the world has become an immense whispering gallery, and the faintest accent of science is heard throughout every civilized country as soon as uttered, the requisite conditions are changed. Long intervals are no longer necessary, and the career of improvement may be indefinitely accelerated. Besides, not only are discoveries more rapidly communicated to discovering minds, and the intervals of the series reduced almost to nothing, but with the general diffusion of knowledge more of these original intellects start forth, and thus another cause is brought into operation to swell the train and hasten the triumph of science.”—P. 186.

[To be continued.]

DOCTRINE OF THE TRINITY.*

THE attempt to *explain* the Doctrine of the Trinity has of late been pretty generally abandoned by writers calling themselves orthodox, who have commonly contented themselves with representing it as a sublime and inscrutable mystery which we are bound firmly to believe and humbly to adore without being able to comprehend. We have here a scheme for bringing down the *arcana* of orthodoxy to a level with human reason; but we are apprehensive that though it is not devoid of ingenuity, nor, in some respects, of originality, it is destined to share the fate of its numerous predecessors. Where its author is sound in the faith, he is as mystical and unintelligible as ever; where he is rational, he is not orthodox. In fact, the very attempt implies, as he seems to be conscious, a disposition to inquire and think for himself, which it is not easy to reconcile with the obligations under which he has placed himself. If he durst give it its free course, we suspect it would lead him into consequences which, perhaps, he does not at present foresee. The minister of a Trinitarian church, who has pledged himself to assert and maintain its leading doctrine in all the forms in which it presents itself in three contradictory creeds, would do well to be cautious how he ventures to speculate upon such a subject; and although, *for the present*, Mr. T. seems to be satisfied with the result of his speculations, and flatters himself that he has placed this mysterious tenet in a more distinct, intelligible and practical point of light, we much doubt whether many of his brethren will thank him for his attempted explanations. Nay, if he should persevere in exercising his reason upon these high and knotty points, and should meditate further on the relative bearing of his opinions, and the real tendency of the principles on which his inquiries are conducted, we should not be much surprised to hear that they had finally brought him to conclusions which he could no longer persuade himself were consistent with the articles of his church.

He sets out with asserting very decidedly the importance of the exercise of free inquiry, and the unreasonableness of supposing that the first reformers were able immediately to emerge from gross ignorance and error into a state of perfect knowledge and pure truth. He conceives himself, therefore, to be fully justified in pursuing the track on which they had entered, and vindicates his consistency in so doing with his character as a minister of the Church of England, by citing the twentieth article: "The Church hath power to decree rites and ceremonies, and authority in controversies of faith; and yet it is not lawful for the Church to ordain any thing which is contrary to God's word written; neither may it so expound one place of Scripture that it be repugnant to another." Certainly it is not easy to reconcile the latter part of this article either with the former, or with many pretensions of the Church; but whatever be its intended meaning, we cannot be authorized to interpret it except in conformity with the unconditional demand of unfeigned assent and consent to all and every of the doctrines contained in her articles and liturgy. Mr. T., however, seems to think it is enough if he refrains from *preaching* any other doctrine, but "nothing hinders that he should, through the medium of the press, offer to the public judgment the matured fruits of his own reflections and study of the Scriptures."—P. 19.

* An Explanatory View of the Doctrine of the Trinity, as it is delivered in the Scriptures. By the Rev. J. G. Tolley. 8vo. London: William Kidd. 1829.

"That the Godhead is represented in Scripture under three *differences*, appears to me to be a fact so clear as hardly to admit of a doubt. A great variety of passages, indeed, might be produced, which go clearly to the proof of this point. But it will be sufficient to notice the words of the Baptismal form. According to this, we are baptized in the name of the Father, the Son, and the Holy Ghost. Now, as God is the proper and exclusive object of worship, our baptism, it should seem, must have reference to him; and, therefore, the being baptized in the name of the Father, the Son, and the Holy Ghost, would, necessarily, be a baptism in the name of God. I conclude, therefore, from this form of introduction to Christianity, that it is the sign of the Gospel that we should regard the Deity under these three distinctions. But, admitting this point, it then becomes a question, in what way these expressions are to be applied in relation to God. For it must be kept in mind, that this is not explicitly stated in the Scriptures, but is left to be deduced by reflection and reasoning."—Pp. 22—24.

Even to those who are familiar only with the form in which this and the other passages relating to baptism are presented in the authorized version, it can scarcely be necessary to point out the utter precariousness and fallacy of this reasoning, or to cite the many examples which shew that being baptized into the name of any person or thing does not necessarily imply that that person or thing is an object of worship. Assuming, however, the correctness of his conclusion, the author proceeds to explain at considerable length his view of the senses in which the Deity is spoken of under different circumstances by the titles of Father, Son, and Holy Ghost. But in the first place he contests, as a gratuitous and unfounded supposition, the notion that the three scriptural designations of the Deity relate to the Divine essence.

"The appropriate way," says he, "for us to consider the matter is to regard these expressions as relating solely to the circumstances under which God has been pleased to exhibit himself to us in the Christian dispensation." P. 28.

And he thinks that if we adopt this view of it, the doctrine may be explained in such a manner as not only in a great measure to remove its mysterious and apparently contradictory form, but to illustrate its practical bearing upon the objects and ends of the Christian scheme.

We cannot undertake to examine at length his sometimes ingenious, but generally fanciful, review of the different meaning of the three designations under which he conceives the Deity to be spoken of in scripture; we shall content ourselves with exhibiting some of the results. The term Father is applied to God in three different ways; first, as he is the Father generally of all good men, *since* it is he, and he only, who puts good thoughts into the mind; secondly, as he was the Father of the Jewish nation collectively, who were properly under divine government and peculiar protection; and thirdly, in a more especial sense, as, through the medium of Christ, he influences the minds of Christians, as will appear presently when we treat of the designation of God as the Holy Spirit.

2. In explaining the sense in which he supposes the Deity to be spoken of as a Son, the writer enters at great length into a review of the meaning of the terms Son of God and Son of Man as applied to Christ. The *former* he supposes, with Horsley, has a reference to the human nature of Christ, the *latter* to the divine—an appropriation the reverse of what would naturally have been expected, and founded upon principles which we have in vain deavoured to comprehend. For a much more intelligible and truly practical exposition of these titles, we have great pleasure in referring our readers to two excellent discourses, one by Mr. Aspland, the other by Mr. J.

Kenrick. But in this, as in several other parts of his work, our author has most effectually bewildered himself, in the vain attempt to combine opposing systems. Sometimes he appears to symbolize with the *ultra*-Athanasians; at others, he adopts interpretations of disputed passages which he might almost have copied from Carpenter or Belsham;* and, in conformity with them, gives us views of his own doctrine which differ from pure Unitarianism in little more than the employment of a phraseology unusual, forced, and liable to be misunderstood. In one place he commends, at the same time that he considers it as excessive, what he calls the impartiality of the authorized version in not uniformly rendering the phrase *εγω ειμι*, simply "I am."

"If," says he "the places are duly considered, I think it will be found to be more than probable that it was intended at least tacitly to intimate by it a claim on the part of our Lord to eternal existence, and to establish his divinity and oneness with the Father. This, I think, is particularly the case of John xviii. 5, 6."—P. 120.

We should have thought that no one claiming the character of a theologian would require to be reminded that this noted proof of the eternal existence of Christ derives all its plausibility from a mistranslation of the passage supposed to be referred to in Exodus iv. 14, the true sense of which is, "I will be what I will be;" the tacit intimation, therefore, ascribed to our Lord is altogether imaginary. On the other hand, this very eternal existence here ascribed to Christ, is afterwards apparently given up, and with it the attribute of omniscience, in any sense in which a Unitarian might not equally maintain it, if he chose to express himself in ambiguous and misleading language.

"In Mark xiii. 32, our Lord, speaking of his second Advent, says, 'But of that day and *that* hour knoweth no man; no, not the angels which are in heaven; neither the Son, but the Father.' This limited knowledge of the Son, is hardly consistent with the ordinary view of the doctrine of the Trinity, in which he is supposed to have been always a person in the Godhead and equal to the Father. Various solutions have been attempted of the difficulty in this text; but which it is unnecessary to state, since the present exposition of the doctrine is placed on such different ground. But, it may be observed, that, according to this view of the doctrine, which supposes the Divinity of our Lord to have been founded on the circumstance of the Divine influence on his mind, and this influence, though at all times entire, to have been only to the extent of the occasion, there is nothing unsuitable in supposing the Divine communication to him to be proportionate to the exigency. And, therefore, there would not seem to be any thing unreasonable in supposing our Lord not to have been, at the time in question and previously to his resurrection,† fully informed of a matter which was not essential to the exercise of his ministry; that ministry being, as we know it was, of a limited kind."‡—Pp. 165, 166.

The term Holy Ghost or Spirit is used, we are told, in speaking of the Divine Being, inasmuch as it conveys a sufficient notion of him as an intellectual being. Now the natural property of mind is, that one mind is able to influence other minds. Hence, when God is presented to us under the designation of the Holy Spirit, he is to be regarded as a pure intelligence influencing our minds in reference to himself and the things pertaining to him. (P. 148.) We are at a loss to distinguish this, which is all that our author says of the character of the Holy Spirit as one of the distinctions or

* See particularly the criticism on Phil. ii. 6—8, pp. 124—131.

† Compare Heb. i. 6.

‡ Matt. xv. 24.

persons of the Godhead, from what was before said of the Father,—“that through the medium of Christ he influences the minds of Christians;” and Mr. T. seems to be conscious of this difficulty, though he makes no attempt to remove it. But it behoves him to beware how he “confounds the persons.”

This separate existence of the Holy Spirit, we are told, p. 153, “took place on the day of Pentecost after our Lord’s ascension. From that day forward, the church of Christ is to be regarded as being under the immediate guidance of the Holy Spirit of God, in a state of separate personal existence.” If it be asked, how does this differ from affirming (what every Unitarian believes) that it was under the special guidance of God himself, it is replied, that “the Deity himself is of so grand and awful a nature as hardly to admit of being approached even in thought with the composure and familiarity which are required towards a teacher and guide.” What can more strikingly illustrate the tendency of this imaginary separation of divine attributes and offices to degrade our notions of the divine nature, to bewilder the mind of man, to distract his thoughts in seeking for grace and guidance from the one God and Father of all, the giver of every good gift!

We have now spent quite time enough on this scheme of explaining, or rather of explaining away, the doctrine of the Trinity. It is not likely, we think, to change the feeling generally prevalent among the most judicious and discerning patrons of this doctrine, that it is best secured by the veil of impenetrable mystery in which they have laboured to envelope it.

THE WATCHMAN.

No. VI.

“Watchman, what of the night? Watchman, what of the night? The Watchman said, The morning cometh, and also the night.” Isaiah xxi. 11, 12.

To the subject of Revivals of Religion the attention of the Watchman has been invited from several respectable quarters. Something on the subject has already been said, but its importance, and the efforts now making in this country to get up revivals, seem to call for a more detailed notice. By English Revivalists the example of America is adduced to justify and recommend their exertions; and it is highly important, therefore, to put the public in possession of a few facts respecting the disgraceful scenes which have occurred amongst our Transatlantic brethren. We shall do little more than state facts; for our space is limited and our materials ample, and few will find any difficulty in drawing from our statements the proper moral. Some of the facts to be mentioned are of so singular a nature that we judge it necessary to premise that we shall set down nothing which we have not reason to believe incontrovertible.

Towards the close of the summer of 1825, in the interior of New York, and amongst the Presbyterians, the American Revivals had their origin. Several ministers began to be uneasy about the state of religion in their congregations, and still more so at the progress which other sects were making amongst them, and in order to arouse the slumberers and to regain their declining ascendancy, they formed a plan for getting up (as the phrase is) an

awakening or revival. The measures adopted began to take effect in the course of the autumn: but the contagion spread slowly, and was not to have reached its height till the following spring and summer. All the height of the revival was less respectable. The Rev. Nehemiah was returned to the charge of the first Presbyterian Church in Dublin. While measures were in progress for this settlement, rumours began to circulate in the neighbourhood respecting differences between himself and his wife of a scandalous nature. A committee was formed to inquire into the truth of these reports: with them Mr. Brennan dealt unfairly, and duplicity and perversion secured his settlement with the church. His domestic difficulties continued, an exposure of his dishonesty was the consequence: and a dark cloud was thrown over his character and position. In these circumstances he determined, by assuming an unusual degree of in the cause of religion, to create such an impression of his sanctity as would uphold his falling reputation. He even declared to a respectable member of his church, who was warning him of his dangerous situation, that if successful revival could be matured under his auspices, it would place him beyond the reach of censure. For a long time the movement thus begun was regarded with feelings of mingled triumph and satisfaction, attributing all the marks of a signal work of God. Suspicious, however, was aroused: the more judicious began to grieve; an open rupture became inevitable. Abuses, as we shall presently show, prevailed in great abundance; all those who wrote or spoke against them were denounced for their coolness and opposition, and for taking sides with "the enemy." The unhappy differences that ensued, the parties endeavoured to compound first by secret management. This having failed, several ministers were assembled, both of those who deprecated and of those who carried on the abuses that prevailed. This was the origin of the New-Lebanon conference. After a busy session of eight days, in which they accomplished nothing towards a pacification, they voted to dissolve, directing an account of their proceedings, that is their mutual criminations, to be published, from which, in a former number, we have drawn information for our readers.

This conference was, as might have been expected, a stormy one. Jealousy and hate were but thinly disguised under the awful name of religion, and a disgusting parade of devotional services. On their separation the two parties were more committed than ever, and more obstinate in those very differences which they had come together to heal. The press was resorted to when a conference had proved fruitless, and the result was, that the war of recrimination became sadder and more uncompromising. Nor is it unlikely that from these scenes many of the orthodox learned that one of the worst features of the revival system is, that it gives an activity and ascendancy to coarse and vulgar men, which the judicious and better informed of their own party can neither prevent nor control. Meanwhile, every thing which, by the most charitable construction, could be called religion, in the excitement was rapidly subsiding. A re-action had commenced, and in some places the fever-bears were beginning to be succeeded by the fever-chills. Yet the personal jealousies and antipathies engaged in the controversy, instead of abating, were only made more bitter. Into every church, and almost into every family of the infected district, all the miseries of a domestic broil were carried. Considered merely in a civil and political point of view, it was no slight evil that the peace of neighbourhoods should be disturbed: that religious societies should be rent; that thousands through a misguided zeal should neglect their regular and necessary occupations; that

sectarian prejudice and rancour should appear in their business and social intercourse—nay, enter into and corrupt their judgment of public men and public measures. The Infidel and Sceptic found in scenes like these a new argument for distrusting all professions of piety, and the thoughtless and dissolute new temptations to scoff. One good and permanent result is, however, likely to grow out of these commotions. Unitarian Christianity is found to make progress as a refuge from the stormy and fanatical region of Calvinistic excitement. Alarmed at length by the cry that orthodoxy was in danger, the authors of the schism published a document, in which they declare their intention of abstaining, and, as far as their influence extends, of causing others to abstain, from all publications, correspondences, conversation, and conduct, calculated to keep the subject before the public mind. From speaking of the origin and end of these fanatical excitements, we turn to the measures employed for awakening and conducting them. Preaching is of course one of the chief means for producing a revival. The leading and principal agent in this work was the Rev. C. Finney, a convert to Calvinism, an inflammatory, or, we should rather say, a ferocious declaimer. The following is the closing sentence of one of Mr. Finney's sermons to the people of Utica: "You, sinners of Utica, and some of you who now hear me, will go to hell, and the saints and angels will look down from heaven, and when they see the sinners of Utica in the lowest, deepest, darkest, pit of hell, they will shout and clap their hands for joy." In another specimen, Mr. F. is represented to have said, "We should see the Restorationists come smoking and fuming out of hell to the gate of heaven, which being opened, they will say, Stand away, you old saints of God; we have paid our own debt, we have a better right here than you; and you, too, Jesus Christ, stand aside; get out of our way; no thanks to you our being here; we come here on our own merits." Again: "Why, sinner, I tell you, if you could climb to heaven, you would hurl God from his throne; yes, hurl God from his throne; O yes, if you could but get there, you would cut God's throat; yes, you would cut God's throat." Another specimen: "Now, servants and children, do you go home to night, and watch your parents and masters, and see if they don't pray the same old, cold, hypocritical prayer over again which they have been praying many years." Mr. Brennan will bear a comparison with Mr. Finney in what is termed "pungent preaching." In a discourse he is represented to have said, "The clerks along River Street were laughing and scoffing at God's eternal truth; they were without brains, and scarcely ever read a chapter in the Bible; and he had no doubt, if they could get to heaven, they would pull God from his throne, and burn it to ashes." Then addressing convicted sinners, he said, "Your prayers are rebellion against God, and an abomination in his sight;" and in addressing sinners generally he said, "If you dare do it, you would club God Almighty out of Troy."

The Rev. Mr. Nash, who was engaged in the work with Mr. Finney, could, it is said, be heard half a mile when alone in *secret* prayer, and so conducted his devotions, that some of his converts believed and contended that he could and had prayed his horse from one pasture into another. So extensively did the belief prevail in the special interposition of the Deity, that it was held that the *prayer of faith* would be heard and infallibly answered, or that every thing asked for in prayer made in a certain frame of mind would be immediately granted. All prayers which come short of this faith were not only worthless, but reckoned a mocking and an insult to God. There was no such thing recognized by God as prayer but that which asked,

expected, and received, the thing sought without a moment's delay. Even temporal blessings, it has been thought, might be thus obtained. Disease is stated to have left patients "apparently in answer to prayer." Prayer "for a definite object" is held to be of great efficacy if "agonizingly brought to bear" upon it. These revivals are, in fact, based on the groundless idea that they are the special work of God. Let them be looked upon as the natural results of human feeling and contrivance—let the idea of any thing extraordinary and preternatural be taken away, and the greater part of that which supports them in the public mind would be taken away also. "It is the work of God," is the declaration that carries awe and contagious fear over the minds of the bulk of the people. This represses inquiry, silences doubt, spreads anxiety and apprehension among the timid, and emboldens the confidence of the forward and presumptuous. The impression of something supernatural is very obvious and striking at times, in case of the conversion of an individual, especially if he be noted from any cause, and the event takes place in a time of general indifference. The conversion is often a prominent topic of public conversation, prayers, and sermons, for weeks together. The people talk of it with awe and rapture in their countenances, according as fear or triumph predominates in their minds; the whole neighbourhood feels as if the power of God had appeared in the midst of it; the *Masters of Revivals* wear a face of solemn importance, as if some great thing had happened. The extraordinary convert is brought forward and shewed off, or it may be he shews himself off by going into the assembly of the people and proclaiming that he who was yesterday a totally depraved sinner is to-day a favoured child of God and a happy heir of heaven. And what is the great thing that has happened? Why, at the utmost, that this man is convinced of his sins, and is resolved to amend; he has been a bad man, and he means to be a good man;—a very interesting purpose certainly, but furnishing no reason for so extraordinary a sensation. Men often make resolutions to be better, but they do not think it necessary to proclaim them, nor others to take notice of them.

The Congregational Magazine, in an article on the subject of Revivals, containing many excellent remarks, questions this too generally prevailing notion that they are produced by an extraordinary influence of the Holy Spirit, and that such an influence is the great thing to be sought for by earnest and united prayer. The tenderness, however, with which it speaks, shews plainly the extensive prevalence of this most unwarrantable conception, even in England. In plainer terms they deal with this notion when mixed up, as it too often is, with high, that is true, Calvinistic sentiments. Speaking of persons under the influence of these errors, they say—and we hope their voice will prove a word in season—"They are so wrapped up in the sovereignty of God, that they cannot even see the responsibility and agency of man. Warm in their imagination, enthusiastic in feeling, supralapsarian in theology, and superior to the trammels of set rules, strict precepts, and systematic means, they live upon novelties and wonders in religious experience; they are longing for miracles and particular revelations; they pore over the prophecies and the high metaphors of scripture with delight, as affording scope to their fancy; and their religion for the most part consists in the indulgence and the narration of a delightful or an awful dream. *Τὸ καίριον* is their cry; and the ordinary course of events, the steady working of system, of means, and of principles, they can neither understand nor appreciate: hurried along with the popular stream, some more ardent, more ambitious than the rest, would be foremost and uppermost in the tide

of enthusiastic feeling and romantic incident; till wearied with excessive excitement, they sink down for a season into a natural declension, which they bewail as a departure of the spirit of God and 'the hiding of God's countenance,' and from which condition they continually sigh and pray to be delivered by another extraordinary outpouring of the Holy Spirit. Thus do they live in a continual undulation of feeling, emphatically termed *experience*; to-day elevated with a sense of the sovereign and eternal love of God, to-morrow depressed with dark and gloomy fears." The following shews much good sense: "All popular excitement connected with religion ought to be very carefully analysed. Such an excitement might, without much difficulty, be effected by design among a certain class and in particular localities; it is favoured by wild, secluded, mountainous scenery; ignorance, superstition, *conscious guilt*, curiosity, sympathy, melancholy, enthusiasm, all minister to it. Towns and cities, therefore, as well as remote places, may become a theatre for the display of such popular feeling; nay, there can be no doubt of the fact that in certain connexions in our own country, individuals have been shunned and disowned by the body to which they are attached, solely on account of the disrepute which their attempts to effect a religious revival, so called, have brought upon them."

A common practice at conference and prayer meetings in America has been to mention individuals by name in prayer, and to call down fire from heaven upon them and their families if they continued their opposition to the great work: for instance—"O God, send trouble, anguish, and affliction, into his bed-chamber this night; shake his house over him, and cause him to tremble; God Almighty, shake him over hell." As another means of effecting their object, the fomenters of these excitements have relied much on what are called "inquiry meetings" and "anxious meetings." In the latter part of these meetings the question is put generally, "Who wishes to be prayed for to-night, or who is willing to give up his soul to God?" In one of these meetings, after getting several small girls on their knees to be prayed for, Mr. Finney told them that if they got up without giving up their hearts to God, their doom would be sealed for ever. The "anxious meetings" have been generally held in the night. The room is darkened. The leaders tread softly as they proceed whispering to each person a question, such as, "Do you love God?" "Have you got a hope?" "Don't you feel awful?" One was asked, "Well, Mr. P., what do you think?" "God knows my thoughts," said Mr. P. "I know that," replied the minister, "and so do I." "No, Sir," said Mr. P.; "you cannot know my thoughts." "It will not do, Mr. P.," was the reply, "to tell a minister of the gospel that he does not know your thoughts." In such scenes the whole night has sometimes been spent. There is also what is called "particularity" in prayer, effective, we suppose, for the objects of the Revivalists, but thoroughly offensive and shocking. The first thing is to introduce the individual by name. The next is to tell what God knows of the person. If perchance the subject be a female, her sex must first be noticed, followed with, "O Lord, thou seest this hardened enemy of thine. Thou seest how he has raised her female hands against thee, and how she is stretching out her puny female hands to lay hold of thee and pull thee from thy throne. See, Lord, how full her hands are of sharp arrows to fight thee. Thou seest how she is hurling her defiance at thee. Thou knowest how black her heart is, and how her enmity to thee rankles and burns with all the malice of a lemon." And if she be present it is added, "Thou seest how she has come in here with thy little ones, too proud to kneel before thee. Thou

knowest that she has come in here on purpose to mock thee and insult thee to thy face." After completing this description the practitioner adds, "Now, Lord God Almighty, come down upon this enemy of thine—break in upon her; break her down, O Lord, break her down. And if thou hast one thunderbolt in store heavier than another, come, God Almighty, and break it over her head. Break her down; crush her at thy feet; slay her before thee."

In illustration of the prayer-meetings of the American Revivalists we introduce an extract from an appendix to a work written by an eye-witness; at the same time we recommend the work itself to our readers as uniting the interest of a Waverley novel with the piety of the New Testament.* "Mr. F. arose (the great leader in these excitements) and made a few remarks on the right method of conducting these meetings. He kept his eye much fixed on the ceiling while he spoke, and uttered himself in a plain and forcible but rather disjointed manner. What most surprised me was the apparent irreverence of his manner and the singularity of some of his directions. For instance, he said, that those who prayed on such occasions ought to be careful not to dwell on *the attributes of God*, for it tended to *let down the tone of feeling*. When he had done speaking three persons arose, called upon by name, to pray in succession. They began in a very low and drawling tone, but soon became loud and vehement, speaking with all the power of lungs they could muster, and using the most violent gesticulations. In that small room it was as much as the ears could bear, and by the noise alone persons of delicate nerves must have been agitated. The matter of the prayers consisted principally of exclamations and alarming denunciations of the wickedness of the village, and of the sinners that were present. One of the speakers was for some time occupied in denouncing the elders of the church for not favouring these violent efforts, saying, amongst other things, in a very familiar, colloquial tone, 'O Lord, don't send 'em right down to hell for this.' This familiarity in addressing the Supreme Being was carried so far as to be perfectly shocking. I would record several examples which, to my ear, were little short of blasphemy, if it were not better to forget them. But I cannot forget the whole impression of the evening; it was one of unmingled horror; loud, violent declamatory denunciations, accents of wrath and terror, without one word of compassion or tenderness for the sinners they were praying for—only the slightest mention of God's mercy, and the most terrific description of his vengeance. The only object seemed to be to frighten and agitate, and I could not help asking myself, Is this after the example of our blessed Lord? When these prayers had ceased, Mr. F. again rose. He addressed *the sinners*, asked them if they knew that *these saints* had been praying for them, drew a strong picture of their criminality, and assured them that they would go *right down to hell* if they were unaffected by this scene. The address, just like the prayers, was pitiless, denunciatory, harsh, with not the slightest appeal to any principle in man but fear, nor to any attribute in God but his vengeance. Another minister followed in the same strain, and closed with prayer in a similar style. I must not neglect to record, that throughout his remarks Mr. F. addressed himself wholly to the side of the room on which the females were seated, as if they were the only sinners in the congregation. Also, that while the other preacher was speaking he was groaning aloud, and holding his head between his hands, and writhing his

* The Recollections of Jotham Anderson, by the Rev. H. Ware, Boston; may be had of Wilmer, Liverpool.

body as if in great agony of spirit, which aided, of course, in producing an effect upon the spectators." In quoting Mr. Ware's words we are reminded of a passage in Dean Swift's Essay on the Mechanical Operation of the Spirit: "Who that sees a little paltry mortal, droning and dreaming and drivelling to a multitude, can thipk it agreeable to common good sense, that either heaven or hell should be put to the trouble of influence or inspection upon what he is about? Therefore, I am resolved immediately to weed this error out of mankind by making it clear that this mystery of vending spiritual gifts is nothing but a trade, acquired by as much instruction and mastered by equal practice and application as others are."

Sectarianism contributes to feed the fire of these excitements. Every sect of course expects to be built up by them; but more especially do all turn their indignation against those that stand aloof from "the great work." These are chiefly the Unitarians and Episcopalians. The prevailing horror is of the Unitarians. This body is spreading so rapidly in America, that the whole extended system of revivals is arrayed against them in particular, and and is expected soon to work its downfall. The Unitarians are designated, by way of distinction, "the enemy;" the most unmeasured abuse is cast upon them, and many families of Unitarian congregations have been visited and urged to leave their teacher and go over to the other side.

Domiciliary visitation is resorted to among other means of success. Two or three men, strangers, often enter a house with an air of preternatural solemnity, and signify their wish to see the family together. As the male members of it are commonly absent on their business, they have to deal only with the females of the family. These, with their natural timidity and reserve, sit down in fear and silence to await the dread communication. Their inquisitors begin with the most pointed questions, put in the most awful manner, concerning their most secret, solemn, and delicate feelings; and if they find them dull, these men of the "Holy Office" close with tremendous warnings and more tremendous prayers. These meetings are fitted to excite the greatest horror, and yet to resist one of them would mark out the family that did it for the most signal reprobation. On one of these visits, however, Mr. Brennan received severe, and we hope, useful corporal punishment at the hands of a husband whose wife he had been visiting. The language he used to her was of the most offensive kind. The husband called him to account for this; Mr. Brennan tried upon him the same discipline—telling him repeatedly that "he would go to hell," when, "Mr. Weatherby's patience being completely exhausted, seizing Mr. Brennan, he threw him upon the floor." This minister of Jesus still continued his provocations. He was permitted, however, to rise; but not discontinuing his maledictions, he was again laid prostrate; but though he persevered in his horrid impieties, he was allowed to rise and only required to quit the house.

When a great many converts are made it is common to appoint, in the same house, one meeting for "the converts" and another for the "anxious." They assemble at the same hour in different apartments. The very circumstance of such a separation among friends and associates is very impressive, and, in the case of the anxious, it is always made a means of terrible effect. A case is mentioned of a minister of high respectability who proceeded in this manner in a *boarding school of young ladies*. If there is any case in the world where the utmost discretion and gentleness should be used, it would surely be that of young ladies from twelve to sixteen years of age, separated from their parents, and with feelings on every subject susceptible and tender; and yet these young and timid females were assembled in the

school-room, then separated and placed on different seats, according to their presumed character of "converts," or "anxious," or "unconcerned," and then addressed with language imagined to be suited to their several conditions. Comparisons were made; the anxious were pointed to the happy converts, who of course would feel flattered by so enviable a distinction; the careless, or those presumed to be so, were pointed to the anxious; congratulations, warnings, and denunciations, were scattered about with an effect as terrible as if they had been "fire-brands, arrows, and death;" there were tears and sighs and groans enough to break the heart of these young creatures, and the whole school was convulsed with raptures and fears and agonies. And yet the clergyman gained credit, and the school lost none.

Turn we now to a few of the recorded effects of these odious excitements. On this head something has already been said when we were tracing an outline of their rise and progress. Schism in the church, and broils in the family, are evils to counterbalance which no good, as far as we can see, can possibly arise from revivals. But these are not all. Dr. Beecher himself speaks of his Revivalist brethren as driving "the whirlwind of their insane piety through the churches with a fury which could not be resisted, and with a desolating influence which, in many places, has made its track visible to the present day." Again, "Davenport, disregarding the general consequences of his conduct, and intent only on its immediate result, though he saved a few, doubtless entailed moral desolation and darkness and death upon thousands of unborn generations." Of the revival that took place in Troy, in 1816, Mr. Brennan himself asserted, that there "were but eighty received into the church, and of that number forty were now under church censure." In the article in the *Congregational Magazine* to which we have before referred, mention is made of the town of Northampton, in New Hampshire, United States, which has been visited, during the ministry of one person—a period of sixty years—with five revivals, in each of which the majority of the young people of the town were concerned for their eternal salvation. Yet what were the results? The successor of the Revivalist minister states, that "licentiousness greatly prevailed among the youth in the town; that the youth of both sexes would often spend the greater part of the night in frolics; that their indecency was often apparent in the house of God; and that the town was divided by a spirit of contention." We are further informed that, after the last of these harvests, as they were termed, "came a far more degenerate time than ever before." Revivals, however, went on under the second as well as under the first minister. Accordingly, some time after a second harvest, the pastor was informed that some young persons, members of his church, had books in their possession which they employed to promote lasciviousness and obscene discourse. Inquiry proved the report to be true, and that there were but few of the considerable families of the town to which the delinquents were not more or less nearly related. The discovery of these shameful proceedings so alienated the people from the minister, that he was dismissed by a vote of the church, after having served the congregation fourteen years. The writer from whom we have drawn these facts adds, with great propriety, "With this deplorable issue of the revivals at Northampton before us, let us wait at least the expiration of fourteen years before we confidently pronounce our decision on the nature of any religious movement that may come before us in the shape of a revival, and with apparent marks of an extraordinary outpouring of the Holy Spirit."

The great mischief of these Revivals is, that every thing is distorted by

them into an extravagant and unnatural shape. Religion, instead of being regarded as the general habit of the mind, is a paroxysm. Religion is, in fact, a man's self made holy, pure, and excellent; but amongst the Revivalists it is a divine afflatus, breathed into the mind, having nothing common with it; not incorporated with its modes of thought and feeling, but existing apart by a foreign and preternatural influence, and thus a man may be at the same time very religious and yet very corrupt. From this view of religion it is that the initiated are said to have "got religion." Men are supposed to be made Christians in one moment; grace descends, not like the calm and refreshing dew, slowly developing the growth of nature; but like the lightning, sudden, irresistible, and *blasting every thing natural*. Common sense is dissipated at its approach—otherwise, how could men talk of "getting religion" in an hour or a moment? An instance of this is worth mentioning. "I sent my servant to a tailor to ask why a coat I had ordered was not brought to me, and the answer was, that the principal workman had got religion that morning, and could not finish it." The tendency, not only of these religious excesses, but of orthodox principles and practices generally, is to represent religion as something unusual and miraculous, foreign to human nature, and to which human nature is hostile. Religion is not brought down to those principles of common sense by which men judge of other things. It is not brought into free contact with the mind. There is a mystery and spell about it. It comes to strangers, not, as Jesus did, to its own. And never till it is disenchanted—never till it comes to dwell in the freedom of our minds and the simplicity of our affections—never till we learn to commune with it as the companion and friend of our bosoms, shall we experience its full power, and perceive its transcendent glory. True religion is calm and tranquil; the religion of revivals is noisy, boisterous and turbid. The spirit is agitated, not hushed. There is no delicacy, no retirement; every thing courts the garish eye of day. Religious anxieties, when real and genuine, naturally shrink from notice. They are buried in the heart, or borne to the altar of private devotion, or, at most, unfolded in private and intimate intercourse with a friend. But amidst revivals, and with the orthodox in general, publicity prevails in the most sacred emotions. People are questioned respecting their most delicate, or what ought to be their most delicate feelings, in a crowd, and it is considered a mark of pride or obduracy to decline so open a disclosure. By these extravagancies religion is very much resolved into a set of *passive impressions*. Every thing is designed to prepare the mind for being operated on. Yet if a man should be active in any thing in the world, it certainly is in procuring his own worth, his own virtue, his own piety—in a word, his own happiness. This is the very law of happiness, and it is a law never to be broken. Happiness can be got in no other way; religion can be got in no other way. The semblance of piety may be attained by passive impressions; but semblances last not long, and while they last are of no worth. If religion consists in any thing, it consists in action—in mental, moral, habitual, daily action. It is not the business of religion to shut men up to despair and inactivity; nor to "shove them off," as a distinguished transatlantic Revivalist lately said in a sermon, "to shove them off in an open boat without sail, oar, rudder, or compass." The business of ministers, he said, was "to get them into the boat and shove them off, and then they were left to the mercy of God." Revivals do more than any thing else to fasten the yoke of religious timidity and subservience on the mass of the

people. There never was a people in the world who had less true religious freedom, less true freedom of thought and feeling, than a congregation over whom this brooding *incubus* of a revival has settled itself heavily down. The public mind not only must be, but ought to be, enslaved, if the pretensions of this system can be maintained. If miracles are passing about me, I have nothing to do but to yield my mind up to them. The legitimate consequence is mental servitude. We have already seen that licentiousness often succeeds the excesses of these revivals. And it would be strange if, in that total unhinging of the mind which is often produced by these extravagancies, the flood-gates of morality should not be borne away in the torrent of excitement. Excitement of itself is always dangerous; and some of the circumstances of this are particularly so. Being constantly abroad and in a crowd, and the evening meetings especially, which, night after night, draw servants and young people from their homes, must have a tendency to unsettle the mind, and to give it a distaste for the strictness and sobriety of every-day duties. But there is a higher morality, a morality touching all the relations of men one to another—the morality of kind thoughts, and forbearing words, and charitable judgments, and well-governed passions—the morality that requires modesty in the young, sobriety and self-restraint in the ardent and zealous, gentleness and peace among neighbours—this is scarcely to be found among Revivals. From such commonplace matters the public mind is turned to convictions and conversions, to glooms and raptures, to frames and experiences, to metaphysical processes of feeling, and mysterious dogmas of faith. The Revival conscience is a very different thing from the Christian conscience. Under extraordinary workings it affects extraordinary deeds; and the exigency which a Revival presents is thought to justify otherwise questionable proceedings. There are plans and combinations for getting possession of the public mind; there is management for operating on individuals; there are secret plottings and whisperings, or bold inuendoes, or rumours circulated on slight evidence, or easy inferences that in secret stab the fairest reputation, and there are cruel and shocking liberties taken with private feeling, from which a man, with any high tone of moral delicacy, would revolt, if his moral discrimination were not whelmed in this flood of excitement. These Revivals set aside all means of improvement. Those who yield to their influence can think of nothing else. They cannot read history, they cannot attend the Mechanics' Institute, they cannot do any thing for the improvement of the mind. Even schools are sometimes broken up for a season by these excitements. An eye-witness of the condition of things in the western part of the state of New York, reports, that all social improvement is at end when one of these Revivals comes—the people lose their interest in all intellectual pursuits—the courtesies of life decline apace—the rudest liberties are taken with private character and feeling. If this system should be extended and consolidated, it would overshadow the moral and social prosperity of the whole country.

O for that warning voice, which he who saw
Th' Apocalypse, heard cry in heaven aloud,
Woe to the inhabitants on earth!

With such a voice we would warn our country. That some good may attend on Revivals we do not question; but except they are better conducted in England than they have been in America, the evil will be found so to preponderate as to render them a curse instead of a blessing. Let our

orthodox brethren be aware how they kindle a flame which may quickly defy their powers of controul, and extend its ravages over the whole kingdom. They point to America with approbation, and they may have done it in ignorance. We have now brought together some statements which they are required, as honest men, to hear and proclaim—that if the work of Revivals proceed in this kingdom it may be unattended by the unholy measures and the disastrous consequences which it has occasioned in America.

CRITICAL NOTICES.

ART. I.—*A Discourse, delivered on the Sabbath after the Decease of the Hon. Timothy Pickering.* By Charles. W. Upham, Salem, Mass. 1829.

COL. PICKERING (as our readers are probably aware) was one of the patriots of the American Revolution. Shortly after the commencement of hostilities he was appointed Judge of the Court of Common Pleas, and also sole Judge of the Maritime Court for the middle district, which comprehended Boston, Marblehead, Salem, and other ports in Essex. This office he held till he joined the army under Washington's immediate command. "About nine o'clock in the morning of the 19th of April, 1775, Col. Pickering being in his office, (the Registry of Deeds for the county of Essex,) a captain of militia, from the adjacent town of Danvers, came in and informed him that a man had ridden into that town and reported that the British troops had marched from Boston to Lexington, and attacked the militia. This officer, whose company belonged to Col. Pickering's regiment, asked for orders, and received a verbal answer, that the Danvers' company should march without waiting for those of Salem. Immediately, Col. Pickering went to the centre of the town, and met a few of the principal inhabitants. A short consultation ensued. Those who knew the distance of Lexington from Salem, and its relative situation to Boston, observed, that the British troops would certainly have returned to Boston long before the Salem militia could reach the scene of the reported action; and that to march would therefore be useless. It was, nevertheless, concluded to assemble the militia, and commence the march; and for

this sole reason—that it would be an evidence to their brethren in the country, of their disposition to co-operate in every measure which the common safety required." Of these troops Col. Pickering had the command; they arrived in time to see the British troops ascend Bunker's Hill, but were not able to render any service, as the enemy was well flanked with artillery. In the autumn of 1776, when a large reinforcement of militia was called for, Col. P. took the command of a regiment of 700 men, furnished from Essex. Shortly after he accepted the office of adjutant-general, and joined the army under Washington's command at Middlebrook, in New Jersey. A pleasing anecdote, respecting this appointment, is preserved in a letter from Washington to the President of Congress:

"Here I am to mark with peculiar satisfaction, in justice to Col. Lee, who has deservedly acquired the reputation of a good officer, that he expressed a distrust of his abilities to fill the appointment intended for him" (viz. that of adjutant-general, which had been previously declined by Pickering, as interfering with the active part he took in public business); "on hearing that Colonel Pickering would accept it, he not only offered but wished to relinquish his claim to it in favour of him, whom he declared he considered, from a very intimate and friendly acquaintance, as a first military character; and that he knew no gentleman better or so well qualified for the post among us."

After the battles of Brandywine, German Town, &c., at which Colonel Pickering was present, he was elected member of the Continental Board of War, in which station he remained till he became Quarter-master general. After the peace

was concluded, Colonel Pickering was dispatched by the government of Pennsylvania, to negotiate an accommodation with some Connecticut emigrants, who had taken possession of the Vale of Wyoming. On this expedition he met with many singular adventures, of which he has himself given an account in a little tract addressed to one of his sons. Having pretty well succeeded in organizing the county, according to the powers vested in him by the legislative authority, he suddenly became obnoxious to the adherents of one John Franklin, who had been for some time visiting all the settlements to stir up the people to open and forcible opposition. Against this Franklin a warrant of arrest was issued, and directed not to the newly established sheriff of the county, but to four gentlemen of known courage, who had served in the Revolutionary war. "Franklin was at that time about twenty or twenty-five miles lower down the river, preparing his adherents for an explosion. In three or four days he came up to Wilkesbarre. The four gentlemen seized him. Two of their horses were in my stable, which were sent to them, but soon my servant returned on one of them, with a message from the gentlemen, that people were assembling in numbers, and requesting me to come with what men were near me to prevent a rescue. I took loaded pistols in my hands, and went with another servant to their aid. Just as I met them, Franklin threw himself off from his horse, and renewed his struggle with them. His hair was dishevelled and face bloody, from preceding efforts. I told the gentlemen they would never carry him off, unless his feet were tied under the horse's belly. I sent for a cord. The gentlemen remounted him, and my servant tied his feet."

After thus exposing himself to the vengeance of the party, Colonel Pickering was persuaded by his friends to hide himself for a few hours in a wood. In the evening he returned to his family. "Some of the well-disposed neighbours assembled in arms. The rising of Franklin's men was expected from the opposite side of the river. I desired my friends to place sentinels along the bank, and then sat down to sup with my family. Before I had finished that meal, a sentinel came in haste from the river, and informed me that Franklin's adherents were crossing in boats. I took up a loaded pistol, and three or four small biscuits, and retired to a neighbouring field. Soon the yell of the insurgents

apprized me of their arrival at my house. I listened to their noises a full half hour; when the clamour ceasing, I judged that the few armed neighbours, who had previously entered and fastened the doors, had surrendered. This was the fact; the rioters (as I afterwards learnt) searching the house for me, and for concealed arms, if any there were."—"Believing that when they should have searched the house in vain, they would proceed to the fields," Colonel Pickering retreated to the side of the Wilkesbarre mountain, where he passed the night in the open air. In the morning he despatched a messenger to his own house to learn the state of affairs, and finding that he must still remain concealed, he wandered through pathless woods till he reached the Bear's Creek, which he forded, and proceeded on his road to Philadelphia. The insurgents shortly after applied for pardon, which was granted. "It was natural to infer," says Colonel Pickering, "that I might return to my family. I proceeded accordingly, but when within twenty-five miles, I sent a letter to your mother, desiring her to consult some of the discreet neighbours, who were my friends, relative to my return. She did so. They were of opinion that I could not return with safety at present. So I went back to Philadelphia." The arrest of Franklin had taken place early in the month of October. In the December following, a convention being called by the legislature of Pennsylvania, the people of Luzerne county chose Colonel Pickering as their delegate, to represent them at it, and he could no longer doubt that he might return to Wyoming. "I arrived there the beginning of January, 1788. Franklin remained in jail at Philadelphia. In the spring of that year, as early I think as April, there were indications of some plot against me; and then, or soon after, it was menacingly intimated to me by Major Jenkins. By the month of June the indications of some sort of an attack upon me became more apparent. On the 26th, at about eleven at night, when your mother and I were asleep, and your brother Edward, nine months old, was lying on my arm, I was awakened by a violent opening of the door of the room. 'Who's there?' I asked. 'Get up,' was the answer. 'Don't strike,' said I, 'I have an infant on my arm.' I rolled Edward from my arm, rose, and put on my clothes. Your mother slipped out of the other side of the bed; and, putting on some clothes, went to the kitchen, and soon returned

with a lighted candle. Then we saw the room filled with men armed with guns and hatchets, having their faces blacked, and handkerchiefs tied round their heads. Their first act was to pinion me; tying my arms together with a cord above my elbows, and crossed over my back. They then led me off, and hastened through the village of Wilkesbarre in perfect silence. Having travelled a couple of miles, they halted a few minutes; then resuming their march, proceeded to Pittstown, ten or eleven miles up the river from Wilkesbarre. Here they stopped at a tavern, and called for whiskey—offering some to me, which I did not accept; I drank some water. In twenty minutes they left this house, and pursued their march. There were about fifteen of them, arranged in my front, my rear, and on both flanks. We were in the darkness and stillness of the night. As we proceeded, one of the ruffians at my side thus accosted me—“Now, if you will only write two or three lines to the executive council, they will discharge Colonel Franklin, and then we will release you.” Instantly I answered, “The executive council better understand their duty than to discharge a traitor to procure the release of an innocent man.” “D— him! (exclaimed a voice before me,) why don’t you tomahawk him?” Similar offers, accompanied with similar threats, were repeatedly made to Colonel Pickering on this eventful and extraordinary expedition; he remained a prisoner in their hands for nineteen days, till the “great men” who had encouraged this outrage, deserted the party. “They then made a last request, that I would write a petition for them to the executive council, praying for pardon, and carrying it with me to Wilkesbarre, take an opportunity to send it to Philadelphia. With this, undeserving as they were, I complied.”

The spirit and integrity which Colonel Pickering displayed throughout this romantic adventure, are sufficiently evident in the slight sketch we have given. “In all the private relations of life,” says his biographer, “he was honest, faithful, and humane.” His public conduct has remained unimpeached. It was at his instigation that the establishment of schools throughout the state was enacted. “His manners were plain and simple, his morals pure and unblemished, and his belief and profession of the Christian religion were, through a long life, accompanied with practice and conduct in accordance with its divine precepts.” Such was the great and good man, on

occasion of whose death this sermon was preached. Mr. Upham has taken his text from Psalm xv. 1, 2, “Lord, who shall abide in thy tabernacle? Who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.” The subject is well treated, and the example of Col. Pickering is adduced with great simplicity and feeling. There is a remark on the expression, “speaketh the truth in his heart,” in which we cannot concur. “It determines,” says Mr. Upham, “that it is not required of a man to maintain or to speak the actual abstract truth, but the truth, according to his apprehension of it.” If the Psalmist had lived in a time of controversial and metaphysical discussion, such might be his meaning; but waving the question of abstract and relative truth, is there not practically such a thing as speaking the truth in our hearts (entertaining, that is, no thought or wish to deceive); and is not this sincerity of heart a beautiful and necessary accompaniment to “walking uprightly,” and “working righteousness”? We have not room for further quotation, and must therefore close our remarks with recommending to the reader the sermon itself, and the memoir of Colonel Pickering, which is annexed.

ART. II.—*A Sermon, delivered at the Ordination of the Rev. Jonathan Cole as Pastor of the First Congregational Society in Kingston, January 21, 1829.* By John Brazer. Salem. 1829.

MR. BRAZER’S Sermon is an animated discussion and refutation of the objection made by many to Unitarian tenets, “that they exist chiefly but as a barren notion of the head; that they are wanting in power over the affections; that they can breathe no new and fervid life into our spiritual natures; and that they tend, in consequence, to produce in those who profess them, lukewarmness and indifference to the whole subject of religion.” He first scrutinizes the validity of the objection, and remarks, generally, that the conduct of professors is not decisive evidence of the truth or value of the faith professed. This remark should not, we think, have been left quite so unqualified. Faith works by love, and truth generates righteousness. Where such is not the result, there must be disturbing causes in operation, which may be pointed out and their effects in some degree estimated. There would be a deservedly strong pre-

assumption against the truth of a religion which failed, under any great variety of circumstances, of ensuring the morality of its professors. Some modification of this sort might have rendered the excellent Sermon before us less liable to cavil. Mr. B. then remarks, more particularly, of zeal, meaning the "excitement and fervency of spirit" commonly so called, that "it is certainly no evidence either of real Christian attainment, or of the truth, or of the value, of religious opinions." After illustrating, severally, these positions, and contrasting such zeal with that which the New Testament enjoins and exemplifies, he proceeds to trace the circumstances which have given some colour to the representations of Unitarianism as "speculative, cold, and inoperative on the affections." The first is "the manner in which they have sometimes been inculcated."

"Our views, then, of Christianity, it is apprehended, have been but too often presented in a manner cold, formal, and didactic; as if they were mere truths in moral philosophy; as if it were enough, to make men Christians, to convince them that it is wise and expedient to become Christians; as if the reasoning head were alone to be consulted, and not the believing heart; as if the affections were not necessary to impart life and vigour to our convictions. In those topics appropriate to the pulpit, and they are far the most important, and of the most frequent occurrence, by which the will is to be influenced as well as the mind instructed; where information is not so necessary as persuasion; where impression is more important than conviction; where the infinite fallacies of self-deceit are to be detected; the moral infirmities of men probed; a stubborn worldliness to be broken; the iron chains of habit to be rent asunder; the palsied conscience to be quickened; where, in a word, light is to be thrown in upon the dark concealments of self-love, and the heart is to be touched and the deeper feelings interested,—mere abstract speculations, however elegant, refined, or just, are frigid, ill-adapted, and unaffecting. We want something which bears more the stamp of reality; something which is less staid and official; something, too, more distinct, more direct, close and plain-spoken; something to assure us that we are the persons addressed, we the persons interested; something to convince us that we are not listening to a discourse on abstract questions in morals, but to the gospel of Jesus Christ; a gospel enforced by all that a rational

being can hope or fear; a gospel addressed to us individually, and which we are to receive or reject at our own personal peril.

"There is a manner of writing, too, which is, in itself, unexceptionable, and yet utterly bad as a means of persuasion. A composition may be faultless, saving only that it is without force. It is possible to fill up the time with a sermon which shall have 'proper words in proper places,' which shall exhibit, throughout, a high literary finish, and be illustrated, moreover, with fine and tasteful imagery; but which, after all, will be, so far as respects the legitimate objects of preaching, less affecting than the wild strains of fanaticism, as powerless as the prattle of a child. Great results are sacrificed in a studied attention to details; powerful impression, in a pursuit of the minor graces of diction; the benefit of the many, in an excessive deference to the refined tastes of a few. Any thing almost that has pith and point is better than this sentence-making, this tame and lifeless rhetoric. The great, the noble, the commanding aim of the speaker, should ever be kept in view; and this is not the amusement, not the gratification of his hearers; still less their admiration of himself; but their conviction, their persuasion; it is to stamp deeply and irresistibly on their minds the impress of his own. 'I would rather,' says St. Paul, 'speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue.' And how much better, in point of effect, are those words which only play over the surface of the mind, than those in an unknown tongue!" Pp. 11—13.

As was but just, Mr. B. does not quit this part of his subject without shewing that for the adoption of the manner which he so deservedly censures there have been (we earnestly hope there will be no longer, either in England or America) obvious causes which "leave untouched the entire seriousness and engagedness of its advocates." Resuming his main argument, he further accounts for the seeming plausibility of the objection against which it is levelled by the aversion of its professors for parade, show, and ostentation; their not favouring sudden and extravagant emotions of any sort; their estimate of the results of true religion; and their views of the nature of man and the terms of salvation. He concludes by adverting to those peculiarities in our views which are eminently adapted to excite and move the heart,

specifying and dwelling upon, amongst many which are mentioned, the character of God, the intelligibility of our faith, its practical nature, and the progressiveness of Christian attainments, of which last he says, "The course of virtue is ever onward and upward. It may be begun in humiliation, in tears, in confession, in penitence; it leads on through the active and passive virtues of our condition in life; it mounts from one attainment to another; from light to light; from grace to grace; from hope to hope; from strength to strength; and aspires at last to the holiness and happiness of sainted perfection."—P. 27.

It is the excellence of this discourse, and a great excellence it is, that the tone and spirit of the whole composition are in unison with the argument, and constitute in themselves a distinct and cogent refutation of the position against which the author's reasonings are directed.

ART. III.—*Letters to the Jews; particularly addressed to Mr. Levy, of Florida, with a Copy of a Speech, said to have been delivered by him at a Meeting of Christians and Jews, at London, in May, 1828.* By Thomas Thrush, late a Captain in the Royal Navy. Longman and Co. 1829.

THE times in which we live have witnessed the ardent and successful efforts of warriors by profession to promote the arts and diffuse the blessings of peace; and the little work which we are about to notice affords another exemplification of this principle. Mr. Thrush, indeed, has discovered a rare exhibition of the power of conscience in throwing up a commission, no longer deemed by him consistent with the spirit of religion; and for this sacrifice of interest to integrity, every one, whatever be his opinion of the reasons which led to this determination, ought to cherish a sentiment of the profoundest respect.

Our readers have, on several occasions, been directed to the sensible and manly defences of important religious truth for which we have been indebted to this gentleman; and we have now to introduce to their notice his last publication, which discovers at once an intimate acquaintance with the contents of Scripture, a just attachment to the fundamental principles of religion, and a benevolent desire to extend the advantages of knowledge, which he himself

enjoys, to a hitherto proscribed class of our fellow-men.

Nothing appears clearer to our minds than this, that if the Jews are to be Christianized, they must be made Christians by the Unitarians. The Trinitarians have erected a barrier between themselves and the Israelites, which the experience of a great number of centuries has proved they cannot, they dare not pass over. We admire the zeal of our Trinitarian brethren in their efforts to lead others to receive what they believe to be the truth. With those whose first impressions are favourable to their own conceptions they can easily succeed; but they cannot succeed with those whose early education is altogether opposed to a reception of their peculiar dogma. The number of Unitarians who have ever become Trinitarian is perfectly insignificant; and this is equally true of Jews and Christians. There is a solemn and impressive power in the oft-repeated language of Holy Scripture concerning the unity of God, which, when once considered as it ought, can scarcely ever afterwards lose its hold upon the mind. Nor do we think that the Jew would make any progress in just conception concerning God, or purity in the mode of worshipping him, who, with the strong declarations of God's spirituality and immensity to be met with in the Scriptures, should accede to the opinion of one of those who replied to our venerable Lindsey,*

"The world, merged in idolatry at the time of his [God's] incarnation, was mercifully indulged with an *object of sense*, to whom, even by the exertion of the same faculties by which they had adopted and adored idols, they could prefer worship without the imputation of idolatry."

We know not if the following passage may not seem an important suggestion to those who, satisfied of the general duty, are anxious only as to the means by which they may effect the end of the conversion of Heathen nations:

"Mr. Faber infers, from various prophecies of Isaiah, that the converted Jews are destined, in the unsearchable wisdom of God, to be the finally successful missionaries to the Gentile world; and he assigns this as the cause of the failure of missionary exertions among Pagan nations."†

* Dr. Burgh, quoted by Thrush, p. 5, † P. 19.

Mr. Thwait has very properly introduced into these Letters to the Jews, a statement of the evidences on which the divine authority of Christianity rests; and separated as they are from all controversial and contradictory matters, we cannot but suppose that if the author can obtain for his book a perusal by intelligent Jews, it must produce a favourable impression. We ourselves are able to say, that we know of one instance of an Israelite, occupying an important official station in his own nation, who has been induced, at our desire, to pursue the work, and who has done from it with a feeling of satisfaction, and with an expression of thanks.

The order in which our author has arranged his proofs is the following:—The internal Evidence of Christianity.—The character of Jesus as evidence of the truth of his mission.—The completion of various prophecies of the Old Testament, as evidence that Jesus was the Messiah.—The completion of various prophecies of the New Testament, as evidence that Jesus was the Messiah. In the two following letters (the sixth and seventh), our author proposes an objection, which consists in the non-fulfilment of certain prophecies, which relate to the cessation of war, and the universal cultivation of the spirit of peace. Our author meets the objection, by an expression of his opinion, (p. 64.) that “thinking men of all religious creeds, appear to be getting sick of the miseries of war; and the religion of Christianity which, in early ages, triumphed over the obstacles opposed to it by Pagan institutions, begins again to correct the false notions of military glory that have so long prevailed and excited so baneful an influence over the minds of men in all nations, and in all ranks of society;” by the admission that Christians themselves have sinned, (p. 76.) and “that even the pure spiritual worship of Jehovah has been greatly impeded by those who profess themselves to be its only advocates.”

The last letter contains the author's thoughts in proof of the position, that the Jews are destined to be the sole finally successful preachers of the religion of the Messiah. We are inclined to rest the probability rather on the tenor of the thing, than on the application, possibly somewhat doubtful, of Scripture prophecy. We do not by any means venture to say, that it may not derive evidence even from that source.

That the members of our Establish-

ment are not likely to be the last converts, is forcibly maintained in the following paragraph:

“Of all the efforts made by ecclesiastical establishments to convert Jew and Gentile, none seem so hopeless a task as the Church of England. The church with a clergy more learned; with funds greater than any, perhaps more than all the national churches of Europe; with bequests from pious men in later ages to an unknown amount; with forced contributions from all who dissent from its doctrines, whether believers or unbelievers, that decorate its temples; with an army (though at times under its command) ready to crush or overcome its adversaries, in one part of the empire; with schools richly endowed under its direct control; with two universities more learned and old than any in the world, forming an integral part of its constitution, and exercising an immense influence over the minds of youth; that a church placed in such highly favourable circumstances, and not able to advance, or even hold its ground at home, should indulge in expectation of extending its empire to distant countries, seems difficult to account for on common principles of action. Of all missionary operations, that of the church seems to promise the least success.”—P. 83.

We take our leave of this interesting publication, from the perusal of which we have derived various pleasures, by expressing our sincere desire that the political, the moral, and the religious condition of the Jews, may receive from the friends of liberty and truth that attention which they deserve. Their political condition especially, is the subject, too long by far neglected, which ought now to concentrate universal regard. Let all parties, however differing in the interpretation of the Bible, agree in the endeavour to repay to this ancient, injured, and interesting people, some of the benefits which the civilized world has most certainly derived from them. Let us be no longer contented to see our elder brethren, the seed of the Patriarchs, the children of our prophecies, the refugees from Egypt, the possessors of long but lost ancestral truth, degraded by ethnic customs, destitute of the lawful rights of citizens in a British land, and deprived of all reasonable chance of reformation; but let our superior light,

• We rejoice unfeignedly that this cannot now be said. REV.

justly deem the knowledge of point out to us the true mode of towards them, and the true means erting them. We have slowly he obvious lesson of treating action and courtesy even those ur with us the Christian name.

by a reasonable and necessary n of the same principle, learn to love towards all who worship the same God, and unite in ce; the gift of Divine Revelation. I find that truth will not suffer, virtue will be an infinite gainer, proceeding; and the subsequent ce of mankind may perhaps con-; that the scoffer at religion will more easily conciliated, and the er of many gods more likely to med, by a truly Christian deport-nd by acts of genuine affection—: faith which worketh by love the faith that will be triumphant he pure knowledge of the gospel widely diffused throughout the nce animated by humane, chari-nd lovely feelings, till the great Christianity be answered in the e and indissoluble union of the umly of God.

V.—*Public Principle essential e Excellence of Private Char-: a Sermon on occasion of Death of Mr. B. Flower.* By l. Fox.

Providence of God in the Pro- of Religious Liberty: a Ser- preached at Finsbury Unita- Chapel, Sunday, May 17, on ion of the Passing of the Ca- Relief Bill, and the Anniver- of the Repeal of the Test and oration Acts. By W. J. Fox. unter. 1829.

OUGH one of these Sermons origin to private calamity, and er to an occasion for public re- there is a close affinity in- the f which they treat; a circum- which must be ascribed to the t the character of Mr. Flower : is well known, so strongly by his love of civil and religious as to render an attempt to de- e bearings of that principle upon qualities and social duties the ppropriate tribute which could be his memory. This the author ordinglly done. The subject of ource is illustrated in the cha- of the individual; and public

principle, having been distinguished from dormant conviction, public prejudice, and party spirit, is shewn essential to excellence, as excellence is established by the tests of human nature, social usefulness, personal enjoyment, Christian precept, the spirit of the gospel, pure devotion, and the occupations and enjoyments of a future state.

The other Sermon aims at shewing why, as Christians, we should acknowledge and bless Divine Providence in the progress of religious liberty generally, and especially in the great and glorious events which have recently occurred. "A great principle has thus been solemnly recognized, and extensively adopted, in our legislation. Religious Liberty is now the law of the land. Whatever of exclusion and inequality may remain, is the exception, not the rule. That is accomplished for which, as Englishmen, we have sent petitions to our lawgivers; for which, as Christians, we have offered prayers to our God. It would be wrong for such an event to pass unnoticed. It would be far more wrong to make it an occasion of party triumph, of insult, taunt, or irritation. If we rejoice, it is as children of God and brethren of mankind, who honestly believe that our heavenly Father has thus given us a token of his love, and not us merely, but our brethren in the gospel, of whatever mode of faith; our brethren in country, to the utmost boundaries of this mighty empire; our brethren in the yet more comprehensive bonds of a common nature; for the prosperity and glory of Britain have a prompt and powerful action upon the well-being of humanity." The extent of the blessing is displayed in the fact, that the advance of Religious Liberty is that of a Christian principle, of public right, of national prosperity, of social harmony, of religious candour, theological truth, and the Christian spirit.

We give two extracts from each sermon:

"Public principle is essential to the excellence of private character if we try it by the test of *human nature*. Without it that nature is not properly developed. The instincts and tendencies of our constitution are social. In public good our faculties have their noblest object. When is reason more exalted than when deliberating on man's condition and capacity, contrasting the narrowness of the one with the immensity of the other, and devising the means by which they may become commensurate, and the golden urn of the human soul be filled

Mr. Thrush has very properly introduced into these Letters to the Jews, a statement of the evidences on which the divine authority of Christianity rests; and separated as they are from all extraneous and contradictory matters, we cannot but suppose that if the author can obtain for his book a perusal by intelligent Jews, it must produce a favourable impression. We ourselves are able to say, that we know of one instance of an Israelite, occupying an important official station in his own nation, who has been induced, at our desire, to peruse the work, and who has risen from it with a feeling of satisfaction, and with an expression of thanks.

The order in which our author has arranged his proofs is the following:—The internal Evidence of Christianity—The character of Jesus an evidence of the truth of his mission—The completion of various prophecies of the Old Testament, an evidence that Jesus was the Messiah—The completion of various prophecies of the New Testament, an evidence that Jesus was the Messiah. In the two following letters (the sixth and seventh), our author proposes an objection, which consists in the non-fulfilment of certain prophecies, which relate to the cessation of war, and the universal cultivation of the spirit of peace. Our author meets the objection, by an expression of his opinion, (p. 64,) that “thinking men of all religious creeds, appear to be getting sick of the miseries of war; and the religion of Christianity which, in early ages, triumphed over the obstacles opposed to it by Pagan institutions, begins again to correct the false notions of military glory that have so long prevailed and excited so baneful an influence over the minds of men in all nations, and in all ranks of society;” by the admission that Christians themselves have apostatized, (p. 76,) and “that even the pure spiritual worship of Jehovah has been greatly impeded by those who profess themselves to be its only advocates.”

The last letter contains the author's thoughts in proof of the position, that the Jews are destined to be the sole finally successful preachers of the religion of the Messiah. We are inclined to rest the probability rather on the reason of the thing, than on the application, possibly somewhat doubtful, of Scripture prophecy. We do not by any means venture to say, that it may not derive evidence even from that source.

That the members of our Establish-

ment are not likely to be the instruments, is forcibly maintained in the following paragraph:

“Of all the efforts made by ecclesiastical establishments to convert Jews and Gentiles, none seem so hopeless as those of the Church of England. That a church with a clergy more learned; with funds greater than any, perhaps greater than all the national churches of Europe; with bequests from pious men in former ages to an unknown amount; with forced contributions from all who dissent from its doctrines, whether believers or unbelievers, thus desecrating its temples; with an army (though not under its command) ready to crush or overawe its adversaries, in one part of the empire;* with schools richly endowed under its direct controul; with two universities more learned and rich than any in the world, forming an integral part of its constitution, and exercising an immense influence over the minds of youth; that a church placed in such highly favourable circumstances, and not able to advance, or even hold its ground at home, should indulge the expectation of extending its empire in distant countries, seems difficult to account for on common principles of action. Of all missionary speculations, that of the church seems to promise the least success.”—P. 83.

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* We rejoice unfeignedly that this cannot now be said. RAY.

as we justly deem the knowledge of Christ, point out to us the true mode of acting towards them, and the true means of converting them. We have slowly learnt the obvious lesson of treating with affection and courtesy even those who bear with us the Christian name. Let us, by a reasonable and necessary extension of the same principle, learn to cultivate love towards all who worship with us the same God, and unite in celebrating the gift of Divine Revelation. We shall find that truth will not suffer, and that virtue will be an infinite gainer, by this proceeding; and the subsequent experience of mankind may perhaps convince us, that the scoffer at religion will be the more easily conciliated, and the worshiper of many gods more likely to be reformed, by a truly Christian deportment, and by acts of genuine affection—that the faith which worketh by love will be the faith that will be triumphant—that the pure knowledge of the gospel will be widely diffused throughout the body, once animated by humane, charitable, and lovely feelings, till the great end of Christianity be answered in the complete and indissoluble union of the whole family of God.

ART. IV.—Public Principle essential to the Excellence of Private Character: a Sermon on occasion of the Death of Mr. B. Flower. By W. J. Fox.

The Providence of God in the Progress of Religious Liberty: a Sermon, preached at Finsbury Unitarian Chapel, Sunday, May 17, on occasion of the Passing of the Catholic Relief Bill, and the Anniversary of the Repeal of the Test and Corporation Acts. By W. J. Fox. B. Hunter. 1829.

ALTHOUGH one of these Sermons owes its origin to private calamity, and the other to an occasion for public rejoicing, there is a close affinity in the topics of which they treat; a circumstance which must be ascribed to the fact that the character of Mr. Flower was, as is well known, so strongly marked by his love of civil and religious liberty, as to render an attempt to develop the bearings of that principle upon moral qualities and social duties the most appropriate tribute which could be paid to his memory. This the author has accordingly done. The subject of the discourse is illustrated in the character of the individual; and public

principle, having been distinguished from dormant conviction, public prejudice, and party spirit, is shewn essential to excellence, as excellence is established by the tests of human nature, social usefulness, personal enjoyment, Christian precept, the spirit of the gospel, pure devotion, and the occupations and enjoyments of a future state.

The other Sermon aims at shewing why, as Christians, we should acknowledge and bless Divine Providence in the progress of religious liberty generally, and especially in the great and glorious events which have recently occurred. "A great principle has thus been solemnly recognized, and extensively adopted, in our legislation. Religious Liberty is now the law of the land. Whatever of exclusion and inequality may remain, is the exception, not the rule. That is accomplished for which, as Englishmen, we have sent petitions to our lawgivers; for which, as Christians, we have offered prayers to our God. It would be wrong for such an event to pass unnoticed. It would be far more wrong to make it an occasion of party triumph, of insult, taunt, or irritation. If we rejoice, it is as children of God and brethren of mankind, who honestly believe that our heavenly Father has thus given us a token of his love, and not us merely, but our brethren in the gospel, of whatever mode of faith; our brethren in country, to the utmost boundaries of this mighty empire; our brethren in the yet more comprehensive bonds of a common nature; for the prosperity and glory of Britain have a prompt and powerful action upon the well-being of humanity." The extent of the blessing is displayed in the fact, that the advance of Religious Liberty is that of a Christian principle, of public right, of national prosperity, of social harmony, of religious candour, theological truth, and the Christian spirit.

We give two extracts from each sermon:

"Public principle is essential to the excellence of private character if we try it by the test of *human nature*. Without it that nature is not properly developed. The instincts and tendencies of our constitution are social. In public good our faculties have their noblest object. When is reason more exalted than when deliberating on man's condition and capacity, contrasting the narrowness of the one with the immensity of the other, and devising the means by which they may become commensurate, and the golden urn of the human soul be filled

with the nectar of felicity? When is imagination more glorious than in remoulding things which are into the lovelier forms which hope and prophecy tell us shall be; melting the elements with fervent heat, and rolling up the heavens like a scroll, to enchant our gaze with the new heavens and the new earth wherein dwelleth righteousness? And when benevolence more godlike, than in rising from the almost merely physical uneasiness of sympathy with visible individual suffering, to the expansive compassion which feels with all that feel (*who is weak and I am not weak?*)—the generous indignation which is insulted wherever there is oppression (*who is offended and I burn not?*)—the devotion to a community which involves the sacrifice of self (*I could wish that myself were accursed from Christ for my brethren*)—and the identification with others which says even of the crown of celestial glory to be bestowed by the Lord, at that day, *NOT TO ME ONLY! not to me only, but unto all them also that love his appearing.*

“This is human nature, as shewn in the Apostle Paul. Do not these sentiments or principles enter largely into the excellence of the man? But of this argument we may say, that a greater than Paul is here. Look at Christ, the son of Mary, the friend of Lazarus, the teacher of John; these were his private relations; but would Mary so have gloried in that son, would Lazarus have so confided in that friend, would John have so devotedly loved that master, had he not been one who loved and lived for all mankind; who wept over Jerusalem, and died for the salvation of the world? It was in this addition that he became the perfection of humanity.”—Pp. 14—16.

“Christian devotion, even in its most personal and private modification, when it is most exclusively restricted to communion between man’s heart and his Maker, assumes the form of a care for others’ good, a recognition of their claims to love, forgiveness, active kindness; and is a solemn pledge of benevolence, and renunciation of selfishness, in the sight of God. What is our Lord’s direction for individual devotion? Enter into thy closet; shut thy door; pray to thy Father in secret. And how is God invoked in this redoubled and guarded seclusion? The utterance of the holy name with which the prayer commences identifies the worshiper with his brethren of humankind, and in the deepest solitude he still adores our FATHER. He prays for his own growth in righteousness, by its inclusion in the progress of

the divine kingdom of righteousness; and with the petition for mercy, is indissolubly blended the solemn profession of the exercise of mercy. The man of prayer must then be the man of active benevolence. The throne of grace is insulted by the homage of selfishness, inertness, or indifference.”—P. 22.

“The progress of Religious Liberty is the advance of a *Christian principle*.

“The New Testament is no code of mental slavery, no prison of souls, no storehouse of spiritual sceptres and spiritual chains, no patent of lordship for creed-makers or creed-imposers, but the charter of religious freedom, the guarantee of equal discipleship in which all are brethren, and our one Master, Christ; and our one Father, God; wherein apostles disclaim lordship over faith; and churches combine social union with individual liberty, letting every one be fully persuaded in his own mind, and act on his persuasion; and all carnal weapons are abjured and trampled on; and the Almighty and Impartial God ‘hath fixed his canon’ against persecution in all its degrees, and in all its forms, within the church, and without the church, and to all ages.

“Thus, at least, do we read the New Testament: thus do we understand the very nature of divine revelation itself, which, consisting of supernatural facts to be reasoned upon, implies the free use of his mental faculties by each individual student of the word, unbiassed by man’s fear or favour: thus do we expound the preaching of its missionaries, who rested, not faith on authority, but facts on testimony, and doctrines on argument, and praised those who searched the Scriptures: thus do we see the beauty of that bond of union which held converts together by the one simple confession that Jesus was the Christ, each building his opinions on that foundation, and therefore all cemented by a love which slaves of system and bands of bigots, and armies of persecutors, and companies of chartered monopolists, never felt. Thus do we enter into that plan of doctrinal and preceptive instruction which, appealing to our common nature, teaches us to do unto others as we would that they should do unto us; which, appealing to the universal love of God, enjoins on us a like unrestricted benevolence; which, revealing a future judgment, commands us not to judge one another; and which, adverting to the baleful influences of spiritual subjugation, enjoins that we stand fast in the liberty wherewith Christ has made us

free. And this do we love in the conduct of our great Teacher, that he shamed Jewish bigotry by the parable of the good Samaritan, all heretic and idolater as he might be deemed; that he silenced the worldly ambition and selfish contentions of his disciples by placing in the midst a little child to be their model; that he rebuked the erring zeal which would have called down fire from heaven; that he warned the assuming and the violent against oppressing and ill-treating their fellow-servants; and that he established a kingdom, not of this world, which is not meat and drink, not pride, pomp, and power, but righteousness and peace and joy in the Holy Spirit."—Pp. 5—7.

"Religious Liberty is so important because religion itself is inestimable. May these recollections, efforts, feelings, prospects, endear it the more to our hearts, and render more universal its dominion over our lives. Let it grow in us as we anticipate its growth in the earth. May the kingdom of God come within us, as we hope for its coming to all nations. Wishing to see a rich harvest of truth and freedom, peace and charity abroad in the world, may we have of that good seed sown in our hearts and bearing fruit in our lives. Thus may we be preparing to join the free, exalted, and happy community of heaven. Little will it avail us that the kingdoms of this world become the kingdoms of our God and of his Christ, if Christ reign not in our souls. This is our first concern with the gospel, extensive as are the public benefits which flow from its subordinate influences. For it is the fruit of the tree of life, in the paradise of God, which is immortal happiness to the individual, though 'its leaves are for the healing of the nations.'"—P. 18.

ART. V. — *Unitarianism no Feeble and Conceited Heresy; demonstrated in Two Letters to His Grace the Archbishop of Dublin.* By William Hamilton Drummond, D.D. London: Hunter. 1829.

***Reason the Handmaid of Religion: a Sermon, preached before the Supporters of the British and Foreign Unitarian Association, at their Annual Meeting, June 10, 1829.* By William Hamilton Drummond, D.D. London: Hunter. 1829.**

BOTH these publications are calculated to sustain the deservedly high reputation

of their author, and are a valuable addition to the services which he has already rendered to the cause of Free Inquiry and Sacred Truth. They abound in acute and forcible argument, and in fearless and manly sentiment; nor is the candour of the Christian ever forgotten in the ardour of the Controversialist. They bear the stamp, which is so obvious on all Dr. Drummond's productions, of a vigorous and cultivated mind, animated by a fervent love of truth, and an eager desire to excite a similar feeling in others. His efforts are always directed towards engaging his hearers and readers in the pursuit of truth, not in endeavouring to influence them to the reception of his own opinions. He would have them search the Scriptures, not implicitly receive his interpretation. Hence the tendency of his writings would be useful, useful in a very high degree, even though the tenets which he so ably defends should prove erroneous. But who shall prove them so, identified as he has shewn them to be with the plainest and most prominent declarations of the Word of God? It is much easier to call names; to talk of a "feeble and conceited heresy;" and even that, it is to be hoped, will not be ventured upon with quite so much facility after the rebuke so properly bestowed upon Archbishop Magee in the first of these publications. It is one which that doughty polemic must be hardened indeed for it not to produce on him a lasting and salutary impression.

Dr. Drummond's Essay on the Doctrine of the Trinity called forth a pamphlet, of which the title is a sufficient specimen. It is this:

"Unitarianism Unmasked, or the Unitarians' Creed, as set forth in a Pamphlet, recently published by the Rev. William Hamilton Drummond, D. D., proved to be inconsistent with itself, and opposed to Reason, Common Sense, and the plainest Precepts of Scripture; and the Doctor's Belief in the Doctrine of Purgatory, or the Annihilation of the Soul, plainly shewn from his own Language. By Philip Dixon Hardy."—P. 3.

This publication was rescued from the immediate and entire oblivion into which it must otherwise have fallen, by the Archbishop's writing a puff of it, in the form of a letter to the Author, which he was "kindly permitted to publish," and which accordingly was published, and that very diligently and perseveringly, in various Magazines and Newspapers. We insert the epistle with Dr. Drummond's comment on its arrogant description of

Unitarian Christianity, and regret that our limits will not allow us to analyze or extract more largely from the first of the pamphlets before us.

"SIR, December 7, 1827.

"I accept, as a particular compliment, your transmission of your Pamphlet in answer to Dr. Drummond. I have read it through with attention, and do not hesitate to pronounce it as highly creditable both to your head and to your heart.

"Such manly and able exposures of that feeble and conceited heresy, would soon accomplish its extinction. My absence from town (which delayed my perusal of the tract) has been the occasion of my having now to acknowledge the receipt of it, which I beg leave to do with many thanks.

"I have the honour to be, Sir,

"Your obliged Servant,

"W. DUBLIN."—P. 3.

"The same sentence which compliments your friend vilifies Unitarianism, by calling it a 'feeble and conceited heresy.' Had your Lordship received the gift of the Holy Ghost, and could you also impart it, as on certain occasions which you know, it is said to be given and received, I should bow with due humility to your Lordship's decision. But here again, I must dissent and take the negative of your Lordship's proposition. Unitarianism is not feeble and conceited; neither is it a heresy, unless the Apostle Paul were justly charged with such an error, when he said, 'After the way which they call heresy, so worship I the God of my fathers.'

"What idea does your Grace attach to the epithet 'feeble,' as applied to Unitarianism? If you mean to affirm that she wants the insignia of worldly power, that her kingdom is not of this world, that she wields not the truncheon, the sword, nor the mace, that she has no places of emolument or power to bestow on her votaries, nor any thing which your Lordship can 'properly call a church,' though she has some congregations of faithful men, then do I accord with your Grace. In this sense Unitarianism is feeble; in this sense she desires not to be strong.

"If you mean to affirm that she is 'feeble,' because she has no power to decree rites and ceremonies, nor to sentence to everlasting perdition all who do not embrace her creeds; she acknowledges that in this sense she is feeble, and in this sense has no wish to be strong.

"If you mean that in controversy she cannot and dares not use those weapons of polemic warfare which your Lordship wields with such matchless skill, and of which a long catalogue may be collected from your Grace's work on the Atonement, weapons never found in the hands of the honest champion of truth, but in those of the gladiator who combats for victory and spoil, then does she agree with your Lordship that she is feeble, and in this sense has no ambition to be strong.

"But if you mean that she is feeble in support of the truth as revealed in the oracles of inspiration, then must she dissent from your Lordship. She takes her stand on the solid foundation of Scripture, and asks not the aid of Tradition, of General Councils, of the writings of the Fathers, or of Acts of Parliament to hold her up. Supported as she is by Moses and the Prophets, by Christ and his Apostles, she is conscious of a strength never to be exhausted or undermined. In this sense she is too strong for your Lordship, and defies all those arts of controversy in which you are an adept to enfeeble or put her down.

"If you affirm that her reasoning powers are feeble, Dr. Carpenter's answer to your book on the Atonement demonstrates the contrary. She is strong in the truth—and truth is stronger than all things, and finally must prevail. Her disciples have written as ably in defense of revealed religion, as the most orthodox writers: they have combated as valiantly against the ranks of infidelity, and they have shewn as much strength of principle in resisting temptations to desert their cause. In the use of all the legitimate arms of controversy she has proved herself powerful, and evinced a magnanimity totally unknown to every disciple of your Lordship's school. *She dares to be just to her adversaries.*

"Your Lordship's next position is, that Unitarianism is *conceited*. Would that your Grace had specified in what respect you deem this epithet applicable, that we might more clearly ascertain the correctness of your decision. Is it because Unitarians have the audacity to dissent from your Grace, and think that error may perch upon a mitre? Or, because she ventures to lift up her 'still small voice' against the demoniac yells of bigotry and superstition, raised to prevent her from being heard? Or dares, in the midst of a corrupt generation, to rekindle the torch of truth, and invoke men to turn from darkness

If this is to be concealed, then glory in having done ought to be an appellation. But in the just use of the term, Unitarianism is not

conceit, my Lord, is the intellect of little minds, proceeding from what Phrenologists term the self-esteem. It attaches itself to a subordinate class of underlings who having been raised to unenvied elevation, have also been flattered with the belief that they should rank first—to men of showy, superficial talents, who can make a use of their 'index learning,' of tongue-tongued disputers, and 'lo-sciologists.' It jumps and flutters in declamation, and cornuscates in antithesis.

Does your Lordship think Unitarianism is the result of their learning. Were they would have as much reason of their neighbours. But your Lordship says them of want of learning. I admit that they are possessed of whatever, either intellectual or moral. Were they less learned than they would be more their misfortune; but their fault; for the lives of them have been spent in retirement, not in the purlieus of the law, nor in obtruding into the presence of Majesty, with the wicked notion that they could thwart the course of wisdom, or cause the hand of heaven to rend asunder the fetters of country, to rivet them more fast. They are excluded by a narrow policy from the great literary circles of England and Ireland. They do not complain: they have, in consequence, been more free from the influence of scholastic divinity, and the influence of soul-enslaving systems. They have dared to think for themselves as instructed by the Word of God directed by their own reason. Nor are they so desirous of learning as your Grace would have readers to suppose. They can boast of erudition, beside whom your Lordship would appear as one of small infantry warred on by the Herculean or Samson."—

The subject of the Sermon delivered at the anniversary of the Unitarian Association is a very appropriate one; and is treated with great ability, caution, and earnestness. The province of reason in matters of religion is a topic not without difficulty in itself, and one which can scarcely avoid misrepresentation from those who are ever on

the watch for our halting. There is, however, nothing in this discourse which can be at all construed to compromise the right of private judgment on the one hand, or detract from the authority of revelation on the other. Both are upheld; and it is ably shewn how harmoniously they unite, and how well they support each other, Scripture sanctioning and demanding the exercise of Reason, and Reason illustrating the perfection of Scripture by its right interpretation. Among many excellences, we may particularly remark the felicity with which the preacher has exposed the manifold absurdities, both theoretical and practical, in which the enemies of the use of Reason cannot avoid entangling themselves. How true is the following description, and what a "pity 'tis, 'tis true"!

"Were it on a subject less serious than religion, it would afford no small entertainment to see the efforts of theologians and polemics to write or to speak down reason; struggling, as it would often seem, against the innate convictions of their own minds; viciously arguing against the use of argument, and labouring to support by clamour and dogmatism a mass of doctrinal corruptions which totters under its own weight. It would be amusing to witness their subterfuges, to escape from the shafts of common sense, and the horns of their own dilemmas; their noise and their smoke; their enigmas and their sophistry; their clouds of words and rotatory evolutions, continually spinning round the same circle, and never advancing a step nearer to the proof. In other subjects, if a man utters contradictions, combats the evidence of the senses, or the axioms of science, he exposes himself to ridicule and loses all the respect which might have been paid to his opinions. But such vagaries excite no kind of surprise in theology. This is a field in which no one can betray too adventurous a spirit of knight-errantry. Not only are the grossest inconsistencies attempted to be reconciled, but whole volumes are written, with such ingenuity that we cannot help lamenting that their authors were not more usefully employed, to overthrow some of the plainest truths of Scripture, or to establish the most bare-faced contradictions; for instance, that there is no merit or virtue in good works, though they are so frequently enjoined by Christ and his apostles; that there is nothing damnable in creeds which affirm as plainly as language can speak that there is no salva-

tion for those who do not embrace them; and, to complete the climax, that three are one, and one is three!"—Pp. 26, 27.

Independently of its intrinsic merits, we cherish this Sermon as a memorial of Dr. Drummond's visit to England, a visit which we trust has been pleasurable to himself, as assuredly it has been highly gratifying to the friends of the Unitarian

Association. May it be the commencement of a more frequent intercourse and of a closer union than has yet subsisted between the rotaries of Religious Liberty and Truth in England and Ireland! Catholic Emancipation is said to have abolished the Irish Channel: let it be abolished for us also, that we may frequently pass and repass for mutual encouragement and enjoyment.

MISCELLANEOUS CORRESPONDENCE.

Experiment in Monmouthshire for Bettering the Condition of the Poor.

To the Editor.

SIR,

I AM sorry that even now, after so long an interval has elapsed since my last communication, I cannot enter so fully into the principles and practical efficiency of the experiment for bettering the condition of the poor (some particulars of which you have already laid before your readers) as I intended. Some effects of the lamentable change for the worse in the state of the mining and manufacturing districts, which has taken place within the last three months, the unchecked progress of which threatens the most serious consequences, have occupied locally so much of my time and attention as a magistrate, and sometimes most painfully, that my opportunities for indulging in more favourite pursuits have been materially abridged. This very state of things, however, melancholy as it is, furnishes daily proofs of what vital importance it is to the happiness and prosperity of a country, that governments should be invariably administered on the principle of a regard to the good of the *whole*, rather than for the nearly exclusive benefit of the *few*. Notwithstanding my present communication must necessarily be brief, yet, knowing as I do, from private and personal information, that many of your readers have been interested by my former details, I cannot refrain from advertising, without more delay, to the progress made by the society for free inquiry, and for the acquisition of useful knowledge, established in Blackwood village, which I have before mentioned. It is now more than six months old, and has adjourned its meetings for the summer, the next meeting being to be held on the

last Wednesday in September. It has upwards of sixty members, and its sittings have been attended generally by from thirty to fifty visitors; several times, when particularly interesting subjects have been discussed, by from fifty to a hundred and fifty persons. Its discussions and meetings have been conducted invariably with due regard to regularity, decency of conduct and speech, as well as to the great objects of the institution; and, as I should have endeavoured to explain, if I had had the opportunity of so doing, at the late meeting of the Western Unitarian Society, may, under good management, be made a powerful instrument, *perhaps more so than any other*, of imparting correct notions on all subjects, even those of the highest importance. That your readers may form some judgment of the matter from the mention of the subjects taken into consideration, I subjoin the following list, merely premising that on the 3d December last, at the general request of the members, I delivered to them an opening extempore address, which has been since published at their request, and for their use.

"The Evidences of Revealed Religion" (occupied two nights). "The History of the Reformation, with an Account of some of the early Reformers." "The Laws of Nature." "The supposed Deity of Jesus Christ" (two nights). "The Internal Evidences of Religion." "Doctrine of Original Sin" (two nights). "Catholic Emancipation." "Whether it is proper Illiterate Persons should Preach the Gospel?" "Inquiry into the Nature and Truth of some vulgarly supposed Supernatural Appearances in the Neighbourhood." "Catholic Emancipation" (in the Welsh language). "Whether Men are endowed with Faculties superior to those of Women?" (two nights). "Whether the Improve-

ment of the next Century will be commensurate with that of the present?" "Whether the Science of Physiognomy is sanctioned by Facts?" "On Ocular and Mental Illusions, and on the Effects of the Imagination." Besides these, which are the whole of the subjects announced, evenings have been occasionally occupied with select readings from books, such as the Life and Writings of Dr. Franklin, &c.; and a course of Lectures, on the First Principles of Mechanics, has been delivered, illustrated by the exhibition of a complete set of working models of all the mechanical powers.

JOHN H. MOGGRIDGE.

Woodfield, July 14, 1829.

*On the Proem of St. John's Gospel,
in Reply to T. F. B.*

To the Editor.

SIR,

MORE than two months have now elapsed since I perused a letter with the signature of T. F. B., occasioned by an attempt of mine to explain the introductory verses of St. John's Gospel. During a part of this interval, I can say that I waited in respectful patience for the thoughts of that gentleman who at first invited me, in the number for November last, to present a statement of my interpretation in a definite form; and I am, even now, not without hopes that your readers will, ere long, be instructed by his suggestions, believing that he is accustomed to form clear conceptions of the subjects to which he turns his mind, and that he has the happy art of writing upon them with perspicuity.

Your three correspondents, Sir, are alike agreed, that the proem of St. John's Gospel neither teaches the hypothesis of three persons in one God, nor the actual deity of the second of those persons. Your correspondent T. F. B., whose communication has led to these remarks, farther agrees with myself in this, that the Evangelist, by his term *ὁ Λόγος*, the Word, does not denote what we mean by a person. There appears to both of us an entire absence of all direct evidence to shew that John is speaking of a personal agent. We differ, however, on other points, which I proceed to specify.

1. I reject T. F. B.'s interpretation of *ὁ Λόγος*, the Word, in the sense of "wisdom and power," because I cannot find an instance of this usage of the term in the Bible, nor has your correspondent produced one instance. When he does

I will carefully examine it, and think I shall have no difficulty in shewing that it will not suit his purpose. I am confirmed in the sense which I have attached to it, viz. the word of truth, by the Apostle's own usage at the commencement of his first epistle, and by the concession of your correspondent, that my remarks on that portion "appear to him just as well as perspicuous." No other proof is wanting of your correspondent's candour; but to me it appears that satisfaction with the sense attributed to the commencement of St. John's Epistle, might reasonably have led to more attention to the same sense proposed to be applied to the language of the same writer, written not improbably about the same time. I am sure that your correspondent will agree with me in this, that a sounder principle of interpretation cannot be devised, than to make an author, as far as possible, his own interpreter. This I consider as a very strong point in my favour.

2. I take leave to correct the statement of your correspondent, that I lay any claim to originality of interpretation, so far at least as the principal words are concerned. Perhaps T. F. B. was not aware that two very able writers, one of them eminently so, I mean the learned and benevolent Dr. Jebb, in whose works are, I think, found some of the clearest and justest principles of theology,* have given the sanction of their authority to the same sense of the principal term. With the great authority of Dr. Jebb in my favour, I am by no means disconcerted by the epithets "*poor, frigid, and almost insignificant*," applied to the sense which I assign to St. John's language, for they must be equally applicable to the paraphrase which Dr. Jebb has given.†

3. I do not regard the idea which I have advanced respecting *Θεός* without the article, in the third clause of the first verse, as an essential part of my interpretation. The difficulty cannot be greater on my side than on that of T. F. B. Both of us suppose that the term *Θεός*, God, is applied to what is impersonal, and therefore it cannot receive the usual signification. I had said that "I do not conjecture any other reading here, but suppose *Θεός* to be here used adjectively," that is, like an adjective; the charge, therefore, of "*conjectural criticism*" is

* The other is the author of a volume of Lady Meyer's Lectures, Dr. Benjamin Dawson.

† Works, Vol. I. p. 126.

perfectly inappropriate. Your correspondent, too, must have been suffering under an extraordinary lapse of memory when he attributed to *Crellius* the blame of my interpretation; and wrote, "Crellius took the pains to write a very thick and a very useless volume, to shew that Θεός was the right reading." That is not the reading which Crellius took such unnecessary pains to establish, but Θεός, a reading, however, which the clear-judging and impartial Griesbach did not disdain to notice in his margin. With much respect, however, for the critical acumen of Crellius, I cannot but think those pains unnecessary which might have been superseded by an allowable latitude of interpretation of the reading found in all the Greek copies of St. John's Gospel which have come down to us, with the exception of one uncial MS., written in the eighth or ninth century, which prefixes the article to Θεός in the last clause, judging that necessary to strengthen the argument which Trinitarians would derive from the passage. I cannot but think those pains unnecessary, because in no other sense than an adjective sense can a word which usually denotes a person be applied to that which is not a person, and because such usage is an undoubted law of the Hebrew language, which influences every page of the Greek of the New Testament. See Schrader's Syntax, § 16. In the well-known and useful work of Glassius, de Philologia Sacra, the seventh canon of nouns is thus expressed: *Sæpius abstractum pro concreto, seu substantivum pro adjectivo cum insigni emphasi et energiâ ponitur.* The following are among the examples which Glassius gives of the application of this rule. Gen. xvi. 34; 1 Sam. xxv. 6; .Psa. v. 10, xxxv. 6; Luke xvi. 15; βδελυγμα, h. e. βδελυγτον, abominable. 2 Cor. v. 21: God hath made him who knew no sin, to become sin, ἁμαρτιαν, that we may become the righteousness, &c., δικαιοσυνη. Eph. v. 8: Ye were once darkness, σκοτος, but are now light, φως, in the Lord.

4. I cannot agree in the principle of interpretation which T. F. B. seems to lay down, that we are to attach "imposing dignity" to the words of St. John; because I believe that simplicity of expression, as well as of sentiment, is the characteristic of the evangelists. St. John, in recording our Lord's discourses, particularly those contained in the third and sixth chapters of his Gospel, is certainly led to record many enigmatical expressions; but the circum-

stances in which those discourses were delivered will go far to explain the phraseology used on those occasions: whereas the style of St. John himself is as simple as that of any of the evangelists, of which his epistles may be regarded as evidences. The doctrine of the last paragraph but one in your correspondent's letter did, I own, appear to me as a surprising departure from the prevailing sentiments of the Monthly Repository. I complain not by any means that it has found a place there, because the freest interchange of theological sentiments is both desirable and useful; but, in my apprehension, Unitarians would retrograde from that point which they have so advantageously held, and obscure the light which has been kindled by the eminent theologians who have laboured among them, if they, too, become enamoured of the epithets "mysterious" and "incomprehensible;" and if they regard this incomprehensibility as "enhancing both the probability and interest" of a scriptural interpretation. "An interpretation of John which divests him of all mysticism, has, from that very circumstance, a presumption against it; and one which strips the highest doctrines of holy writ of all obscurity and sublimity, so far deprives religion of its interest and its power." For myself, I can say, that I have not so learned Christ. The reasonableness of religion is with me one of its grandest recommendations. The aphorism of Dr. James Foster conveys an eternal truth, "Where mystery begins, religion ends." And who can shut his eyes to the fact, that some of the wisest and best Christians who have ever lived, have been most attached to rational interpretation and the simplicity of Christian doctrine? The words of the great Sir Isaac Newton are so appropriate to the present occasion, that I cannot avoid transcribing them here. Having shewn from an examination of the chapter in which, according to the received text, the three heavenly witnesses are found, that the insertion of them "interrupts and spoils the connexion;" this great master of reasoning continues, "Let them make good sense of it who are able. For my part I can make none. If it be said that we are not to determine what is Scripture, and what not, by our private judgments, I confess it in places not controverted; but in disputable places I love to take up with what I can best understand. It is the temper of the hot and superstitious part of mankind in matters of religion, ever to be fond of mysteries, and for that

reason to like best what they understand the least. Such men may use the Apostle John as they please; but I have that honour for him as to believe that he wrote good sense; and, therefore, take that sense to be his which is the best; especially since I am defended in it by so great authority.* That authority, in the present instance, I conceive to be St. John's own language in the opening of his first epistle; the fact that no other sense attributed to *ὁ Λόγος*, the Word, is confirmed by other clear instances of scriptural usage, whereas that proposed by Dr. Jebb is the current sense, and the undoubted meaning in hundreds of examples; and, though last not least, the consideration that the sense of this passage, as he has given it, harmonizes completely with the phraseology and doctrine of the New Testament, and places no stumbling-block in the way of faith, but by "rendering religion more rational, renders it more credible."†

REVIEWER OF UPHAM.

Protest against the Marriage Service.

To the Editor.

SIR,

BEING told by several friends, on whose ingenuous candour, I trust, I may rely, that the documents incorporated in and accompanying this letter would be gratifying to many of your readers, I transcribe them; and, begging a little space for preface and remark, leave the whole to be disposed of as you may think proper.

I am aware that there are those, among the liberal and enlightened of your readers, who, fully sensible of the evil complained of, yet would refrain from publicly protesting against it from a feeling of delicacy towards those ministers of the establishment who might be called upon to officiate in the marriage service. There are also others who, from the improvement they see taking place in public opinion, as well as from intimations lately given by ministers of state, expect, as well as hope, for a very favourable alteration in the laws relative to marriage, in the ensuing session of Parliament. But I may be allowed to

question whether the most sanguine have any *well-founded* expectation that such an alteration will really be effected as would afford adequate relief, either to Christians who reject ALL *legislative interference* in whatever relates to religion, or to virtuous and consistent unbelievers. For always considering marriage a *civil contract*, and, like every contract, strictly binding on the parties, I really cannot view such union as necessarily connected with the Christian or any other religious system. The Deist or the Atheist have assuredly an equal claim with the religious man to its enjoyment; and there is not a shadow of right to deprive him of the smallest particle of social pleasure. Enough THEY lose who possess not the privileges of Christian hopes and motives, without the infliction of any further evil.

Well satisfied and firmly fixed in these principles, we could not but feel an aversion to shew, what might be construed, a willing acquiescence in the established matrimonial service. Still we were most desirous not to offend by an abrupt or indecorous exhibition of our scruples. I therefore waited upon the clergyman expected to officiate, (Mr. Turner being in London,) at his house, to state our objections; and, at the same time, to intimate that we should, when at the altar, deliver to him a written declaration and protest against the statute which prescribes the marriage ceremony. That gentleman received me with much politeness, and, during the interview, kindly said that he perceived and felt our difficulties; candidly observing that *he* had no choice—*his* course was marked out, and he must fulfil his duty.

It would appear, however, from common practice, whatever course may be marked out in the rubrick, that "*it is optional with the clergy to use or to omit a part of the ceremony.*"... And I find, by his speech in the House of Lords, in a debate on the Unitarian Marriage Bill, (as reported in the Times newspaper,) the Bishop of Worcester emphatically laying down the same doctrine,—"*FOR,*" said his Lordship, "*DOES NOT EVERY BODY KNOW THAT IN LARGE AND POPULOUS PARISHES THE MARRIAGE SERVICE IS NOW CONSIDERABLY ABRIDGED?*" And I would boldly ask, is there ever a marriage celebrated in which the whole of the service, *as it stands* in the "Liturgy of the Established Church," is read?

Is it then to be supposed that *omissions of a considerable part of the service* are made for *convenience*, and that similar omissions are NOT to be made

* Letters to Le Clerc.

† See Dr. Paley's Dedication of his Moral Philosophy to Bishop Law. I respectfully submit the paragraph from which I have quoted to the attention of T. F. B.

for the sake of *conscience*? Be it, however, understood that the following is a protest against the *Marriage Act*, and the Marriage Service as it stands in the "Book of Common Prayer."

PROTEST,

Presented in the Church to the Minister who officiated.

Marriage being an evident and incontrovertible natural right, it becomes a first duty of the Legislature of every civilized state to afford and provide for this all-important contract a simple and appropriate civil sanction.

The undersigned, feeling for others as for themselves, deeply regret that the sanction provided by the Legislature of their country is not of that character, but, on the contrary, is most incongruous and very seriously objectionable.

From arbitrary custom, if not by positive legislative enactment, Marriage in England, except in the case of Jews and Quakers, can be celebrated only under the auspices of the National Established Church. This, to the undersigned in their present circumstances, at once renders it an incumbent duty (having learned religious and moral obligation from the New Covenant which Jesus the Christ came to promulgate) to aver and declare, that, however estimated by others, they sincerely and conscientiously consider the Church Establishment, as indeed its appellation imports, a merely civil institution, and its ministers civil officers. And they are most desirous it should be clearly understood, that the ceremony to which they now conform is an inherent civil rite.

But, although they consider and regard the ceremony and form of marriage in the Church of England as inherently a civil rite sanctioned by an English Parliament, yet they cannot but sincerely lament its manifest want of simplicity, its palpable indelicacy, and, what in their matured opinion is of far greater moment, its peremptorily requiring them to witness and to appear to unite in the prescribed adoration and worship of a plurality of Gods, each of whom is separately invoked; whilst "to us there is but ONE God, even the Father, of whom are all things."

Therefore, situated as they now are, and with their views of Christian duty, the undersigned feel themselves imperatively called upon to protest solemnly against the statute of the 26th of George II., commonly called Lord Hardwicke's Marriage Act:

1st. Because (in their opinion by an

authority assumed and totally unwarrantable, no earthly power being competent to confer such authority) it prescribes and establishes a rite or ceremony which is not only unauthorized by, but utterly inconsistent with, that religious and moral code of which Jesus Christ was the divinely-appointed promulgator: 2ndly. Because, although the ceremony it prescribes is an acknowledged and recognized civil rite, its form is as repulsively indelicate as it is gratuitously oppressive: and,

3rdly. Because its repeal, and the enactment and substitution of another statute, equally efficient and at the same time perfectly unobjectionable, could not be attended with the smallest inconvenience.

Signed, WILLIAM ALEXANDER,
ELIZABETH MOY.

In the evening I sent a copy of the above inclosed in a letter to the Rev. Richard Turner, the venerable and justly respected perpetual curate of the parish of Great Yarmouth.

The same post also conveyed a letter inclosing another copy to their aged, most amiable, and truly venerable diocesan, the Bishop of Norwich.

I endeavoured to couch my letters in respectful terms, yet so as plainly to intimate that, if my complaint should appear to be well founded, it was the enviable privilege of those who possessed the power to propose a remedy for an acknowledged great evil. And I confess it is my ardent wish, by all proper means, to endeavour to draw the attention of influential men, not to ourselves, for that we would gladly have avoided, but to a serious public grievance.

The post, the next day, brought the following letter from the good Bishop:

"SIR,

"Your remarks upon the 'form of solemnization of matrimony' in the Liturgy of the Established Church, appear to me very satisfactory; and I would gladly undertake to give my reasons for thinking so, in the House of Lords, did not the infirmities of age remind me, in a manner not to be mistaken, that I am near the end of my journey to that country where 'they neither marry nor are given in marriage.'

"I am, Sir, Yours, &c., &c.,

"HENRY NORWICH.

"Norwich, June the 8th, 1829.

"Mr. William Alexander, Great-Yarmouth."

all other occasions when his Lordship's steady attachment to the holy liberty. And this letter, perhaps, have fully justified it public; but I am in having the venerable and unqualified permission.

Mr. Editor, always yours,

W. A.

returning to Yarmouth, its absence, earnestly desiring an unwarrantable or offensive liberty, I asked permission to publish his letter it be thought advisable to the public. The following of his Lordship's reply to :

"DEAR SIR,
"In the course of almost every day I write so many letters upon different occasions, that it is not in my power to recollect exactly what I may have said to any particular correspondent; but, sure I am, that my attachment to the cause of religious, as well as of civil liberty, is so well grounded, that I am under no apprehension of being censured by liberal and candid men for my zeal in so good a cause; you may, therefore, do what you please with respect to the publication of the letter you mention, or of this.

"Yours, &c., sincerely,

"W. NORWICH.

"Norwich, June the 24th, 1829.

"Mr. William Alexander, Yarmouth, Norfolk."

OBITUARY.

Mrs. EACHUS.

at *Saffron Walden, Essex*, of her age, Mrs. EACHUS, sister of the late Mr. Eedes, own. To all who enjoyed of her acquaintance, she by the fidelity and affection, the meekness and gentleness, her steadfast zeal of Divine truth, however earnest wish and confidence happiness through which she moved, and the practice of personal, domestic virtue. During the lingering and severe illness, unshaken confidence in fully acquiesced in the will is but unsearchable proof her life was piety, her ease. Her religious sentiment accordance with those of rational Baptists; and by the fact which she was an active member, and which she actively good work, her name red whilst the current of will her children and as long as they keep in view her example, ever want a the noblest heights of ment and Christian persecuted many scenes of dis-

treas, and drunk deeply of sorrow's bitter cup, she regarded this world merely as a school of discipline, in which mortals are to be trained and fitted for another and better state of existence. She derived much comfort, under every trial, from the promises of the gospel, and felt, on the bed of death, the efficacy of a well-grounded hope; looking forward with joy unspeakable to the happy period when there shall be no more death, neither sorrow, crying, nor any more pain—when the storms of time shall cease, the clouds and darkness which encompass the throne of Supreme Majesty disperse, the dawn of an eternal day appear, and all creatures and all things be light and life in the Lord.

JAMES CROSS, Esq.

May 2, at *Exeter*, JAMES CROSS, Esq., who through a lengthened life sustained a consistent character for uprightness and integrity of conduct and inflexibility of principle. He was a faithful friend and a liberal benefactor to those institutions which tended to cherish the growth of civil and religious liberty. As he was firmly persuaded that Unitarianism was the doctrine of the gospel, he was always prepared to avow and to maintain his opinion; and few, whose time was not especially devoted to the

study of theology, were so competent to defend that which, after careful examination and disinterested conviction, he had received as religious truth.

Exeter, June 18th, 1829.

MR. GEORGE ELLIS.

June 8th, aged twenty-four years, Mr. GEORGE ELLIS, youngest son of Mr. James Ellis, of *Swineshead*, in *Lincolnshire*. For eight months he suffered much from a disease of the lungs, which terminated in his death, and he bore his sufferings with exemplary patience and resignation to the will of God, his heavenly Father; who, in his goodness, released him from his affliction, when no longer capable of enjoying life, by permitting him to breathe his last in a calm sleep. Though so early cut off, he lived long enough to shew that he possessed considerable talents, which he directed to useful purposes, and was anxious to employ for the good of those around him. During his illness, he was truly contrite for the failings and errors of his short life, and while his hope and confidence rested on the mercy and grace of the one God, the Father of all, through the one Mediator between God and men, the man Christ Jesus, he highly praised and recommended a life of piety, virtue, and goodness. His integrity, benevolence, and mild disposition, made him beloved by all who knew him. While his relatives and friends mourn the early removal of one so dear to them, and of so much promise, they cherish and rejoice in the hope which the gospel gives of meeting him again in the happy immortal state, when pain and sorrow and death shall be no more: and it is their wish to improve the mournful event by diligently cultivating every Christian principle and disposition, by increasing their zeal in the cause of true religion, by abounding in the fruits of righteousness, and by cherishing the love of good men, who are the ornaments of human nature and the excellent of the earth; that they may enjoy solid peace here, and be prepared for a happy reunion with the pious dead hereafter.

J. S. ELLIS.

WILLIAM TALLEDEPH PROCTER.

June 23, at *Prescot*, in his 19th year, WILLIAM TALLEDEPH, eldest son of the late Rev. W. T. PROCTER. He was distinguished by the amiableness of his disposition and the propriety of his conduct: and his demeanour during a very long illness presented a beautiful pattern of the Christian temper.

Mrs. BRENT.

June 25, at her house in *Broomfield Place, Deptford*, in the 86th year of her age, Mrs. BRENT, widow of John Brent, Esq., of Blackheath, and daughter of the late Rev. John Sturch, who was more than forty-two years the much-respected minister of the General Baptist congregation at Newport, in the Isle of Wight. Of Mrs. Brent it may be truly said, that her whole life was directed by those cheering views of the Divine benevolence, and those invaluable principles of conduct, which in early youth, under the guidance of pious parents, she had derived from the study of the Scriptures, and especially those of the New Testament, and which she cherished, with increasing satisfaction and delight, to the latest period. Her earnest desire was, not only to be "harmless and blameless," but also, to the utmost extent of her ability and opportunity, to "do good unto all." Her cheerful and active disposition, and her temperate habits, were, no doubt, favourable to the preservation of her health, and to her continuing so long to enjoy the society of her friends. Her decline was gradual, and she had been for some time aware that the time of her departure was at hand; but her mind was not at all disturbed by this expectation; and only one day before her death, in conversation with the writer of this notice, she expressed, with the utmost calmness and composure, her perfect reliance on the goodness of God, and on his gracious revelation by Jesus Christ.

Mrs. ASTLEY.

June 27th, at *Chesterfield*, in the 84th year of her age, Mrs. ASTLEY, relict of the late Rev. Thomas Astley, Unitarian minister there.

The warm interest which she took in the welfare of all connected with her—the conscientious zeal with which she discharged the duties of her station in life, not limiting her benevolent exertions to a compliance with the expectations which others might be supposed to form, but considering her obligations undischarged as long as the opportunity of further usefulness appeared within her reach—and the good sense and correct feeling which marked the expression of her sentiments, rendered her the worthy associate of her revered and much-lamented husband, and will long preserve her remembrance in the hearts of her numerous surviving friends.

MR. GILBERT MACE.

June 30, aged 22, GILBERT, the son of John MACE, Esq., of Tenterden, Kent, of a decline, after passing with exemplary patience and fortitude the general course of that almost invariably fatal disease.

It is so habitually the practice, in cases of this nature, to dwell upon the amiable qualities, the cultivated talents, and in all respects exemplary character of young persons thus early called out of this their earthly being, that it is generally imputed to the partiality of friendship or the fond attachment and affection of those to whose tenderest feelings the ties of nature and relationship are making their strong appeal.

Our young friend was, indeed, endeared by the above circumstances to all who had the pleasure of his acquaintance.

But possibly obituary notices would be more useful by a serious call upon the young in general to fill up worthily and well this early period of their existence, as their best preparation for future usefulness, should life be continued, or their most acceptable sacrifice to heaven,

should their days be shortened by that Being to whom belong the issues of life and death.

With the most encouraging prospects of future respectability and eminence in the station they may have been designed to hold in society, the loss of young persons, even in these circumstances, appears to be little felt by the world. Instances of early mortality are repeated, and we fear, as repeatedly, in many instances, forgotten. It is, however, our duty to endeavour to give increasing efficacy, and a still more impressive power, to the voice of Providence, or to these wise and highly instructive decrees of heaven.

For this purpose the above instance of early mortality is added to your obituary list; and may that all-perfect Being who pervades all nature, and has access to the inmost recesses of the human heart, give to the above affecting circumstances the corresponding awakening, and, at the same time, highly beneficent effects.

L. HOLDEN.

Tenterden, July 14, 1829.

INTELLIGENCE.

Manchester College, York.

THE Forty-third Annual Meeting of the Trustees of this Institution was held in Cross-Street Chapel Rooms, Manchester, on the 19th of March, and, by adjournment, on the 9th of April last; John Touchet, Esq., in the Chair. At this meeting, after passing votes of thanks to the several officers of the College for their valuable services during the past year, the following gentlemen were elected for the ensuing year: viz. Daniel Gaskell, Esq., of Lupton; *President*; Peter Martineau, Esq., of St. Albans; Abraham Crompton, Esq., of Lune Villa; Robert Phillips, Esq., of the Park; Thomas Walker, Esq., of Killingbeck; the Rev. J. Kentish, of the Woodlands; and the Rev. Thomas Belsham, of London, *Vice-Presidents*; George William Wood, Esq., of Platt, near Manchester, *Treasurer*; Thomas Robinson, Esq., of Manchester, *Chairman of the Committee*. S. D. Darbishire, Esq., and the Rev. J. J. Tayler, of Manchester, *Secretaries*; Mr. Francis Darbishire, *Assistant Secretary*; and Samuel Kay, Esq., and Ed-

mund Grundy, Esq., *Auditors*. The office of Visitor continues to be filled by the Rev. William Turner, of Newcastle-upon-Tyne; the offices of Public Examiners, by the Rev. John Gooch Roberts, of Manchester, and the Rev. Joseph Hutton, LL.D., of Leeds. The Committee of the last year were re-elected, with the exception of Mr. Alcock, Mr. Alcock, and Mr. Bentley, who are succeeded by Edmund Grundy, Esq., Isaac Harrop, Esq., and Hugo Worthington, Esq. Robert Heywood, Esq., of Bolton, has succeeded Mr. Robert Kay as Deputy Treasurer of that place.

The accounts of the Treasurer for the year ending September 29th last, were laid before the meeting, duly audited by Mr. Samuel Kay and Mr. Richard Collins.

The Trustees are happy in being able to communicate to the friends of the College a satisfactory account of its funds and discipline. A considerable number of valuable legacies have been bequeathed to the Institution in the course of the past year; and although, during the same period, the number of

subscribers has, from various causes, in some degree declined, the congregational collections have somewhat exceeded the usual average.

These circumstances indicate an undiminished interest in the welfare and support of an Institution, which now, for nearly half a century, has been the chief source from which the churches of our denomination of Dissenters have been supplied with ministers, and till lately has enjoyed, almost alone in this country, the honourable distinction of conferring the benefits of an academic education, unaccompanied by any subscription to articles of faith. Whilst the Trustees unfeignedly rejoice that a more liberal spirit has been awakened, and express their best wishes for the complete success of every institution for the diffusion of education, which it may call forth, they feel some pride in recollecting, that the same principles which are now beginning to be recognized as just throughout the kingdom, have been adopted in MANCHESTER COLLEGE from the date of its foundation, and made the basis of all its arrangements; and they venture to hope, that its claim to support for a uniform and consistent adherence to these principles will not be forgotten at the time when the general admission of them bears a decisive testimony to the propriety of the course which it has pursued.

With the limited funds which the College can command, a considerable share of the remuneration of the Tutors must arise from Lay Students; and the Trustees regret to state that the number of these has materially decreased, and is, at the present time, much less than might justly be expected from the high reputation and acknowledged ability of the Tutors, and from the vigorous and efficient system of discipline which has been introduced into the College. They look to the friends of the Institution to supply the deficiency; and on behalf of their appeal, they think it may, without arrogance, be affirmed, that in no other institution will a more complete and accurate course of instruction, in the most important departments of literature and science, be afforded at the same expense, combined with a more vigilant system of domestic discipline, and ampler provision for the comfort and improvement of the young men who are placed under its superintendence.

The number of Students at the commencement of the last Session was twenty-five; viz. seven Lay Students and eighteen Divinity Students. Of the lat-

ter, sixteen were on full exhibitions, and two on exhibitions from the Hackney Education Fund. Five of the Divinity Students completed their course, three of whom have since settled: Mr. Gaskell as co-pastor, with the Rev. J. G. Robberds, of Manchester; Mr. H. Squire, at Wareham; and Mr. Higginson, at Hull. Mr. Rankin and Mr. Philipps are still disengaged.

The number of Divinity Students this Session is fifteen; viz. Mr. S. Bache, Mr. Charles D. Hort, and Mr. James K. Esdaile, in their fifth year; Mr. Henry Wreford and Mr. H. Hawkes, in their fourth year; Mr. H. Piper, Mr. R. M. Taylor, and Mr. G. Heavyside, in their third; Mr. Mortimer Maurice and Mr. Thomas Baker, in their second year; Mr. J. R. Commins, son of Mr. J. Commins, of Tavistock; Mr. J. Johns, nephew of the Rev. W. Johns, of Manchester; Mr. J. Colston, son of Mr. Colston, of Leicester; and Mr. Claddon Porter, son of the Rev. Mr. Porter, Secretary to the Synod of Ulster, in their first year; and Mr. Patrick Corcoran, of Dublin, who has been admitted as a Special Student for the Theological Course.

Reports of the College, for the year ending 29th of September, 1828, may be had on application to the Secretaries, or any of the Deputy Treasurers.

S. D. DARBISHIRE, } *Secretaries.*
J. J. TAYLER, }

Manchester, June 23, 1829.

DINNER OF THE FRIENDS OF MANCHESTER COLLEGE, YORK.—A party of about forty gentlemen of the first respectability, dined together, on Thursday afternoon, at the Mosley Arms, George William Wood, Esq., in the chair, to celebrate the forty-third anniversary of the Manchester College, York. The Chairman, who is also the Treasurer of the College, in the early part of the evening, laid before the company a statement of the year's accounts, from which we were gratified to find that the funds of the institution, as compared with former years, are in a state of considerable improvement. The current expenditure of the year was 1650*l.*, and the receipts, including upwards of 700*l.* in legacies, had amounted to about 2250*l.*; a portion of the surplus income has been laid out in the erection of a new lecture-room, and of students' apartments in the college; and the remainder has been appropriated to the reduction of the balance due to the Treasurer, which is now about 500*l.* At the close of his statement, Mr. Wood was warmly cheered.

h of the Rev. John Kenrick, professor of the college, that gentleman addressed y in a highly interesting hich we regret that we can- all report. In alluding to a hich had previously been the chair, " Education cription to articles of faith," : traced the history of the its original establishment at upwards of seventy years a revival in Manchester, in '86. He claimed for the l supporters of the institu- our of having led the way ishment of those great prin- e and unbiased education, et distinguished men of the pted as the ground-work of

University; principles, he though they are now axioms, eries fifty years ago. Mr. count of the present state of its discipline, the good con- students, and the high pro- eral of them who are now r the ministry, was a most ie, and was received by the a pledge of the continued ag prosperity of the institu- course of the evening the s addressed by the Rev. Wil- , Jun., the late mathematical be Rev. J. G. Robberds; the ayler; Mr. Thomas Booth- luded, with much eloquence to the measures then in ough Parliament for the re- Majesty's Roman Catholic whom Mr. Boothman is Richard Potter; Mr. Hamp- kinfild; and several other Mr. Wood left the chair n o'clock, and the company ighly gratified with the en- be evening.

W. Turner, and Professor H. Ware, Jun., of Cambridge University, New England.

Tuesday morning was a severe exami- nation, for more than five hours, alter- nately *viâ voce*, and by written exercises and translations, of the students of the first and second years in the Greek and Latin Classics, in order to the determi- nation of Mr. Phillips' prizes offered to those classes. In the evening the three junior Hebrew classes were examined; the youngest in the Historical, the sec- ond in the Poetical, the third in the Prophetic Books.

On Wednesday the several Mathema- tical classes were examined, all together, in writing, for three hours; and the Theological class in the fourth year, *viâ voce*, for an hour and a half. Ora- tions were then delivered by Mr. Wor- thington, a Lay Student, on the Law of Primogeniture; by Mr. Heavyside on the Principle of Curiosity; and by Mr. Taylor on the Existence of Evil. After a short adjournment the examination recom- menced in Modern History, the Evi- dences of Revelation, and of the senior class in Latin, and was concluded for the day by Orations on the Prophetic Office by Mr. Hawkes, and on the Origin of Sacrifices, and the Import of those contained in the Jewish Law, by Mr. H. Wreford.

On Thursday the examinations were in Ancient History, Theology, (fifth year); Mental and Moral Philosophy, Hebrew (the senior class of fourth and fifth years' students); Political Econo- my and Greek (the senior class): after which Orations were delivered by Mr. Hort on the Probability that the Persons engaged in Promulgating and Propaga- ting Revealed Doctrines should have partaken, in other respects, of the Errors of their Times, and by Mr. Bache on Bishop Marsh's Hypothesis concerning the Origin of our First Three Gospels.

The Prizes were then distributed as follows: the first, for diligence, regula- rity, and proficiency, to Mr. Classon Emmett Porter, a Divinity Student in his first year; the second, to Mr. Mor- timer Maurice, in his second year; the third, to Mr. Joseph Rowe Commins, in his first year. Mr. Phillips' Classical Prize to second years' students, to Mr. E. Worthington, and to those in the first year, to Mr. Porter. A Mathematical Prize, by a friend to the College, to Mr. Porter. The Prize for the best Oration delivered at this examination, to Mr. Hort; for the best delivered Oration, to Mr. Bache. A Prize of Five Guineas in books, offered by Euelpis, for the best

*College, York, Annual
Examination, 1829.*

ay, Wednesday, and Thurs-
1, 24th, and 25th, of June,
: Annual Examination of the
Manchester College, York,
el Gaskell, Esq., *President*;
lips, Esq., *Vice-President*;
d, Esq., *Treasurer*; Messrs.
Bell, Kinder, Oates, Shore,
l R. V. Yates, and the Rev.
ginson, J. Hincks, John-
th, Lee, Lourie, N. Philippe,
Secretary; Turner, *Visitor*;

Essay on the Difference between Classical Greek and the Greek of the New Testament, (for which students who left the College at the close of the former session were allowed to compete,) to the Rev. Francis John Rankin.

An Address from the Visitor was then delivered, which we are obliged to postpone till next month.

The examination closed with a short devotional address, and the company adjourned to dinner at Etridge's Hotel, highly gratified with the business of the three days. After dinner the President took occasion to pronounce a high but well-deserved encomium on the late Samuel Shore, Esq., of Meersbrook, "who, during the course of his very long life,* uniformly maintained the character of a consistent Protestant Dissenter, and a steady and earnest friend to civil and religious liberty; in whom our academical institutions at Warrington, Hackney, Manchester, and York, have always found a zealous and enlightened patron, and in York, particularly, for many years, a highly respected and efficient President; and to whom these annual meetings were particularly indebted for the pleasant urbanity with which he superintended the business of the examinations, and presided afterwards in this place." The memory of Mr. Shore was drunk with due solemnity; after which his son, Samuel Shore, Esq., of Norton Hall, made a due acknowledgment for the respect thus shewn by the meeting to his venerable father.

North-Eastern Unitarian Association.

THE annual meeting of this Association was held on Thursday, the 25th of June ult., at Boston, in Lincolnshire. On the preceding evening a sermon was preached by the Rev. W. Selby, of Lynn, from Matt. vii. 16, "Ye shall know them by their fruits." The object of this discourse was to display the injustice of pronouncing upon the tenets of any religious sect from the ill conduct of particular members of it. If this mode of judging were admitted, the preacher argued, the opinions of no denomination, those even most conducive to holiness, would escape condemnation. Religious principles are undoubtedly chiefly useful in regulating the conduct, but the mind requires preparation for receiving them, it was observed, in the same way as the soil requires to be prepared for

the seed: and if Unitarianism does not always produce the results its friends might wish, or allege it is calculated to do, the blame is not in the system, but in the temper of the individual himself.

On the Thursday morning the Rev. Hugh Hutton, M. A., of Birmingham, delivered an admirable discourse from 2 Pet. ii. 12, "But these speak evil of the things that they understand not." It contained a masterly reproof of the self-styled orthodox, who so frequently misstate our sentiments from the pulpit, together with some valuable instructions to the calumniated how best to disarm the hostility of their opponents and promote the diffusion of their own sentiments. The same preacher officiated again in the evening. The sermon, which was from John xix. 30, "When Jesus, therefore, had received the vinegar, he said, It is finished, and he bowed his head and gave up the ghost," contained an examination of the circumstances attending the death of our Lord, and pointed out the sources of consolation that supported him; and, by way of conclusion, some inferences were drawn from his behaviour on the trying occasion, and the fortitude he displayed, with regard to the nature of his person and the divinity of his mission. Both this and the preceding discourse were delivered to large and deeply attentive audiences; and seemed to make a lively impression; indeed, they were of no ordinary excellence, and could not fail to be instrumental in dispelling the prejudices that unaccountably prevail against us, and in removing the reproach that we deny Christ.

In the afternoon, a party of ninety-four, including ladies and gentlemen, dined together at the White Hart Inn, Mr. Hutton in the chair. Many animated and interesting speeches were delivered on the occasion. The meeting was truly catholic in its spirit; the warmest wishes of success were expressed for the well-directed endeavours of all religious denominations in the cause of human improvement; and the peculiarities of the Unitarian faith were merged in and used as synonymous with the grand principle of good to man. As a proof of the interest which the meeting excited, the party was resumed at the inn after the evening service; and when the company at length separated, it was with feelings of pure love, and in eager anticipation of the return of their anniversary, to meet again their friends from different parts, and refresh their zeal in the cause of truth, by renewing their social intercourse.

The gentlemen who spoke after the

* See Monthly Repository, pp. 66—70.

dinner were the Chairman; the Rev. Messrs. Selby, of Lyan; Wright, of Kirkstead; Philp, of Lincoln; Latham, of Lutton; Walker of Wisbeach; Lee, of Boston; and Mr. Pishey Thomson, from the United States, who detailed various interesting particulars relative to the spread of Unitarianism in America.

G. L.

Boston, July 6, 1829.

Provincial Meeting of Presbyterian and Unitarian Ministers in Lancashire and Cheshire.

On the 18th of June, the Provincial Meeting of Presbyterian and Unitarian Ministers in Lancashire and Cheshire, was held at Chowbent. At eleven o'clock, A.M., the service in the Chapel was introduced by the Rev. J. Hincks, of Liverpool, before a numerous congregation of friends. The Rev. J. J. Taylor, B.A., of Manchester, afterwards preached from Isaiah lxi. 11, "For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations." The valuable pastoral sermon delivered from these words will be published in accordance with the unanimous wishes of those who heard it.

After the service, the business of the Association was conducted. The Rev. J. R. Beard was appointed the supporter for the next year. The Secretary read a Report of the operations of the Committee during the past year, from which the following is extracted:

"Your Committee proceed to lay before you the following results of their investigations with respect to the present state of the Unitarian interest in these two counties. In Lancashire there are thirty-eight congregations; thirty of which have Sunday or other charity schools connected with them. In Cheshire there are thirteen congregations, nine of which have Sunday or other charity schools connected with them: making a total in the two counties of fifty-one congregations and thirty-nine schools. The number of children educated in these schools is about four thousand two hundred at the lowest average. The number of books in the libraries connected with these institutions has not been accurately ascertained; but from the imperfect information which your Committee have received, they conjecture they amount to be between eight and nine thousand. There are two Book

and Tract Societies in Lancashire; one at Liverpool, and one at Manchester. There is a 'Lancashire and Cheshire Unitarian Missionary Society,' which supports a permanent Missionary, and is assisted by ten or twelve ministers in the neighbourhood of Manchester. There is a half-yearly meeting of ministers, entitled the 'Bolton District Association;' and two monthly social meetings of ministers—one for Manchester and its vicinity, the other for Bolton or its vicinity. There is the 'Widows' Fund,' for the relief of ministers' widows and incapacitated ministers. Many congregations have fellowship funds and other benefit societies connected with them, a full return of which, it is hoped, will be obtained before the next Provincial Meeting.

"As the Parliamentary discussion of the late act of justice towards our brethren of the Roman Catholic communion approached, your Committee felt anxious that the voice of the Unitarian public in these two counties in favour of that act should not be withheld; and they accordingly issued a circular recommending every congregation to petition Parliament on the subject; and it affords them pleasure to announce that twenty-three congregations did petition. A petition signed by thirty five ministers was also sent; in acknowledgment of which the Secretary received the following letter from Lord Holland:

"11th March, Berkeley Square.

"SIR,

"I shall have great pleasure in presenting your petition from the Association of Presbyterian and Unitarian Ministers in Lancashire and Cheshire. Such petitions do great service to the cause of religious liberty, and not less credit to those who sign them, and by signing them, shew that they are anxious to extend the benefits they enjoy to those with whom on speculative points they differ most widely.

"I have the honour to be, with many thanks,

"Your obedient, humble servant,

"VASSAL HOLLAND.

"REV. E. HAWKES, Secretary, &c."

In the course of the business of the meeting, the following resolution was passed:

"That this meeting has a peculiar pleasure in recording the satisfaction which they feel at the ample manner in which the Legislature of this country has at length relieved their Catholic

brethren from the civil disabilities under which they have so long laboured, and in which this body of Protestant Dissenters has so deeply sympathized."

At half-past three, about thirty ministers and forty laymen sat down to dinner at the King's Head Inn, after which the company were gratified by hearing many interesting speeches.

The next Provincial Meeting will be held at Bury.

EDWARD HAWKES, Secretary.

Tribute of Respect to the Rev. H. R. Bowles.

ON Thursday, the 18th of June, at half-past 12, a Public Breakfast was given to the Rev. H. R. BOWLES, at the Black Lion Tavern, Yarmouth, by his former pupils, for the purpose of presenting to him, as a token of their esteem and affection, a Salver of splendid workmanship, value Fifty Guineas—Mr. J. B. Palmer in the chair; Vice-president, Mr. W. N. Borrowghs. After the company had partaken of the repast prepared for them, the Salver was placed upon the table, bearing the following inscription:

Reverendo HENRICO ROBERTO BOWLES,
Moummentum hoc
Erga se beneficiorum
Pie memores dederunt
Sub auspiciis ejus olim educati.
xiv Kal. Jul.
MDCCCXXIX.

The Chairman then rose and spoke nearly in the following words:

"Dear Sir—The pleasing task devolves upon me of presenting to you, in the name of the present company and many others who are unavoidably, though unwillingly, absent, this small token of our respect and esteem. There are many around you better qualified to express the sentiments which animate us, but no one, I will say, who can feel more deeply than myself. We all wish that this token of our gratitude had been more worthy of your acceptance; but you will, we are assured, receive it in the same spirit in which it is given, and attach value to it, not for its intrinsic worth, (for it is after all mere trumpery silver,) but for those kindly feelings which have dictated its presentation. Those that you now see present have assembled around you before under different circumstances and with different faces. Time, which changes all things, has also changed us—it has changed our situations and our appearance. When in your school-room, Sir, we were boys; now we are arrived at

the age of manhood. Then we often wore faces of grief, thinking you a hard task-master; but now our countenances glow only with smiles, or if perchance any among us shed tears this day, they will be tears, not of sorrow, but of joy. None of us who can think, but have occasion deeply to regret the causeless trouble we have often given you, and those precious hours we obstinately wasted, in spite of your prudent correction and kind advice. Whatever knowledge we have retained amidst the hurry and bustle of the world, we gratefully own to have been imparted by you; and whatever new things in science or virtue we have acquired, we in a great measure owe to your care, since it was by you that the foundation was first laid on which the fabric has been reared. Accept, then, dear Sir, this small pledge of our lasting affection, with all the kind wishes that grateful hearts can feel. You yourself will, I doubt not, often look upon it and behold engraven thereon (not more deeply than on our hearts) the expression of our esteem. Your descendants will also gather around it when you shall be removed, not so much for the sake of the givers or the gift, as of him to whom it is inscribed. And, in resuming my seat, I cannot, I am sure, express a better wish for them and all of us, than that both they and we may pass through life as you have done, with the same respect and honour from all who know us, and the same satisfaction to ourselves."

The health of the Rev. H. R. Bowles was then drank amidst loud cheers, who in returning thanks said—"Sir, it would be difficult, if not impossible, to find suitable words to express the feelings which are working in my heart. The generous and splendid gift conferred on me by my old pupils as a memorial of their affection, as well as the kind and highly gratifying manner in which you have presented it, demand my warmest acknowledgments. Such a testimony of esteem and affection is indeed a flattering, a proud distinction, and I trust you will believe that I receive it with heart-felt, glowing satisfaction, and that I shall never cease to think of this moment with gratitude and delight as long as the powers of memory shall be continued to me. It is now nearly twenty years since I first devoted myself to the duties of a school-master. I came to my task inexperienced, indeed, (for, as you all know, different pursuits had occupied my early years,) but, I trust, not unprepared. I had reflected long and seriously upon the duties

of that office upon which I was about to enter, and had sought for information wherever I could find it. I determined not to bind myself to any one of the many systems of education which are continually presented to the notice of the world, but to endeavour to make myself acquainted with what should appear to be good in each, and apply it as common sense might direct, according to the various dispositions and talents of those who might be intrusted to my care. With what ability I have done this it is not for me to say, but I will say I have constantly done it with good intentions, and applied myself to my duties with fidelity, diligence, and serious attention. These duties I always considered as highly important. The welfare of society is intimately connected with the care which is taken of individuals in their early years. Experiments in education are scarcely allowable when we consider that if the experiment fails children are robbed of their time, receive no solid instruction, and often get erroneous impressions, while no end is answered save that of gratifying the temporary vanity or filling the pockets of the experimentalist. I therefore determined to pursue a well-defined path, never to wander from it in search of short cuts and royal roads, but to leave it only where the advantage was to the best of my judgment self-evident. The man who makes any great change in the mode by which youth is instructed, must either have a very superior mind capable of perceiving intuitively the result of his plans, (since he has no experience to guide him,) or he must be a daring, reckless empiric, who, while he can gratify the reigning love of novelty and serve his own interested views, cares not how individuals or society may be injured by the neglect or wrong instruction of the infant mind. A teacher should enter upon his duties with enlarged and generous views. To talk, indeed, of views wholly disinterested is affectation; every man hopes to maintain himself and family by the pursuit to which he devotes himself. But an honest, manly mind will expect support only by the diligent exercise of such skill and ability as he may possess—not by impudent quackery or vain boasting. The welfare of the child, the improvement of his moral and intellectual faculties, is the object of education. To this task the teacher must apply himself with cheerful self-devotion, and then, though meanness may deride or imbecility affect to regard the employment with contempt, it will rank among the most honourable in which a man can

engage. But he who sacrifices the great principle of education to meaner considerations; he who thinks chiefly how he may raise himself to popularity, or how he may make most money; he who pays court to prejudice in every shape—to prejudice of fashion, prejudice of fastidious refinement, of unintellectual vulgarity, or of literary pedantry; he who studies only how to please,—neglects altogether the interest of the child for whose benefit education is chiefly intended, and degrades the office of preceptor into one of the lowest and most grovelling employments of life. The child, with all his various faculties—and nothing else—should be the great object of the teacher's attention. It is his duty to call forth those faculties, energies, and talents, which, whether he may be destined to move in the humbler walks of life, or shine in art, science, and literature, may constitute him a useful member of society. These powers of mind appear (under various modifications) in every individual, and it behoves the teacher to mark the different shades of character and talent, carefully to observe what different treatment they require in their different stages of development, and apply such means as may best call those faculties into exercise, and to prepare their possessors for future usefulness in whatever station of life they may be destined to fill. With these views and these principles I began my career as a preceptor; to these I have firmly and conscientiously adhered through good and evil report; highly delighted when my efforts have won the approbation of those who had transferred the parental authority to my hands; receiving a still higher gratification when I have seen my former pupils advancing in usefulness as they advanced in life, and could say to myself, 'I had some share in the development of those qualities which confer respectability on their possessors;' and consoling myself under whatever mortification I may have endured when my motives and plans have been misrepresented and misunderstood, by the pleasing reflection that I had done my duty according to my best ability.—From that common centre, my desk, round which in earlier life you assembled, your paths have diverged in different directions, and borne you to different points of the compass. It is my most ardent desire that none of you may have cause to say that the time was lost which you passed under my care. Some left me at an early age to receive the advantages which the public schools of our country afford. I trust I may be allowed

to hope that they went prepared to take their station there with respectability and honour. Some have continued with me till the time arrived for entering at the university, and I hope some late occurrences at Cambridge * may justify me in saying, that at least they have not found their road to distinction impeded by the course of instruction which they had previously received with me. Some have engaged in the more active concerns of life: trade, commerce, occupy their care. To such, application, diligence, and attention, are habits of indispensable necessity. These habits I endeavoured to establish; and though the medium made use of may be forgotten, yet the effects, I trust, remain, and will remain with you through life. Some are devoted to professional pursuits: there, also, are the same habits of equal utility, though directed to different objects; and in proportion to their strength will be your usefulness and respectability. Some have engaged in a more sacred profession, and it is become their duty, as ministers of the Established Church, to teach others those principles by a due regard to which man is advanced from honour and usefulness in this world to happiness in the next. The number of these individuals has been very considerable; and I trust that the instructions they received, and the habits they formed, under one whose views of theology differ in some respect from theirs, have not been such as will prevent them from filling their important office with usefulness to the world and credit to themselves.—If in the course of twenty years I had never been the object of misrepresentation or slander, my lot would have been unusually privileged; but you have this day enabled me to give a triumphant answer to slander. Many years have passed since some of you were removed from my care, who are now fully engaged in your various pursuits. Many have but lately left the school, and are yet in preparation only for the business of life. All have spontaneously concurred, by this mark of esteem and affection, in bearing testimony to the faithful discharge of my appointed duties. This splendid gift, when I am laid on the bed appointed for all living, will remain with

my children, and be a lasting memorial to them that their father was one who cheerfully devoted himself to the duties of life, and that if they do the same, (though disappointment may for a time attend their exertions,) they will at some time meet their reward. That I do feel at this moment an ample reward for all my past labours and disappointments, in your affection so generously displayed, I most unhesitatingly declare; and I feel that it will through the remainder of my life give a fresh stimulus to my exertions. I am afraid I have trespassed too long upon your time, and have talked too much of myself, when I ought rather to have made you the chief object of my observations. If I have appeared too loquacious or egotistical, you must excuse me, for you have made me so. Once more I thank you for this splendid gift, for the honour and happiness you have conferred upon me. Accept my best and warmest wishes for your health and prosperity. May the blessing of Him who made and governs all things, attend you in your various pursuits! When you yourselves become parents, may you find for your children a master of more talents, though I think I may say, you cannot find one more sincerely devoted to their welfare and improvement."

The company were afterwards addressed by several gentlemen, and many pleasing remarks were made on the various events of their school-days.—The party separated about half-past two, amidst sincere expressions of esteem and gratitude on every side.

Yarmouth, June 22, 1829.

Devonport Chapel.

THE new Unitarian Chapel in Devonport was opened for public worship on Sunday, June 21. The dedicatory prayer was offered up by Mr. Worsley, of Plymouth; the sermon was preached by Mr. Acton, of Exeter, from Mark xii. 37. The object of the preacher was to avail himself of this occasion to give a statement of the principles of Unitarianism as they are distinguished from the popular doctrines of the churches, and especially of the proper unity of the Divine Being, the leading and most important tenet we hold, without any prevarication or disguise. To us, he observed, it is the sun and centre of the Christian system, round which all the other doctrines revolve, and from which they receive all their light and glory.

* Among the company present were A. Thurtell, Esq., B. A., &c., &c., who this year attained the distinguished honour of Fourth Wrangler; T. Wall, Esq., &c., &c., First Senior Soph.; and G. Paget, Esq., &c., &c., Second Junior Soph.

He then, with his usual eloquence and in his happy extemporaneous manner, pointed out the consequences flowing from this great and glorious truth—that the Father alone is to be worshiped with supreme and direct adoration, and therefore that those passages in the Scriptures which speak of worship paid to others, to whomsoever applied, have a reference to a worship of a very different kind; a respectful regard to those who under God hold a high and important rank in the moral world; not what the Saviour intended when he commanded his disciples to worship the Father in spirit and in truth. The Father, he said, has no partner on the throne of the universe, and we can assign him no partner in the supreme affection of our hearts.

The attendance was numerous, the chapel quite full, very many could not have seats, notwithstanding the persons by whom the pews are taken kept the greater part of their families at home, in order to give room for strangers. The afternoon service was conducted by Mr. Brock and Mr. Worsley, and in the evening Mr. Evans, of Tavistock, prayed, and Mr. Acton preached again, from Rom. v. 21, "As sin hath reigned unto death, so might grace reign through righteousness unto eternal life, by Christ Jesus our Lord." Here the preacher shewed, that the Apostle speaks in this passage not of a spiritual death, as it is usually called, much less of a state of future punishment, as the effect of Adam's sin, but of a natural death, which has been the consequence of sin both to him and to his posterity: and that by eternal life, he intends that future glorious state to which all mankind will be raised at the resurrection. Mr. A. made a distinction, common to those who admit the universal system, between the first resurrection, to which all will be raised indiscriminately, which will be followed by a corrective punishment of those who shall not then be in a state of preparation for a better and a happier state, and the second resurrection or their restoration to happiness, when their defilement shall be removed by the salutary applicants the Almighty will employ. The inference from this view of the subject could be no other than the comfort all men may take in this assurance, that God will have all to be saved, in a final and complete salvation.

To this zealous, industrious, and well-deserving society, this was indeed a day of jubilee, which they had been looking for through many years, but they had

feared would never arrive. Heartful joy and gratitude were strongly expressed in their words and depicted in their countenances, and streamed from many an eye. They deem themselves greatly blessed in having been able to accomplish so much by the aid of distant and of neighbouring friends, and by their own manual labour; and hope they may be allowed to ask a little more assistance to enable them to discharge a debt of about a hundred and fifty pounds, which will remain upon their building. A small tract, drawn up by Mr. Gibbs, which contains a brief and clear explanation of Unitarian views, was printed by the Society, and distributed gratis, to the number of five hundred copies.

Devon and Cornwall Association.

ON Monday, the 22nd of June, the Annual Meeting took place in Plymouth of the Devon and Cornwall Unitarian Association, on which occasion Mr. Acton delivered a discourse from the words, "Try the spirits, whether they are of God." He first directed our attention to the criteria which are not to be trusted as evidence in any cause, namely, Antiquity, the Creeds of Churches, and the authority of eminent and popular individuals; and then suggested, that the genuine proofs of the doctrine which is of God will be found, in its conformity with the dictates of reason, in its according with the express language of Scripture, and in its having a holy and happy influence on the life and conversation of those who receive it. He recommended, therefore, a careful study of the Scriptures,* without regard to the opinion of others, and a cultivation of the devout, humble, and docile state of mind which is fitted to receive truth; and added, that it is the undoubted duty of those persons who have been so happy as to adopt the truth, to recommend it to others by every fair, candid, and honest means that offer themselves; to submit their lives and conversation to

* It ought, in justice to our friends at Devonport, to be remarked, that there is not perhaps in all England a society of from two to three hundred people who have made themselves so well acquainted with the Unitarian controversy as they have. They have a library of six hundred books and pamphlets, which they have been reading carefully for many years, and which they have been industrious in lending to their neighbours.

the influence of what they profess to believe, and to entrust their happiness to the hopes and promises of the gospel.

At dinner the friends united in social harmony, and in a sincere participation of delight with our Devonport brethren on the happy occasion which brought the Association in its annual assembling this year to the town of Plymouth. The afternoon was pleasantly spent, without the painful formality which generally accompanies a string of toasts, and scarcely any of that noise and clatter too commonly made at these public meetings; yet not without interest, deep and sincere, in the subjects which were spoken upon by some gentlemen present, especially in the comparative state of past and present times.

I. W.

Plymouth, June 26, 1829.

Settlement of the Rev. Samuel Bache, at Dudley.

THE REV. SAMUEL BACHE, late of Manchester College, York, having accepted an unanimous invitation to be minister of the congregation of Protestant Dissenters assembling at the Chapel in Wolverhampton Street, Dudley, a religious service took place there on Wednesday, July 1, in consequence of his settlement with that society. The Rev. Dr. Hutton offered a prayer, and read some appropriate portions of the Scriptures [Ezek. xxxiii. 1—2], and [Titus ii.]. Dr. Carpenter addressed the newly-elected pastor; chiefly from 2 Cor. iv. 5, "We preach not ourselves," &c., and, after Mr. Bache had stated his motives for thus requesting the presence of his brethren and friends, engaged in prayer. Mr. Kentish then preached on "the duty, the means, and the benefit of Christian societies encouraging their ministers," from Matt. x. 41, [*He that receiveth a prophet in the name of a prophet, shall receive a prophet's reward,*] and with a short prayer he concluded the service.

Southern Unitarian Society.

THE Annual Meeting of the Southern Unitarian Society was held at Newport, in the Isle of Wight, on Wednesday, the 1st of July. The Rev. James Taplin, of Battle, introduced the service; the Rev. J. Mitchelson, of Poole, offered the general prayer; and the Rev. Laurence Holden, of Tenterden, preached the annual sermon before the Society, from Titus ii. 1, "Speak thou the things which become sound doctrine." In the

evening the Rev. Michael Maurice introduced the service, and the Rev. W. Bowen, of Coventry, delivered a lecture from 2 Tim. i. 7. At the business meeting of the Society, the Rev. J. Fallagar in the Chair, after a resolution had been passed expressive of satisfaction at the emancipation of the Roman Catholics from their civil disabilities, it was moved, "that this meeting earnestly desires the introduction into Parliament of a measure to relieve Unitarians from the necessity of joining in those parts of the marriage service of the Church of England which are repugnant to their consciences, and instruct the Committee to prepare, on the first suitable opportunity, a petition to the Legislature on this subject." In the afternoon the members and friends of the Society dined together, when J. Crosby, Esq., of Portsmouth, kindly presided; and the day was spent in the cultivation and enjoyment of that spirit of Christian harmony and enlightened zeal which such meetings are eminently calculated to promote.

E. KELL.

Unitarian Association for Hull, Lincoln, Gainsborough, Thorne, Doncaster, and adjacent Places.

ON Wednesday and Thursday, the 1st and 2nd of July, the Fourteenth General Meeting of this Association was held in the Bowl-alley Lane Chapel, Hull. On the Wednesday evening, the Rev. R. K. Philp, of Lincoln, conducted a devotional service, and the Rev. E. Higginson, of Derby, preached from Heb. viii. 6, "The Mediator of a better covenant, which was established upon better promises." On the Thursday morning, the Rev. W. Duffield, of Thorne, led the religious service, and Mr. Philp preached a sermon from Luke ii. 14, on the Superiority, the Design, and the Substance of the Christian Religion.

After service the meeting for business was held in the chapel. From the report of the Committee, it appeared that the objects of the Society, viz. the mutual encouragement of its members, and the promotion of scriptural inquiry and religious truth by the distribution of tracts, had been steadily pursued during the past year. It was, however, deemed necessary, after some discussion on the state of the funds, and the demands which the more immediate operations of the Society have upon them, to discontinue the vote of £5 annually, which had, for the last three years, been made to the British and Foreign Unitarian As-

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E. H.

1829.

Unitarian Society.

lay and Thursday, the 1st
y, was held at Diss, the
f the Eastern Unitarian

On Wednesday evening
is introduced by the Rev.
of Yarmouth; and the Rev.

Hugh Hutton, of Birmingham, preached
an excellent sermon from John xix. 20,
on the sufferings of Christ. On Thursday
morning the Rev. H. Bowles, Jun., in-
troduced the service; the Rev. Mr. Scar-
gill, of Bury, offered the second prayer;
and the Rev. H. Hutton, from 2 Peter ii.
12, "But these speak evil of the things
they understand not," delivered an inter-
esting and impressive discourse on the
Misapprehensions and Calumnies to
which Unitarianism is exposed. After
the service, Mr. Taylor, of Diss, was
requested to take the Chair, and the bu-
siness of the Society was transacted.
The friends of the Association, to the
number of fifty-eight, dined together,
Mr. Robinson, of Bury, in the Chair.
The company was addressed by Messrs.
Toms, E. Taylor, Hutton, Scargill, Crisp,
&c. The ministers present were Messrs.
Toms, who was greeted with the most
cordial welcome, Scargill, Clack, Crisp,
Bowles, H. Bowles, H. Hutton, Valen-
tine, Melville, Bakewell. The next An-
nual Meeting is fixed for the last Wed-
nesday in June and the following day,
and to be held at Bury.

The Kent and Sussex Unitarian Association.

THE Seventeenth Anniversary of this
Association was held at Northiam on
Wednesday, July the 8th. The Rev. E.
Chapman, of Deptford, and the Rev. C.
Saint, of Craubrook, read the Scriptures
and conducted the devotional part of the
service. The sermon was preached by
the Rev. J. Fullagar, of Chichester. It
was an argumentative, highly instructive
and deeply impressive discourse from
John xx. 29.

On the conclusion of the religious ser-
vices the meeting for the transaction of
business was held. Mr. John Green,
Jun., of Maidstone, was called to the
Chair. The Report stated that it had
been the endeavour of the Committee to
arrange a plan of co-operation with a
view to prepare the way for a Mission-
ary; and that it had been partially
brought into action:—it recommended
the continuation and enlargement of the
plan; it suggested that the circulation of
tracts should be resumed, and that the
Committee should take measures for en-
gaging a Missionary, provided they find
themselves able to establish a system of
co-operation. "Suppose," says the Re-
port of the Committee, "that a system
of co-operation has been adopted at Bld-
deuden, Headcorn, and Sheerness; sup-
pose that at each of these places regular

worship is conducted by the united exertions of six individuals—and that then an able, active, and zealous Missionary is introduced amongst us—thus assisted, it seems to your Committee that his exertions are much more likely to be crowned with success than when he is but a solitary and unsupported labourer in the Lord's vineyard. Those who labour with him will necessarily feel greatly interested in the success of his and *their* work :—your Missionary, too, encouraged by finding himself supported in his endeavours, not by good wishes only, but by real and efficient help, will labour with an energy which a *reasonable* hope of success alone can give. He will know that, when called from one to another part of the scene of his labours, what he has sown will be attended to during his absence, and he will feel that his work is not a mere scattering of seed by the way-side. Thus assisted, should he see a favourable opportunity of breaking up new ground, of sowing the truth where it had not been before, and of establishing new societies, he may embrace the happy occasion without fear of injuriously neglecting his former labours."

After the reading of the Report, and the passing of the resolutions connected with it, a large portion of the friends who were present retired to an inn, where one hundred and ten individuals, of both sexes, sat down to an excellent but economical dinner. After the cloth was withdrawn the meeting was addressed by several speakers. All present were highly indebted to their Chairman, the Rev. J. Fullagar, for the life, energy, good humour and good feeling, which he manifested, and which he infused into the meeting. The following gentlemen, by their speeches, added to the spirit and social interest of the day: The Revs. L. Holden, W. Stevens, C. Saint, and E. Talbot; and Messrs. Blundell, Payne, Griesbrook, Burgeis, Bartlett, and Green. There were many congratulations on the achievements which liberal and enlightened principles had made within the last two years. But those who are still injured and oppressed were not forgotten. The cause of the enslaved Negro was advocated; and the exclusion of the Jews from the enjoyment of civil and religious privileges, was mentioned as a disgraceful anomaly, which ought, as soon as possible, to be removed. It was recommended that the Unitarians should not relax in their endeavours to have the rights of conscience extended to all, and that they should be amongst the first to

remove the badge of degradation from "their elder brethren the Jews."

E. T.

Western Unitarian Society.

On Wednesday, the 8th of July, the Annual Meeting of the Western Unitarian Society was held at Bristol. The services of the day were conducted by Mr. Lewis, of Dorchester; Mr. Hunter, of Bath; and Dr. Hutton, of Leeds, who had ragged to preach on the occasion. Dr. Hutton's discourse was founded on 1 Cor. xiv. 15, "I will pray with the spirit, I will pray with the understanding also." It bore but little on the doctrinal peculiarities of Unitarians: but we appear to have arrived at a period in which, except in somewhat peculiar circumstances, enough has been done for the controversial and critical forms of our doctrines; and in which we are especially called upon to do every thing in our power to associate with our views of Christian truth all the vitality and spirituality of Gospel principles, the energy of Christian duty, and the solicitude it inspires for the salvation of men. The business of the Society was transacted at the close of the service, the Rev. John Rowe in the Chair; when fourteen new members were added. The thanks of the Meeting were then cordially and unanimously given to Dr. Hutton for his discourse, "so strongly characterized by high talent, consecrated by Christian affection to the promotion of the cause of practical piety, and so well adapted to cherish among Unitarians the spirit of rational devotion, as well as to shew to our Orthodox brethren how it exists among us." Dr. Hutton was earnestly requested to allow the Society to print it; but he gave no expectation of acceding to this desire: the discourse will, however, it is hoped, be published in some other way, should he still adhere to the determination he expressed.

The principal subject of discussion at this Meeting, besides the ordinary business of the Society, was the continuance of an annual donation of five pounds, which had been voted at Exeter in 1827, in aid of the purposes of the British and Foreign Unitarian Association. This appropriation of its funds had been regarded by several members of the Committee as not falling within the scope of the Society, viz., "to promote Christian knowledge and the practice of virtue by the distribution of books;" and it was referred by the Committee to the consideration of the General Meeting. It was

decided to discontinue this pecuniary contribution; but it was unanimously resolved, that, to aid the Association in our great common objects, a donation be presented to it, for the year 1830, from the books printed by the Society, leaving the Committee of the Association to make their own selection, at the catalogue prices of the Society. The vote was confined to the ensuing year; since, in a Society constituted like the Western Unitarian Society, no proceedings of one Annual Meeting are obligatory beyond that succeeding.

About seventy-five members and friends of the Society afterwards dined together, when Arthur Palmer, Esq., was called to the Chair. Dr. Hutton, Mr. Rowe, Mr. Hunter, Dr. Bowring, Dr. Carpenter, and Mr. Bache, addressed the Meeting on various topics connected with the prospects of Unitarianism, and the diffusion of sound scriptural knowledge. Mr. Rowe, in his speech, gave a view of the early history of the Society, and the circumstances attending the removal of its business department from Exeter to Bristol, in 1804, after the death of its then Secretary, the highly respected Mr. Kenrick. Dr. Carpenter addressed the Meeting in reference to our increasing connexion with our American brethren; and adverting to the past proceedings of the Society, he pointed out the great and able devotement of time and exertion which Mr. Rowe had given to its affairs for above twenty years, during which period it attained its present prosperity in reference both to its finances and the number of its members.—One toast was given from the Chair, unprecedented in the meetings of this Society, but required by the great event of the year—"His Majesty's Ministers." It was associated with "the utter annihilation of all restraints on the rights of private judgment," and was received with the most cordial expression of satisfaction.

Warwickshire Unitarian Tract Society.

On Wednesday, July 8th, the Twenty-third Annual General Meeting of this Society was held at the Old Meeting-house in Birmingham. The Rev. Timothy Davis, of Evesham, conducted the devotional service, and the Rev. Dr. Drummond, of Dublin, preached a very animated and interesting discourse from John viii. 31, 32: "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." At the close

of the service the Rev. Hugh Hutton was called to the Chair, the usual business of the Society transacted, and several names were added to the list of subscribers.

About one hundred and twenty friends and members of the Society afterwards dined together, Thomas Eyre Lee, Esq., in the Chair. Many gentlemen addressed the meeting on the great and interesting topics connected with the objects of the Society; and while due honour was awarded to the living, the departed friends of religious truth and liberty were remembered with affection and respect.

In the notice of the last annual meeting of this Society, (Vol. II., N. S., p. 576,) the wish, though not the expectation, was cherished, that *speedy* justice might be done to that body of Christians who were then debarred from the rights of citizenship. Since that time, the hope so faintly entertained has been fulfilled, and within the short period of eleven months, the civil disabilities so long affecting Protestant Dissenters and Roman Catholics have been severally removed.

J. R. W.

Sussex Unitarian Association.

THE Annual Meeting of this Society was held at Horsham, on Wednesday, July 8th. The service was introduced by the Rev. J. C. Wallace, and the sermon delivered by the Rev. J. S. Porter. After service the Report of the Association for the past year was read, from which it appeared that, in pursuance of a resolution adopted at the last General Meeting, a place of worship had been opened at a village called Scarnes Hill, about ten miles from Lewes. It had been regularly supplied with ministers, and the attendance held out a good prospect of obtaining a permanent congregation.

The members and friends dined together at the Anchor Inn: J. Boyes, Esq., in the Chair. Several gentlemen addressed the company in the course of the afternoon.

Synod of Ulster.

THE annual meeting of this body was held at Lurgan, on Tuesday, June 30th, and several following days. It comes within neither our limits nor our intentions to report all its proceedings; and those which we do notice, on account of their reference to persons whose sentiments and situation have excited the in-

terest of our readers, or for the sake of the illustration which they afford of a spirit of bigotry which no Inquisition has ever exceeded, we record with regret. Our materials are derived from the Northern Whig, a Belfast paper, known probably to many of our readers as a journal conducted with much spirit and ability.

The meeting opened with a sermon from the Rev. P. White, late Moderator, on Titus ii. 15. After explaining the requisite qualifications for the sacred office, "in conclusion, the reverend gentleman addressed himself to the young men who were coming forward to the ministry, and endeavoured to impress upon them the necessity of personal religion, and the expediency of submitting to be scrutinized by committees of the Synod. They were not to call such examinations inquisitorial. The former course pursued by the Synod in relation to young men, was like the indulgence of a mother, who kept her child reposing on a sofa; but the present is like a prudent father, who applies salutary restrictions and correction for the nurture and improvement of his son."

The great question, on the Overtures of last year, which will determine whether Mr. Montgomery and his friends can remain in connexion with the Synod, is postponed to a special meeting to be held in Cookstown on the second Tuesday in August. There were, however, other topics of animated debate, of which the first that presented itself was the Clerkship. Mr. Magill, of Antrim, moved that Mr. Porter, "having avowed himself an Arian, be no longer continued Clerk; and that no Arian be any longer recognized by this body." This motion was, after some animated discussion, withdrawn, and Mr. Porter was afterwards reappointed for the ensuing year, provided the Synod retained for that time its present constitution.

On the same day a furious attack was made upon Mr. Montgomery.

"Tuesday evening was chiefly taken up with a disagreeable scene of personal dispute, introduced by a most extraordinary proposition from Mr. Carlile, to institute an investigation into Mr. Montgomery's conduct, upon an alleged crime of Sabbath-breaking, because the latter gentleman had acknowledged, that upon very urgent and important business he had travelled on the Lord's day. We were never more astonished than when Mr. Carlile brought forward this matter; particularly as he passed by altogether, in his observations, the conduct of Mr. Cooke and Mr. Stewart, who acknow-

ledged themselves guilty of a far more gross violation of the Sabbath—when Mr. Cooke fled from his own Sacramental table, and drove off to Dublin, to throw himself at the feet of an earthly King. Neither did Mr. Horner embrace this fact in his motion against Mr. Montgomery. Such dishonesty is most disgraceful in any men—but much more so, in such exclusive arrogators of religion as Messrs Horner and Carlile. The charge against Mr. Montgomery implied a crime of a very heavy nature, particularly as affecting a clergyman; and if Mr. Carlile thought himself called upon to interfere, he was bound both by the laws of Synod and by the common courtesies of one gentleman to another, and also by the precepts of Scripture, to give Mr. Montgomery previous notice of his intention; and yet, notwithstanding all this, no such notice was ever given till Mr. Carlile rose up, to the utter astonishment of the whole house, to submit his proposition. * * * To the credit of the Synod, however, be it said, that there was found none to make common cause with such a base attempt. Mr. Horner, indeed, submitted a motion for having Mr. Montgomery brought before his Presbytery; but this too was rejected, without any other support than what it received from his colleague, Mr. Carlile. We trust such a lesson will deter others from giving scope to the suggestions of their own private or heated passions; and that thus the body will be saved from participating in the shame which should fall on the heads of individuals alone."

The most prominent topic of discussion was the recent election of Mr. Ferrie to the Professorship of Moral Philosophy in the Belfast Institution. The appointment appears to be in the joint Boards of Managers and Visitors, who are chosen by the Proprietors, and who received the strongest expression of their confidence and approbation at a general meeting held during the sitting of the Synod. The bigots were displeased that the choice had not fallen upon Mr. Carlile, and they accordingly charged Mr. Ferrie with being unsound in the faith, and the Boards with having elected him on that account, and by way of opposition to the Synod. Mr. Ferrie had previously been declared eligible (and eligibility was understood to imply orthodoxy) by a Committee of the Synod appointed to examine the testimonials of the candidates. The charges, therefore, took the form of a censure on their own Committee, conveyed in the following resolutions, moved by Mr.

ooke, and supported by Mr. Carlile, the appointed candidate :

“ Resolved—That the duty of the Synod's Committee was, according to the vertures of the Synod in 1825, to examine the testimonials of candidates, and give their opinion with equal reference to the literary eminence and religious orthodoxy of the candidates.”

“ That, while we have not the most distant idea of exercising any undue influence in the election of Professors, we regret that the electors did not, in the late election, concur with the recommendation of the Moderator” (to choose Mr. Carlile).

“ That, as the Moral Philosophy Chair is one of the greatest importance to the religious education of our Students, we deem it expedient to appoint a Committee to ascertain the religious opinions of Mr. Ferrie, and to submit their Report to the Synod, to be considered for the purpose.”

Mr. Cooke, having described Mr. Ferrie as an Arian, a New Light, a Neologist, “ a nondescript sort of thing which is neither Arian, Arminian, nor Socinian, but just that lovely production of modern times—a Liberal,” thus denounces the Belfast Institution :

“ I oppose not Mr. Ferrie's election—I have not the most distant idea of doing so. He may lecture as he pleases in the Belfast Institution, and I would be the last person to detract from the public reputation his lectures may possess. But I oppose him as a Professor of Moral Philosophy to our students. I would say to my fathers and brethren, Send not your sheep there for pasture—*anguis adest in herba*. The Managers and Visitors are liberal minded men—liberal in the best sense of the word. I would say to them, ‘ Gentlemen, use your College as you please, and may it increase and prosper; but you have got one at present in it, and until he is removed, we will not send our students there; we will have another man and another place to educate them.’”

The attack is thus followed up by Mr. Carlile :

“ There are two points which require the consideration of the Synod. First, whether we can go on with the Institution or not. Is the Synod to be told that a testimonial of theirs, instead of assisting a candidate, will throw him out? Mr. Cooke took alarm at the election of Mr. Bruce; and when numbers attempted to put him down, I was the only person who stood up in his defence. At that time a deputation from the In-

stitution assured us that there would be nothing of a similar character in future, and I was satisfied : a similar thing has occurred again; and I now conceive that unless there be some radical change in the Belfast Institution, we must give up all connexion with that establishment. The second question is—Shall we send our Students to Mr. Ferrie? I ask, will our Students be safe with Mr. Ferrie? I say no. It is too serious to send our Students to a man who is reasonably suspected. The moment any arrangement is made which renders it dangerous for our Students to attend the Institution, we should drop our connexion with it. I say Mr. Ferrie is a New-Light Preacher—he is called, in his testimonials, a *rational* Christian Preacher, which is a kind of masonic word by which Unitarians are known in Britain. I have listened to the sermons of the *Rational* preachers in Scotland, and I never heard in them one word about Eternity, about the Soul of Man, or about Heaven, or about Hell. They were exactly such as I have been accustomed to hear from the pulpits of the New-Light Ministers of this country.”

Dr. Thomson, who attended as one of a Deputation from the joint Boards, made a very able defence of the appointment. He urged that they had only to consider the moral and literary qualifications of the candidates; that Mr. Carlile was known merely as a Theologian, while Mr. Ferrie's attainments in Moral Philosophy and Metaphysics were certified by a number of the Professors of the University of Glasgow, and Ministers of the Church of Scotland, to be of the highest order; that the Synod's own Committee had declared his eligibility, and placed him next on the list to the candidate who was a member of their own body; that for the Synod to invite a candidate to stand was not the best mode of assisting the Institution in the selection of the person most qualified; and that, as the Institution had cost the inhabitants of Belfast and its neighbourhood 20,000*l.*, while (with the exception of two congregations) the whole Synod and its people had not contributed a single hundred pounds, this attempt was made with a very ill grace to establish a system of domination over it, and pervert it from general to sectarian purposes.

Mr. Montgomery followed in one of those splendid and powerful effusions for which he is distinguished. His exposure of the falsehood, the inconsistency, the malignity of the charges against Mr. Ferrie and the electors, was most

triumphant. We can only make room for two extracts :

“ But leaving those figurative expressions, which have been so charitably applied to Arianism, what is the real, the substantial, danger which you dread from the Belfast Institution ? Orthodoxy must be a very tender plant if it must be so sheltered, and shaded, and pampered. The religion which was first promulgated by a few poor fishermen, and went forth conquering and to conquer, required no such adventitious aids ; and when an inspired writer has said, ‘ Try all things, prove all things ;’ poor, indeed, is the compliment you pay to your opinions, when you say, that if any others are thrown in the way of the inquiring mind, your tenets will be forsaken. I never would condemn a system of belief for the practice of those who profess it ; but there are cases in which we may judge of the opinion by the practice. What, I ask, has been the practice of the loudest shouters among those who have denounced the Institution as a den of Arians ? Have they not sent their own sons to repose under the *Upas* tree—breathe the infected air—to drink of the waters of Sodom, and to eat of the dead-sea fruits ? Can the world believe men to be in earnest, when their practice is so opposed to their profession ? And what credit is due to this overweening anxiety for the spiritual welfare of the rising generation, when the very men who express it expose those who are nearest and dearest to the danger which they warn others to avoid ? Why do not the enemies of the Institution lay aside their metaphors, and speak plainly at once ? They say, we will have ‘ no chaff ;’ we must have the solid corn. Go on, then, if you wish to follow where they lead. Reap where you have not sown, and gather where you have not strewed—make the Institution your own ;—drive out every man, no matter how high may be his literary attainments, if he will not bow to your mandate. But this you cannot do. There are men who have the management of the Institution, who would rather see it levelled with the ground than made a citadel of sectarian bitterness. You may injure—you may destroy it ;—you may ruin a seminary which promises to be a blessing to the country—where the rising generation may meet and drink from the pure fountain of knowledge, and, as they look on each other’s faces, imbibe principles of forbearance and affection and kindness, before the unfortunate political and religious dissensions

which exist in the country have estranged them from each other. You may ruin the Belfast Institution, but the infamy of the deed will descend upon the heads, and brand the memory, of those who made a waste where they could not establish their usurpation. I speak warmly—but I cannot help it. I am ill in health ; but, though I should lie down, when I have done, upon the bed from which I was never to rise, I must give vent to the feelings of my heart.”

“ An attack has been made upon Mr. Ferrie because he is stated to be a rational preacher. It appears extraordinary that the truths of the gospel should not be considered rational ; and one would almost suspect that this had been intended as a side stroke at his own party. There was one part of the attack with which I was greatly distressed. Not content with laying charges against Mr. Ferrie as a preacher, he (Mr. C.) turns round to misrepresent the New Light preachers of this country, alleging that they never refer in their public services to heaven or hell, to sin or punishment, to eternity or judgment. I need scarcely wonder at this, for Mr. Carlile has published a chapter in his book, nearly as charitable as this. Now, I say, wherever such statements are made, whether in a printed book or in an unpremeditated speech, they must proceed either from inconceivable ignorance or from wilful misrepresentation. If there be any ministers more likely than others to inculcate these doctrines, they are unquestionably those denominated New Light. Our own people, who know our ministry, and who are acquainted with our private walk and conversation, know the falsehood of such charges ; but, in this age of party rancour and strong prejudice, such groundless assertions are greedily grasped at. Reports, however vague, are readily taken up to the injury of those whose doctrines and conduct are misrepresented ; but I do beseech and charge you, unless you wish to blast our reputation, to sow dissension in our congregations, and leave our families without support, not to malign us by unworthy and undeserved aspersions. If I were to judge of Calvinism from what I heard yesterday in this house, and from what I have frequently heard elsewhere, I might be ready to charge against it as much unchristian virus as could be ascribed to any other system ; but I feel that it would be unjust to charge against a system what is only the fault of the individuals. I blame not the system ; I

e heart of man, which is 'despoiled of all things and desperately

There are some peculiar opinions of Calvinism, which, when misused, may be injurious; but with the armed can have no bad tendency. my best and dearest friends are a. There is a man in this house, heart almost prompts me to lay

on his shoulder; he is a Calvinist. I believe that God never made an upright man, or one more estimable in all the relations of life. Shall I condemn the opinions from which

t, as if they were chargeable at I know to arise from the passions? No. Though men will not let me hold communion with them, I am still ready to

put to them the right hand of peace. I trust, when we have laid aside the garb of frail mortality, we shall find that better and happier world, in which at our own sinful folly in

disputed and excited strife, where there would have been harmony and love. I am sorry of this contest which has continued from year to year. If I

live in peace with you—at all events we will leave you. I will not live in a state of constant turmoil with my brethren. I have human passions and frailties, and sometimes I cannot control my temper when my principles are misrepresented, and the lustiness which I am connected is

through my person. But if I were the rock on which I have once been shipwrecked, it is my own fault cast upon it again. If we cannot live together in peace, in the name of God let us part in peace. For myself I have no fear as to consequences.

I know my opinions; and I doubt of their faithfulness and value. Some of my brethren may

say; but he that catereth for the multitude will not let the children of God suffer for conscience' sake come

The cause of God and truth must prevail; and though I cannot convince the individuals who excited me, I feel convinced that the storms are raging among us will purify them, and have their result in the

of those opinions which I believe my conscience to be true."

The discussion ended in a resolution to receive as witnesses as to Mr. Ferrie's reformer for orthodoxy while in Scotland, who had attended Glasgow and who, as we understood, is a licentiate or a student in con-

nection with the Synod of Ulster," and Dr. Burns, of Paisley.

Mr. Stren, in answer to various questions, stated as follows:

"There was a difference of opinion among the students, as to whether Mr. Ferrie were an Arian or a Socinian; but they were sure he was not orthodox. He had preached a sermon on these words, 'Let us make man in our image;' and, in opposition to what is called the fall, he endeavoured to prove that this image consisted in the rationality of man's nature; also, that when Adam gave names to the animals, expressive of their several natures, Mr. Ferrie tried to prove that he might have done this from his superior knowledge of these animals, and not from any inherent knowledge of his own. This I thought contradicted the Confession of Faith, the doctrine of which implies the superiority of Adam's character to that of men at a future period. The impression was, that he was a rational preacher. I was struck with terror to hear such sentiments expressed in the College Chapel in Glasgow. My feelings might have been stronger, in consequence of my being but a young student, and having been accustomed to drink only the sincere milk of the word. I have frequently heard him underrate the testimony of Scripture by exalting the powers of human nature. I never heard any thing from him that directly bordered on Socinianism; but I had heard him give such sermons as Arians and Socinians usually give, and from analogy, I was led to conclude the possibility was, that he was a Socinian. He never preached the atonement, and of consequence he could never have preached the grace of God. The witness stated, that he wished the house to believe that he was not one of those underlings who come forward under the influence of others—it was merely his own sense of duty which had prompted him to this public avowal of his sentiments."

Dr. Burns prefaced his evidence by some remarks on the painfulness of his situation in having to state what might injure a man of "excellent character," and "first-rate endowments of mind."

"It is not easy to give a definite name to the complexion of Mr. Ferrie's sentiments; but the impression was, that they did not accord with our public standards.—He is what we call Anti-evangelical. But I do not speak from my own knowledge. The term *Anti-evangelical* does not apply, in Scotland, with respect to a speculative belief in the Trinity, or the *Divinity of the Saviour*.

It may be applied to a man who holds the doctrine of the Trinity, but who does not give a prominence to the atonement, the influence of the Spirit, &c. From what I have learned, I would not exactly call Mr. Ferrie's sentiments Arian—he never, that I know, gave his opinion on the person of Christ—it was the sermon on original sin that gave rise to the public reports. There never was any suspicion thrown out that his sentiments regarding the person of the Saviour were not orthodox, that I heard of. The term *rational* preaching does not designate any system of doctrine, but a peculiar mode of preaching, which addresses itself to the understanding, rather than to the heart, or which is chiefly confined to the statement and defence of the general doctrines of Christianity. A minister might hold a system of speculative orthodoxy, and yet be called *Anti-evangelical*."

We have no space now for comment on these Jesuitical and Inquisitorial proceedings. What will the Synod of Ulster do next?

LITERARY NOTICES.

We have great pleasure in announcing and recommending the second edition, just published, of *Potamology*. Its appearance is much more ornamental; and its utility has been augmented in a corresponding degree. Besides additional Towns and Tributaries, the site of each City or Town, and the outfall of each Tributary, as on the right or left bank of the Principal River, are accurately indicated. In this edition 670 cities and towns, and 610 tributary streams, are enumerated. The *Swan* river, in Australia, has been added to the principal streams in consequence of the attention it has lately excited. We earnestly re-

peat the wish for the general adoption of the Table expressed in our Number for January, pp. 14—16.

The Author of the "Revolt of the Bees" is about to publish "Hamden in the Nineteenth Century," or Colloques on the Errors and Improvement of Society.

Shortly will be published, in one small volume, 12mo., price not exceeding 3s., *The Reasonableness of Religion in its Doctrines and Institutions, with a Particular Application to the Rite of Christian Baptism: to which will be added, Critical and Historical Notes.* By Benjamin Mardon, M.A.

Fiant Christiani cum Christum nosse poterint.

The names of Subscribers may be left with the Publisher, Mr. Hunter, of St. Paul's Churchyard.

A curious collection of Ancient Ballads has been lately published at Pest, in Hungary, in the Magyar Language, and dedicated to Dr. Bowring, as "the enlightened Master of the Hungarian Tongue, and the able Translator of the Hungarian Poets," in the following words:

Nemzetes
BOWRING ZÁNOS URNAK
Londonban;
a' magyar nyelv' lelkes barátjának
's az angolokkal való megismerkedőjének,
magyar költések' szorgalmas
Fordítójának
ezen magyar poetai régiségeket
tisztelettel
's hazafiúi buzgó szeretettel ajánlja
a' Kiadó.

CORRESPONDENCE.

The "Report of Sums received" for the Devouport Chapel, dated May 27th, appeared on the Cover of last month's Repository.

The Editor thinks the insertion of W.'s Rejoinder, on the Character of Napoleon, unnecessary. Should any further replies, sufficiently interesting to claim a place in our pages, be received, W. will have the opportunity of commenting upon them.

Communications have been received from W. J.; H. S. W.; G. I.

ERRATUM.

P. 471, lines 10 and 11 from the bottom, for "power which so intoxicates," &c., read, "power, a consciousness of which so intoxicates the votaries of refined self-interest, and which can be wielded at will," &c.

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AND

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ESSAYS ON THE ART OF THINKING.

II.

THE same errors which retarded for centuries the progress of science, and rendered abortive the most exalted efforts of cultivated intellect, beset our daily exertions of thought, and are the cause of our disappointment when trifling results follow arduous labour. One of the principal of these errors is the wrong choice of subjects of thought. There are various ways of making a wrong choice. We may speculate, like a host of philosophers of old, on subjects which are not only in part beyond the reach of human intellect, but on which there is no possibility of gaining any knowledge,—where there is no foundation for speculation, and where the imagination forms the only basis for subsequent reasoning. It is far from being desirable that our range of thought should be always confined to such subjects as we can fully comprehend. If this were established as a rule, we should be excluded from the contemplation of the grandest objects on which our faculties can be employed,—the nature and attributes of the Deity, and the course of his providence. It is of the greatest importance to our intellectual as well as moral strength, that our minds should be enlarged more and more by a perpetual recurrence to these awful subjects of meditation; because, however vast, however incomprehensible as a whole, a firm and broad foundation exists for the operations of the reasoning power, and a clear light is cast on one portion of the faith which, issuing from impenetrable darkness beneath, is lost in unapproachable radiance on high. The nature of God is necessarily incomprehensible by us, his attributes infinite, the course of his providence an object of faith rather than of knowledge; yet will true philosophy find her noblest and most frequent employment in the contemplation of these things; because, though vast, they are real, and the conceptions they originate, though faint, are clear, and though limited, are true. Our ideas of power, of wisdom, of holiness and love, are, or ought to be, as distinct as any we can form; and in contemplating the perfections of God, we are not obliged to form new conceptions which can be applied to this sub-

ject alone, but the same ideas of natural and moral perfection which we daily entertain are here applied, though elevated and enlarged to the utmost of our power. Such exercise of the mind, in which the imagination and the reason animate and improve each other, is in the highest degree beneficial to both. But if we proceed so far, or deviate so widely, that they can no longer accompany each other, it is time to stop and inquire whether we are not wasting our powers in wild reverie or fruitless speculation. To meditate occasionally on eternity, infinity, &c., till we have convinced ourselves that all attempts to comprehend them are vain, is morally useful, as it humbles the pride of reason and marks the limit of our faculties; but he would be little better than mad who should imagine that he had passed this limit, who should continue to speculate when reason was left far behind, and proceed to build theories on such speculations. Yet this has been done, and by philosophers who were regarded as the lights of the age in which they lived, and who would have been so, had they been wise in their choice of subjects of thought. Of the essences of beings, though much has been written, nothing is known. Of the essences of beings which (for want of knowing better) we call *spiritual*, nothing can be ascertained; yet the illustrious Thomas Aquinas wasted his precious days and his marvellous powers in treating of the nature of angels. It is a matter of astonishment to those who have read his works and admired the strength and acuteness of his reasoning, that he should have founded his arguments on no firmer basis than the dreams of his imagination, and have employed himself in labours as fruitless and nearly as absurd as those of the philosopher who endeavoured to extract sunbeams from cucumbers.

Yet while we wonder and smile at the mistakes of these philosophers, we may find something analogous to them in ourselves. Our meditations are often on subjects on which no knowledge can be attained, from which no intellectual or moral strength can be derived. How many hours of our lives are spent in speculating upon the future! To lay plans for our future employments, to form resolutions for our future conduct, to anticipate the recurrence of temptation, to hope for the renewal of virtuous pleasures,—to meditate on these things is worthy of a rational being; but to imagine ourselves the heroes of adventures which may never take place, and to ponder events which we have no ground for anticipating, is an excess which may be pardonable in a young imagination, but is a subject of shame and regret to a well-disciplined mind. We are aware that there are some who defend this waste of thought on the plea that the mind is thus prepared for whatever may happen, and secured from surprise by any remarkable concurrence of circumstances: but, in our opinion, the best preparation for the future is the present development and improvement of all the faculties. Our present pursuits should be always such as may fully employ our various powers, leaving no room for the rambling excursions of the imagination, and no opportunity for the perversion of reason. How many of us lose our time and sometimes our tempers in discussions of subjects where discussion is unavailing! We have listened to a long and warm argument as to the place of abode of the virtuous after death:—not whether it will be on this globe or elsewhere, (on which something may be said,) but, if elsewhere, whether in one of the planets, or in a region wholly unknown. We have detected ourselves in the midst of a speculation on the nature of the new senses with which our glorified bodies may be endowed, and have listened, first with surprise and then with regret, to a protracted argument on the transmigration of the soul. It is said, and with truth, that such discussions tend to enliven

the imagination, and sharpen the faculties generally. If occasionally indulged in with this view, they may be harmless or useful. But our objection to such speculations is in full force when they are pursued as subjects of philosophical inquiry. We wish to point out that when bent on the acquisition of knowledge, it is foolish to lay hold of subjects on which no knowledge can be obtained. It should be a rule with us, before we enter on a new inquiry, to ascertain whether the knowledge we seek is within our reach; or we shall be in a similar condition with him who builds a tower without counting the cost, or goes out to war without having computed his forces.

We make a wrong choice when we pursue an object which our ignorance prevents us to attain. It is not certain that the interpretation of all the prophecies in the Revelations is still beyond the reach of human faculties; and learned men, who sit down calmly to study the mysterious book, with no other purpose than to discover the truth, deserve our respect and gratitude. But we have heard that women who understand no language but their own, and are but superficially acquainted with history, have spent their hours in attempts to explain the prophecies, and have left behind them, as a monument of perverted ingenuity, volumes of unfounded speculation on subjects where the most enlightened intellects are compelled to bow. Many a strange interpretation have we heard advanced with confidence by unlearned persons on difficult passages of the Old Testament, where the profoundest Hebrew scholars ventured to offer nothing more than a conjecture. Many an argument and many an assertion have we listened to from those who had never studied the philosophy of the human mind, on the subject of liberty and necessity. Whether or not we allow that certainty is to be attained on this point, it can only be by those who have prepared themselves for a comparison of the general course of Providence with the operations of the human mind, by the careful study of both. Painful but salutary is the rebuke conveyed to us in the midst of the warmth of such discussions, by the smile of the face of one who has experienced difficulties that we dream not of; and who is perhaps kind enough to shew us that we had better adjourn the debate for an indefinite time. On such occasions is the rule brought home to us, to ascertain whether the object we aim at is within the reach not only of our faculties, but of our knowledge.

The consequence of our wrong choice of subjects of thought is so great a degree of uncertainty in our aim, that our efforts must unavoidably fail of their object, though something valuable may be achieved by the way. Our science cannot always be progressive, or our labours effective, if our purpose be ill-defined or wholly obscure. This is too evident to need illustration.

The cause of these mistakes is that which the world has for ages had reason to lament—ignorance of the true principle of philosophizing. We are too apt to set out wrong. Either explicitly or unconsciously we form a theory, and (as we all like our own theories) we make all circumstances bend to it, and all our observations go to support it. Thus, the old philosophers had each one theory or more: some came pretty near the truth; others wandered in a most eccentric orbit, far from the source of light. How was it to be decided who was in the right? By the observation of facts, as all agreed. Every man searched the heavens and the earth for facts, and all gleaned a plentiful harvest, and apparently with nearly equal success. At all events, illustrations, which each contended to be facts, abounded. Where was the next appeal to be made? No one knew; so the philosophical world was divided among warring factions, till Bacon published the right method of discovering truth,

which has caused philosophy to advance with rapid strides, and to dawn on the world of science. This principle is so simple that extraordinary that it should not sooner have been adopted; and yet in its operation, that attempts to estimate its effects are vain. It is to bring together an accumulation of facts previous to the formation of a theory; and having carefully observed their bearing upon a particular point, to deduce from them a principle which may be applied to the explanation of new facts. Had Newton lived before Bacon, he might have formed a new theory of optics, and have been confirmed in it by a partition of facts; but he drank deeply of the spirit of the new philosophy by which he regulated his inquiries. He brought together a vast collection of facts in relation to light and colours, viewed them in all possible situations, made a great variety of experiments upon them, carefully preserving his fanciful theories, and at length founded, on actual experience, his new theory of optics, by which light, one of the most subtle of all things, is reduced to certain laws, as truly as the most gross and solid bodies. In like manner his other inquiries conducted, and their magnificent results obtained in the same manner must science continue to advance, and the mysteries of nature be unravelled. In like manner must we all, if our object be true knowledge, pursue every inquiry. And if tempted to smile at thus comparing great and small, the researches of a Newton with the feeble efforts of an individual, let us remember that if an object be worth pursuing at all, it is worth pursuing in the best way. We may work away in our closets, and by our labour, only discover what thousands have known before us, without the pleasure of useful exertion, and the privilege of substantial knowledge to be our own,—a power of accurate thought, a capacity of increasing our knowledge, which are of high importance to rational and immortal beings. A man content on the management of his little garden plot, or of his cage of birds, or a young inquirer beginning his study of the human mind—the mother who forms plans of education for her child—and the philosopher whose speculations of research are removed beyond the reach of the naked eye and the suggestions of unassisted imagination, are alike liable to mistake and to form theories on any other basis than a careful examination of facts, and to habituate the mind to follow the inductive method in all researches, a general rule which the lovers of truth should ever keep in view.

It is the tendency of our minds to become too firmly attached to a theory deduced by ourselves, especially when well-founded. We are on our guard, therefore, to apply it to that class of objects alone to which it applies. To stretch one theory to the explanation of every class of facts is a fruitful source of error as to apply half a dozen theories to the explanation of so many similar appearances. To this error those are most liable whose range of inquiry is contracted, who love truth, but have little opportunity for study. These, having once laid hold of a solid truth, are unwilling to part with it; are liable to overrate its value; and, when new difficulties are tempted to recur to a favourite solution, are at the trouble of finding a new one. But because it sometimes happens that the same key will open more doors than one, it does not follow that a key suited to every lock; and it is wiser to seek patiently for the key, than to end the difficulty by force or straining. How many principles on which the philosophy of nature is founded, and the progress of science by which it is conducted, is a disclosure reserved for posterity, which science shall have attained a greater maturity; at present it is liable to fall into error if we devise a separate solution for each particular case.

or if we apply a principle, however well ascertained, to the explanation of all appearances between which we can fancy a resemblance. In the education of a family of children, there ought to be some general rules, the enforcement of which must be salutary to each; but as no two minds are alike in all points, it would be as absurd to regulate all in a precisely similar manner, as to have a totally different system for each. Some weaknesses, faults and follies, are common to all young minds, while there is an infinite variety in their capacities and dispositions; and he is the truly wise parent who knows how to enforce general rules with steadiness, while he applies particular methods with discernment. Such discrimination should be our aim in our interpretation of the common events of life, in our judgment of human character, in the lessons we draw from circumstances, and in our study of books and of the world of nature. We must be careful not to conclude that because actions resemble each other, the motives must in all cases be alike, that events which have been once connected are for ever inseparable, that one department of research, however good, will make us universally wise, or that one method of discipline, however salutary, will secure ourselves or others from the insinuations of all moral evil. While our observation of facts is very limited, a small portion of philosophical knowledge may be sufficient to account for them; but if we seek to extend our range, we must be careful that our minds are so disciplined as to receive new ideas without prejudice, that they are strengthened for the formation of new conceptions, prepared to apply well-known truths in their proper places, and to leave them behind when we enter on unexplored and extended regions.

Ideas are impressed on all minds in the order of time; but the modes in which they are afterwards disposed are various. Upon the mode of classification depends much of the clearness and strength of the intellect. A well-trained intellect will, with ease, retain valuable impressions, and dismiss those that are unimportant; while a young or weak mind will retain both indiscriminately, and a perverted one will let slip all that should be retained, and grasp only what is trifling and useless. How large a portion of useful knowledge we daily forego, how awfully we weaken our minds by the retention of ideas which can minister to no good, we cannot at present estimate; but we may form some faint idea by drawing a contrast between the mind of Milton and that of a fashionable fop, between such a man as Hartley and a scoffing, dissolute infidel. The habit of classifying our impressions as they are received, and arranging our ideas in such an order as that we may know where to find them, and when to produce them, must be formed by early attention and considerable labour; but the acquisition is worth any degree of exertion. The habit once formed, the benefit is secured for ever; the mind converts all things to wholesome aliment, and the process of assimilation goes on with ease, and without intermission. A mind totally destitute of a power of classification, is of rare occurrence, except among the most ignorant of our race, but the exercise of the power is deficient in most, and perfect, perhaps, in none. The weakest minds arrange all their impressions in the order of time, the most philosophical in that of cause and effect.

We have all smiled at the nurse in *Romeo and Juliet*, with her long story to prove Juliet's age, the absurd detail of unconnected circumstances, related merely because they happened near the same time; but we may all be conscious of something of the same folly in ourselves, and may observe that we can scarcely relate the shortest story, the most simple incident, without introducing some detail which is not to the purpose. In forming

a judgment from events which pass before our eyes, how unapt are we at selecting the available circumstances, and passing over those which only encumber the inquiry ! In reading on any particular subject, this difficulty is in some measure obviated by the skill of the writer, if he be a good one ; but no care can supersede our own ; and though much knowledge may be gained, it will not be accompanied by an appropriate share of wisdom, unless we train our own thoughts to a methodical arrangement of facts, as well as to a clear insight into them. One person reads *Waverley* with great interest ; but retains only a confused assemblage of agreeable ideas, in which it is difficult to say what class predominates. He remembers that there are beautiful descriptions of scenery, and fine delineations of character, that the story is engrossing, and the situations splendid ; but he mingles all these together in his report of the book, and intersperses his account with notices of where he was when he read it, what neighbour called and interrupted him in an interesting scene, how he was persuaded to leave it and go out to dinner, what company he met, and so on, in strange disorder. A more accurate thinker would give a widely different report. He would bring together in his conversation, as previously in his mind, various examples of the same excellence : of these excellences he would speak separately, and class them in what he believed to be their due degrees, so as to give the hearer a distinct conception of the extent of the design, and the scope of the story ; he would speak of the book alone, while it was the theme of conversation ; and especially, as totally irrelevant to the subject, he would omit all mention of himself. Can there be a question which of these two has read the book with the greatest profit and enjoyment ?

If it be objected that it is harsh to require the mind to be always philosophizing, always bent on the acquisition of knowledge, we reply that such is not our intent. A state of unrelaxing effort is as hurtful to the mind as to the body. But we maintain that a habit of accurate thought once formed, the workings of the intellect will always be true. New ideas will, without effort, be arranged, and valuable acquisitions will be made, while the thinker leaves his mind to itself, and is conscious of no exertion. We believe that no relaxation is more salutary than the repose which is enjoyed in a country walk, when the mind, wholly passive, is left open to the influences of nature. But while the mind of a philosopher is as susceptible of pleasure in the fields and woods as that of a sportive child, while he surrenders himself up to enjoyment, there is no question but that the impressions received by each will be widely different in nature and value. A child's ideas will be jumbled together, and the greater part of them will be unconnected and transitory ; those of the philosopher will have found each its appropriate place ; and when he repairs to his closet, he will find that he has gained, not only vigour and refreshment, but further confirmation of some valuable fact, or illustration of some well-grounded theory. An orderly mind is a temple where truth condescends to appear, and delights to be worshiped ; and those who dare to pile upon her altars all that comes within their reach, who deck her shrine with weeds as well as flowers, must expect to see their garlands fade unnoticed, and their sacrifices rejected as unacceptable, if not impious.

WHATELY'S ESSAYS ON THE WRITINGS OF ST. PAUL.

(Continued from p. 539.)

THE opponents of Calvinism have often been charged with misrepresenting its doctrines. Misrepresented they may be, but made more horrible than they really are, they cannot. The genuine doctrines of Calvinism are little known in our day; at least the knowledge of them, and the feeling of their awful power, are to a great extent confined to the more uneducated classes of the community. Amongst them we know they continue in somewhat of their primitive deformity, and exert a most injurious and distressing influence. To know what Calvinism is, reference must be made to the works of Calvin himself, and in them we have found the system in all the fulness of its horror. By those who have not access to the works of the Genevese Reformer, the Assembly's Catechism may be read; and no unperturbed mind can peruse either of these, without withdrawing in wonder from a system so abhorrent to all the teachings of nature, and all the emotions of the heart. From such dogmas, wherever we found them, we should, for ourselves, turn to the dictates of our own heart, and pronounce the assertions made of the utter depravity of man, false and calumnious; we would turn to the constitution of society, to the rich streams of benignity that pass through its frame, to the beneficent arrangements and splendid array of the heavenly bodies, to the earth loaded with the riches of the Divine love, to its hills and its valleys, its sunshine and shade; we would turn to the irrational creatures, notice the infinitude of their number, the fulness of their joys, the boundless diversity of their pursuits; we would call on each and all the works of God to confute the doctrine, and to proclaim with universal exultation and universal gratitude, "The Creator is good—his tender mercy is over all his works." No! we must change our being, we must lose all our experience, we must go into a world where man is not man, and where universal love smiles not around, ere we could believe the frightful dogmas of Calvin. If they are true, happy the beasts that browse the herbage, unconscious of a dreadful destiny—happy the birds that carol their Maker's praises, unknowing that vengeance and not benignity presides over the creation—happy, a thousand times happier, all the irrational creation than man, for he alone of all the universe is fitted to be greatly blessed, and he alone with perfect consciousness of his destiny is fated to be greatly and inexpressibly miserable. Of the ignorance of uncivilized nations we speak much and with deep regret. But rather, if this doctrine be true, their lot is enviable, for they live in happy ignorance of the terrible doom which, even if Christianity were proclaimed in their ears, the majority of them would have to undergo. For the refutation of such doctrines, we trust by no means in the least degree to the natural sentiments of the heart. Human nature may, indeed, be so perverted that for a time it may yield to their oppressive sway; but it is not for long. The native feelings of the soul are too powerful to endure a weight so crushing. You may call them orthodoxy, and thus bribe men to their avowal, but they must perish. The heart will struggle against the bondage—the bosom will heave to reject the load. For a time modifications will suffice, the most revolting features will be softened down; but eventually, human nature, the divinity that stirs within us, will cast away the wild imagination that man is a demon, and the Deity a Moloch. The terms we have used are not too strong—to our mind they are the only words that answer to the terrible descriptions that

Calvin gives of man, and the awful imputations which his doctrines bring on God: such are the only fitting words to characterize a doctrine which teaches that before all worlds the Creator made an eternal decree, irrespective of goodness on the one part or of sin on the other; that a few of the countless myriads of rational creatures should be eternally happy, but all the rest, the vast majority, consisting of numbers which the stars of heaven, nor the sands of the sea, nor the drops of the falling rain, can equal—all the rest, after passing a few short years in this chequered scene—after a few transient joys, a few feverish days—after feeling the consciousness of high capabilities, and forming the desire and hope of a nearer union with God hereafter—all the rest, not for any crime of their own, but because their first progenitor fell—rather, not for any sin of his, but because of God's eternal decree—all the rest are doomed to inconceivable and endless torments. The words eternal punishment are so often on the lips and in the hearing of some Christians, that we are apt to lose the fulness of their awful import. Their proper significancy should be felt, in order to realize to the mind the dreadful system of Calvin. The imagination of system-mongers has been put to the rack, in order to give some idea of the overwhelming reality of endless torments to be suffered by the nine-tenths of God's intelligent creatures. Frightful and terrific are the pictures which Calvin, Boston, and others, have drawn; but the human mind is unequal to the task, and no words can do justice to the subject. Such pictures, however, serve to confute the system. Can it be true? is the question they suggest; and the heart and soul reply, No! It is confuted by its own extravagance. What an overwhelming, what a harrowing thought, that the chief part of God's rational creatures are doomed to inexpressible and eternal woe! How can a heart of flesh and blood believe it? How can one who has felt the sentiments of a father, believe it of his Heavenly Father? How can a man that has felt the common promptings of humanity believe it of the fountain whence human affection sprung? Was ever tyrant found on earth whose cruelty could be named in comparison with representations which Calvinism gives of the government of God? We ask not now for mercy; but where is justice fled, if this be true? How is it, how can it be, reconcileable with justice that God, for his own good pleasure, and by his own eternal decree, should destine myriads to eternal burnings? Wherein lies their sin? In being depraved? So were they before they saw the light. In being born? Over that they had no controul. In descending from Adam? Such was the ordinance of their Maker. Did the demerit lie in Adam's fall? He was made subject to vanity, and God not only foresaw but foredetermined his fall. How much more compatible with justice, with mercy, with the character of a God, to have punished Adam solely, or to have prevented his existence—to have left the work of creation undone—to have annihilated the race by destroying their progenitor, than thus to people the regions of torment with the countless myriads of his own children! O! into what do men like Calvin make the world! They depopulate the abode of the Divinity to fill the domain of Satan. How large a part of the universe do they convert into a Pandemonium! On earth nothing can be found to picture forth an idea of the horrors of hell. The Inquisition has been a cruel and a bloody theatre; the beautiful plains of France have been aforetime covered with scenes of massacre and woe; the rich and gold-bearing lands of Peru were deluged by Christians with the blood of thousands; but how petty all such scenes when compared with the terrors and the pains of the immeasurable regions of the reprobate!

And can the Creator take pleasure in such scenes? Can he permit their continuance to eternity? Will he allow his fair creation to be polluted by horrors that human imagination sickens to conceive, at the mere thought of which even human pity weeps and shudders? It is impossible! There is no dogma, however absurd, that we would not sooner receive than that the Lord and Father of this beautiful world would one day prove the fell tyrant and cruel tormentor of his own offspring. Those who tell us so, we would reprove as the ignorant, it may be, but certain, libellers of the Deity. It is your infirmity, we would add. It is owing to the narrowness of your views, the contracting influence of a misguided education. We would take them to the brow of one of the flock-covered hills of our native land; we would point to the majestic sun, holding his gladdening way through the skies; we would bid them behold the countless myriads of beings that sport in his beams—the noble forest towering to heaven in its Maker's praise, giving a resting-place to the winged tribes, and echoing with their dulcet notes, affording a shelter to animals, both small and great, each enjoying its peculiar mode of existence; we would shew them the valley covered over with corn, make them hearken to the song of the husbandman, and observe the flocks and herds peacefully cropping the verdure on the hills; and then ask them if the God of nature and the God of Calvin are the same. We would lead them to the sacred precincts of home, bid them mark their children's smile as they passed their threshold, their eagerness to share the envied kiss, the harmlessness and smiling innocence of their infant, the unwearied and tender benignity of its mother; we would admonish them to count up, if possible, the varied joys of home in one single day, to add days to days and years to years, and the happiness of one individual to that of another till all the rational creation was comprised; then we would direct them to the air they breathe, so full of living beings—the earth on which they tread, not a spot, though never so small, devoid of life—the waters replete with the works of God—and these we would tell them to add together, to sum up the amount of their happiness, and thus computing the joys of all that live, of whatever rank or name, in whatever element, and under whatever clime—and having observed, if observe they could, the vast and immeasurable amount, to say if the God of Nature and the God of Calvin are the same—if all nature does not cry aloud that God is good, his tender mercy is over all his works.

Father of light! whose loveliest name is love,
Whose throne the contrite seek, the guilty fly,
Thou art my God; around, beneath, above,
I see no frowns, no terror in thine eye;
All breathes of that pervading harmony
Which draws from present ill the future good;
All points our spirits to that peaceful sky
Where banished far, nor sorrow's wayward mood,
Nor fancy's train, nor real ills, intrude.

And what can be the emotions of the insignificant few who are rescued from the general doom? Here, in this state, the sight or the knowledge of pain gives pain. Even a stranger's sufferings move our compassion and trouble our repose. Will not heaven, then, lose all its joys at the thought of countless multitudes enduring endless pains, and of these multitudes some who have lain on the bosom, eaten of the bread, and drank of the cup of the

elect, whom they once cherished as the apple of their eye, and loved as the sharers and heighteners of their joys? Can heaven be heaven to them when their dearer self is banished from its joys and involved in endless perdition? Yea! so says system—the theology, not of the Bible, not of nature, but of the schools and of darkness. If so, if such are the emotions the ransomed will then experience, how are all things changed, not for the better, but for the worse! Mothers will become what would be called monsters on earth. Fathers will exchange bowels of tenderness for dispositions to rejoice in the calamity of their own flesh and blood. The Deity will no longer bear with our imperfections, no longer wear the crown of mercy, no longer be encircled with a halo of benignity. The earth will no longer be glad with the songs of happy myriads, the heavens no longer resplendent with cheering beams. All will be changed. The sun must withdraw its light, the moon forget her rising, and the universal face of nature wear a funeral pall. And this is but preparatory to horrors inconceivable and endless, to be endured by an overpowering majority of all the creation. But it is not so. The voice of nature and the heart of man declare it impossible: and on the testimony of such witnesses we place much reliance. The frame of nature and the frame of man are what God made them, and their teachings in consequence are, when clearly given, of infinite importance. And, in fact, the lapse of time has on this subject read a homily more impressive than any thing that man can utter; for, owing to the opposition which they have received from the teachings of nature and the promptings of the heart, the doctrines of Calvin have almost from the time of their introduction been gradually wearing away—retiring from the bosom of man and the bosom of society to silence and dusty oblivion in creeds and confessions. The decline of genuine Calvinism proves beyond a question that no doctrine can maintain an influence that thwarts and opposes the essential principles of the human mind. Into the history of its decline we do not intend to go. At present, few need be told that in England it is little more, among the better-educated classes, than the name of a shadow. Amongst others, Dr. Whately comes forward to hasten its downfall, and valuable are the weapons he supplies. Before we advert to his excellent remarks in confutation of evidence supposed to be afforded by the Scriptures, we must delay a moment to notice an observation which is not in unison with the appeal we have just made to the heart and soul of man in disparagement of this astounding system. Dr. Whately dissuades from the use of such objections to Calvinism as are “drawn from what is called natural religion.” Such weapons, he intimates, “may recoil upon ourselves.” Numbers, he tells us, are so educated that they must eventually fail of salvation; and this and similar difficulties are merely branches of the one great difficulty, the *existence of evil*, “which may be called the *only* difficulty in theology.” True, all this may be on any scheme which supposes the final loss of the chief part, or a great part, of the rational creation; but if Dr. Whately was a believer in the doctrine of universal restitution, no difficulty of the sort he mentions would he find. The voice of nature, the promptings of the heart, and the teachings of revelation, all agree, all harmoniously combine to teach the pure and perfect love of God. The existence of evil is no longer a difficulty; for under the teaching of the doctrine of universal salvation, sin has not only its remedy, but its benefits to each and to all of God’s intelligent creatures. By its influence a greater good is brought forth, not to a favoured few, but to the whole family of man, than could otherwise have been effected. This

state assumes the character of a school of discipline and a nursery of excellence, in which suffering, as in every other school, is conducive to the highest attainable happiness of each and of all.

One adequate support
For the calamities of mortal life
Exists—one only—an assured belief
That the procession of our fate, howe'er
Sad or disturbed, is ordered by a Being
Of infinite benevolence and power,
Whose everlasting purposes embrace
All accidents, converting them to good.

The Universalist, therefore, is in no danger of the recoiling of his arguments. His appeal to nature, to the attributes of God, to the feelings of the human mind, cannot be gainsayed on the ground of the loss of myriads of his fellow-men. The great question of the existence of evil loses its difficulty for him, for by proof in many instances—such proof as warrants faith in others—he knows that evil leads to good, and good again in infinite progression. Moments, indeed, there may be in which a cloud comes over his horizon—pages in the book of Providence there are which he cannot fully understand; but these are not of power nor of frequency sufficient to impeach or weaken his general principle, that all things work together for good. However severely in some moments his faith may be tried, he ascribes his vacillation rather to the weakness of his mind than to the insufficiency of the proof of the essential goodness of the Creator; and the discipline of life serves, under favourable circumstances, to affect the heart with an abiding conviction that all is well for all of God's creation, and with a chastened joy that a Being of perfect love and boundless power superintends the events, and will controul the issues, of life, to universal happiness. The Universalist only can make an effectual stand against the doctrines of Calvin; for if, after all, myriads are lost, it matters little whether God permitted or decreed their ruin. If he permitted and had power to prevent, he practically foreordained the dreadful result; if he permitted and had not power to prevent, then his power over his own creatures is limited, and the government of the world is at least in part in other hands. In fact, the Arminian impeaches the power, the Calvinist the love of God; the Universalist only unites love and power unimpaired and operating in a way worthy of the Deity, namely, to bless a world of intelligent beings.

With the general tenor of Dr. Whately's remarks on Calvinism, however, we cordially agree. He begins by shewing at large, what is familiar to every well-informed Unitarian, that the language of the New-Testament writers should be explained by a reference to the phraseology of the Old. This general principle he admirably well applies to the language of Paul supposed to favour the Calvinistic doctrine of election; and in reference to three particulars: 1, whether the Divine election is *arbitrary*, or has respect to men's foreseen conduct; 2, *who* are to be regarded as the elect; and 3, in what does that election consist. Contrary to the usual method pursued by writers against Calvinism, he maintains, and we think effectually maintains, that the elect are chosen *arbitrarily*; but then *all* are chosen—and chosen, not to everlasting life, but to the privileges of Christianity and the means of final salvation. The Israelites, who were God's called, elect or chosen, holy and peculiar people, were, as Moses clearly and repeatedly states, chosen, not for their good or bad deeds, but for the will and pleasure of God. The objects of this election were evidently *the whole* nation without exception. They were *all* brought out of Egypt by a mighty hand, and received the Divine

commandments, not some, but all, as God's chosen, holy, and peculiar people. But were they elected absolutely and infallibly to enter the promised land, and to triumph over their enemies, and to live in security, wealth, and enjoyment? Manifestly not. They were elected to the privilege of having these blessings placed within their reach on the condition of their obeying the law that God had given them, but those who failed in the condition lost the offered blessings and suffered grievous punishment. To apply these observations to the Gospel dispensation:—The Christian church stands in the place of the Jewish, enjoying corresponding advantages with those of God's ancient people. But the Christian religion is not, like the Jewish, confined to *one* nation, but is open to all men of every age and country. Hence the invitations of the gospel are general—all members of the Christian church are called and elected by God, and are as truly his people and under his special government as the Israelites were. But Christians are not elected to eternal salvation absolutely, but conditionally; they are elected to the knowledge and privileges of the gospel, and to the *promise* of final salvation, on condition of proving faithful followers of Christ. This view of the subject is abundantly confirmed by an examination of particular passages of the apostle's writings. It is not, however, contended that the word *elect* has no other meaning than that now assigned to it. Dr. Whately, with great propriety, reprobates the too common practice of attaching one uniform meaning to a word in whatever instances in scripture it may occur.

“There is, indeed, no more fruitful source of error in this and in many other points, than the practice of interpreting scripture on the principles of a scientific system, and endeavouring to make out, as in mathematics, a complete technical vocabulary, with precise definitions of all the terms employed, such as may be applied in every case where they occur. Nothing manifestly was further from the design of the sacred writers than to frame any such system; their writings were popular, not scientific; they expressed their meaning on each occasion in the terms which on each occasion suggested themselves as best fitted to convey it; and he who would interpret rightly each of these terms, must interpret it in each passage according to the context of the place where it is found.”

The Bible, therefore, must be studied by each individual for himself; thus only, it is obvious, can its meaning be learnt; and nothing can be more futile than the ordinary mode of proving doctrines by an array of selected passages. Possibly, and it is often the case, the passage adduced may wear a totally different aspect in its connexion from what it has when insulated. And thus it has happened that *seemingly* good evidence has been adduced for conflicting tenets, and the superficial thinker has hence been led to infer that any thing and every thing might be proved from the pages of the Bible.

We would submit to Dr. W. that the principle of interpretation which he has so well laid down, and so successfully applied to the doctrine of Election, is applicable in other cases also, and especially to the doctrine of the Atonement. What Dr. W.'s views exactly are on this subject his present work does not inform us; but, discarding much, as we shall presently see, of the popular errors on this subject, he holds views which have the appearance at least of being different from the simple teachings of the Scriptures. And, we imagine, the application of his own principles would lead him to see, that as the children of Israel were redeemed and saved from the evils under which they suffered, so, or rather in a similar way, are Christians benefited by the life, death, and resurrection of Christ. The terms used in the New Testa-

ment of the salvation of Christians are obviously borrowed from the Old Testament phraseology; and as in the case of election, so also of redemption we are warranted to infer, that the modes of the Divine dealings, both in reference to the Jewish and the Christian dispensation, were corresponding and similar.—As to the practical influence of Calvinism, Dr. W. justly remarks, that it is not detrimental, precisely because it is not operative. Calvinism is an affair of creeds merely—of profession—not of practice. Even in preaching, all that is valuable in precept and exhortation is given when Calvinism is laid aside and for a moment forgotten. But while the excellent writer admits that in some cases the system, being embraced with the heart, realized to the mind, and carried to its legitimate consequences, “may be so held as to prove a dangerous downfall,” he yet does not, it seems to us, appreciate adequately the practical influence which Calvinism has had, and yet on uninformed minds possesses, to the serious injury of the intellect and heart. Cases we ourselves know in which it has caused upright and pious Christians to go through years of bitter sorrow and anxiety. Such must be its effect when really and fully adopted. It will of necessity, more or less, according as more or less firmly believed, impair the peace, sour the mind, and darken life. No one can in any way judge of its dreadful effects but such as have felt or seen them; and for ourselves we are fully assured that if Unitarians in general only beheld with their own eyes the baneful operation of this and some other prevailing doctrines, they would not only cast away their present indifference, but arouse all their energies to liberate the minds and hearts of their fellow-Christians from the heavy and cruel thralldom under which they suffer.

In this Essay Dr. Whately makes another remark to which also he would do well to attend. No risk of giving offence to men, he tells us, should be incurred “in the case of doctrines which (whether true or not) are not plainly *declared* in scripture.” Will Dr. W. say that the Trinity is plainly *declared* (the italics are his own) in the Scriptures? He cannot, we are certain. Well, then, how can he approve of making that doctrine the *fundamental* tenet of Christianity, and of denying the Christian name to all who reject it? And, according to his own principles, is he not bound to labour for the removal of this rock of offence? No risk of giving offence should be run to maintain the doctrine, as it is not, by confession, “plainly *declared*” in the Scriptures. Let it, then, be removed from the creed and articles of the *Catholic* Church; let it no longer block up the access to Universities; let it no more be identified with Christianity itself.

The question relating to the abolition of the Jewish law is one on which the greatest time and labour have been spent, and the most dissimilar opinions held. Dr. Priestley held that the Mosaic law had not been repealed by Christ; and the Israelites of Lancashire, maintaining the same idea, conform, in respect of circumcision and the wearing of the beard, to its requirements. Some have endeavoured to shew that the ceremonial law alone was removed, while the moral law was left untouched. To this an objection has been made, that no such distinction as the moral and the ceremonial law is to be found in the Scriptures. We do not think the objection of much force: *a difference* between the two might exist, though *no distinction* were expressed. The Bible does not divide the matters it expounds, *secundum artem*; it avoids all technicalities; and it is therefore quite possible that the law of Moses may have been *regarded*, even though it be not expressly *exhibited*, under two aspects. Dr. Whately contends that the whole law was abolished. Paul frequently and strongly speaks of the termination of the

Mosaic law, and of the exemption of Christians from its obligations, and that without ever limiting or qualifying the assertion—without even hinting at a distinction between one part which is abrogated, and another which remains in force. Nor did the apostle, he contends, refer to the ceremonial law alone, for the allusions which he makes to *sin* shew that he had the *moral* law in his mind. “The law was added because of *transgressions*.” “By the law was the knowledge of *sin*.” “Shall we *sin* that grace may abound?” “Shall we *sin* because we are not under the law?” But the natural distinctions of right and wrong, not having been introduced by the Mosaic law, cannot be overthrown by its removal, any more than the destruction of the temple at Jerusalem implied the destruction of Mount Sion, whereon it was built. What, therefore, was right or wrong before the law existed, was right or wrong after it was abolished. Christians in consequence are not at liberty to disregard moral duties, because the Jewish law is not binding on them. These they are to observe, not because they formed originally a part of the Mosaic law, but because of their own intrinsic obligation. The Essay on the abrogation of the Mosaic law is written with a view to shew that Paul gives no countenance to the errors of Antinomianism, and that the gospel by no means exempts men from moral obligation. Believing that the institutions of Moses have entirely come to an end, Dr. W. disapproves of the conduct of those who, “from views of expediency, for fear of unsettling the minds of the people,” or from whatever cause, “think it right to inculcate or connive at the belief,” that the sanctity of the Christian sabbath depends on the fourth commandment.

The most important Essay, perhaps, in the whole book is that in which the writer impeaches the prevalent doctrine of “imputed sin” and “imputed righteousness.” This doctrine is set forth by the majority of Christian teachers as the essence of the atonement, and the very key-stone of the Christian system. Dr. W.’s own communion, the church, labours assiduously to propagate it. A tract, published by the Religious Tract Society, thus teaches: “Sickness and death will make no change in you for the better; they have no power at all to do this; nothing but the blood and righteousness and spirit of Christ can prepare us for or entitle us to a place in his kingdom.” And another, “This law or the first covenant has been broken by us all in our first father, Adam.” “Christ having taken our nature, not only fulfilled for us the law or first covenant in every point, but he also suffered in our stead the punishment which we have justly deserved for our disobedience. Thus, it may be said that every true believer, in Christ and by Christ, has fulfilled, and will be accounted to have fulfilled, the law.” “The righteousness of our Lord Jesus Christ is imputed and applied to the believer as if it were his own righteousness.” So the eleventh article, “We are accounted righteous before God only for the merit of our Lord and Saviour Jesus Christ, by faith, and not for our own works or deservings.” But on this point at least Dr. W. is a Dissenter. That the doctrine “is paradoxical, remote from all we should naturally have expected, and starting to our untutored feelings, cannot be questioned.” It may, nevertheless, he says, be true; but then we should expect full and precise revelation on such a point. “Any doctrine,” he adds, “which, like that now in question, is wholly at variance with every notion we should naturally be led to form, we may be sure will be revealed, *if revealed at all*, in the fullest and most decisive language.” This passage might have been penned by a Unitarian. It recognizes the goodness of our *natural* feelings, so shamefully cried down in the present day. It establishes the propriety of the

deal we have made to the human heart against the terrific doctrines of the nevese Reformer. But will it not carry Dr. W. farther than he is ex-ly prepared to go? Is not the idea of myriads of human beings perish-, even though only through permission, to all eternity—and that of three sons in one God—and two natures in one person—of three being one—the finite and the infinite existing in the same being, apart and und-, “at variance with every notion we should naturally be led to n,” and “we may be sure,” therefore, “will be revealed, *if revealed* ill, in the fullest and most decisive language”? But, *ex concessio*, these ions are not so revealed, and in consequence, on Dr. W.'s own princi-, they are unfounded and false. In reference to the doctrines we have tioned, as well as to imputed sin and imputed righteousness, the fol- ing language of Dr. W. may be used :

‘It is not once or twice, therefore, it is not obscurely or obliquely that might expect to find St. Paul speaking to his converts of this imputed sin imputed obedience. As the foundation of salutary dread and of consol- hope, as connected most intimately with every question relative to the ishments and rewards of the next world, we might expect him to make most explicit declarations respecting a point of such moment, to dwell it copiously and earnestly, to recur to it in almost every page. Now, an we proceed to actual examination of Scripture, do we find these most ionable expectations confirmed? Far otherwise.”

Dr. W.'s reasonings from Scripture are good, but not new; and on a ject with which our readers are so familiar, it is not necessary to enter an exposition of them. He terminates his examination in these words : cannot but conclude that that system of imputed sin and righteousness ch I have been considering is altogether fanciful and groundless.”

Dr. Whately, therefore, denies either that Adam's sin or Christ's righ-ness is accounted to us. And, in a spirit not altogether becoming one has evidently drawn not a little on Unitarian writers, he tells his readers the doctrine of imputation which he impeaches “is a favourite point tack to the Infidel, and especially the Socinian; who pretend and pro-ly believe themselves” (surely *belief* is hardly compatible with *pretence*) have exposed to contempt the great doctrines of the Atonement and the inity of Christ, by exposing the chimerical pretensions of doctrines ch are taught in conjunction with these, and represented as parts of the e system.” If Unitarians have so acted, their justification is to be found Dr. W.'s own words. Imputed sin and imputed righteousness, he tells are taught in conjunction with the Atonement, and represented as parts e system. “Not only so,” he says, in another part, “if true, it must be very key to eternal happiness,” and in consequence so is it taught is own shewing by those who think it true. And, in point of fact, it not be denied that this doctrine still constitutes the essence of the Aton- it as taught from the pulpit, and as may be seen from the quotations we e made, as enforced by societies for the evangelization of the people. proclaim Dr. W., therefore, heretic in this point, and tell him that whe- or not his system of Atonement is obnoxious to exposure from Uni- arguments, the common notions on this subject most unquestionably ; for in all essential points they are identical with the doctrine of impu- n which, after many Unitarians, Dr. W. has exploded. Take away t “the Atonement” the doctrine of imputed sin and imputed righteous- , and we know not that there remains much that is objectionable, gh we confess that we should wish to see a change of doctrine followed

by a change of name, both because the word Atonement is unscriptural, (as used of Christianity,) and because, if retained, it may prove deceptive to the unthinking, and a bone of contention even to the well-informed. What Dr. W.'s views of the doctrine he calls the Atonement may be, it is not easy to learn from the work before us. He speaks of our Lord as the "meritorious cause" of our salvation; and yet of the whole of Christianity as proceeding from the spontaneous benignity of God—phraseology which to us wears at least the appearance of being somewhat inconsistent. It would have been well for society at large, if the truth contained in the following sentence of this Essay had been and still were recognized and acted upon by Dr. W.'s church: "Whenever we teach for gospel truths any thing which the gospel does not warrant, we are answerable for the effects produced, not *only on those who adopt our opinions, but also on those who dissent from them.*" And for the instruction of his church, Dr. W. might also have learnt from the assertion which he makes, "if three or four perhaps of those who are accounted sound divines should be consulted as to the doctrine of Justification, it is not unlikely they would give as many different accounts of it,"—that articles of faith are useless to the end for which they were designed, and by a reference to which it is frequently attempted to justify them, namely, to secure and preserve unity of faith.

Towards the close of the volume, Dr. Whately has an Essay on apparent contradictions in Scripture, that is, on expressions which, if taken literally, would be at variance with each other, and which consequently must be mutually explained and modified by each other in order that they may be reconciled. Both in doctrinal and practical points, it is requisite to compare and balance as it were against each other different parts of Scripture, if we would gain a correct view of what it is intended to convey. And where a *literal* compliance or interpretation of precepts involves *inconsistency*, where that literal compliance would be "*wrong*" or "*absurd*," it is manifest it could not be intended. "Conscience" and "common sense" must judge of the nature of the precept and of its compatibility with others. One thing must be set against another, and from the two the truth will be inferred. The doctrine thus laid down is good and just, and not the less good and just because now at length recognized by one who, we suppose, deems himself not an Unitarian. But, nevertheless, the principle set forth is one which Unitarians constantly observe in their scriptural investigations, and the only difference between them and Dr. W. on this head is, that they use it *always*, he *sometimes*. If he was as consistent in the use of it as they, we doubt not he would speedily be led to renounce the Trinity, the Deity of Christ, and the doctrine of the two natures. Let us try the efficacy of the rule. Jesus is called a Lion and a Lamb. Is this to be interpreted literally? Obviously not, says Dr. W.; the terms imply contradictory qualities. He is called a man and a vine. Is he both? No; the qualities of the two are incompatible. He is called a God (granting this for the sake of argument)—he is called a God and a man. Is he both? Yes, says Dr. W., *though* the qualities implied are, of all others, most incompatible. To the personality of the Holy Ghost, in favour of which the writer argues, this mode of interpreting the Scriptures suggested by Dr. W. himself, is decidedly hostile. We hope that he will make the application of his principle which we have now suggested, or shew cogent reasons why it is not to be used on these as well as on other points. Unitarians have been accused of explaining away the difficulties adduced against their tenets, but they have never, we venture to say, gone farther in reference to *doctrines* than Dr. W.

has in reference to *precepts*, in the application of the principle of rejecting notions that were "absurd," or "inconsistent," or contrary to "common sense"—notions not, as they think, found in the Scriptures, but in human creeds. And even though such notions were, as they are not, found in the Bible, still it would be our duty to reject them; for, with the intelligent, nothing that is absurd can by any possibility gain authority. The Bible itself could not establish an absurdity; but absurdities might and would destroy the authority of the Bible. To our present purpose is the following quotation from Dr. Whitby, in which he mentions a circumstance which led him to relinquish the doctrines of Calvinism:

"After some years' study I met with one who seemed to be a *Deist*, and telling him that there were arguments sufficient to prove the truth of Christian faith and of the Holy Scriptures, he scornfully replied, *Yes; and you will prove your doctrine of the imputation of original sin from the same Scripture*; intimating that he thought that doctrine, if contained in it, sufficient to invalidate the truth and the authority of the Scripture. And by a little reflection, I found the strength of his argument ran thus; that the truth of Holy Scripture could no otherwise be proved to any man that doubted of it, but by reducing it to some absurdity or the denial of some avowed principle of reason. Now this imputation of Adam's sin to his posterity so as to render them obnoxious to God's wrath and to eternal damnation, seemed to him as contradictory to the common reason of mankind as any thing could be, and so contained as strong an argument against the truth of Scripture, if that doctrine was contained in it, as any that could be offered for it."

From the difficulty so well stated by Dr. Whitby, the advocates of popular error are wont to take shelter in the temple of mystery. But Dr. Whately cuts off their retreat: the passage contains nothing new in fact, though it may something in illustration. However, it is of value as coming from one of influence in the church and of unimpeached, we do not say *unimpeachable*, orthodoxy.

"The sense of the term mystery as employed by the sacred writers is very commonly mistaken: and the mistake has been a source of much error. The ancient heathen had certain sacred rites in which were disclosed to those 'initiated' certain secrets which were carefully to be kept concealed from the uninitiated, (*ἀμύητοι*,) the great mass of the professors of the religion. St. Paul naturally makes allusion to these by the use of the word 'mystery,' to denote those designs of God's providence and those doctrinal truths which had been kept concealed from mankind till 'the fulness of time' was come, 'but now were made *manifest* to believers. And he frequently adverts to one important circumstance in the Christian mysteries which distinguishes them from those of Paganism, viz. that while these last were revealed only to a chosen few, the gospel mysteries on the contrary were made known to all who would listen to and obey the truth, whether Jew or Gentile, bond or free, barbarian or Greek. All Christians were initiated, (*συμμύσαι*, as one of the ancient fathers calls them,) and those only remained in darkness who wilfully shut their eyes: 'if our gospel be *hid*, it is hid to them that are *lost*, whom the prince of this world hath *blinded*.'"

Now our ordinary use of the word mystery conveys the notion of something that we cannot understand at all, and which it is fruitless to inquire into. Both we and the sacred writers, indeed, understand by the word something hidden from one party and known to another, (for we suppose all mysteries to be known to God,) but there is this difference; that we use the word in reference to them from whom the knowledge is *withheld*: St. Paul

in reference to those to whom the knowledge is *revealed*. Such an expression as, "This is a mystery to us," conveys to *us* the idea that it is something we do not and cannot understand; to St. Paul it would convey the idea that it is something which "now is made manifest," and which we are therefore called upon to contemplate and study; even as his office was "to make known the mystery of the gospel." Not that he meant to imply that we are able fully to understand the Divine dispensations; but it is not in reference to their inscrutable character that he calls them mysteries, but the reverse; they are reckoned by him mysteries, not *so far forth as* they are hidden and unintelligible, but *so far forth as* they are *revealed and explained*.

J. R. B.

HAYLEY'S (a) ELEGY ON THE ANCIENT GREEK MODEL.

COPIES of "An Elegy on the Ancient Greek Model," are so rare, the performance itself is so eminently poetical,^(b) the sentiments which it expresses are so happily adapted to the occasion that called them forth,^(c) and so consonant with the principles and object of the *Monthly Repository*, as to render me desirous of preserving it in these pages. To gratify some of my highly estimable friends, I transcribe the whole of it for insertion in this Work; the editor and the readers of which, I persuade myself, will not be displeased with such a communication. At the end of the Poem, I shall place additional notes, for the purpose of illustrating circumstances and allusions which, at the distance of half a century from the first publication of the "Elegy," might not otherwise be understood.

N.

An Elegy on the Ancient Greek (d) Model. Addressed to the Right Reverend Robert Lowth, Lord Bishop of London.

"Sunt et aliæ poeseos species, quæ, quanquam nobiscum comiter plerumque et familiariter versantur, graviorem personam nonnunquam induunt. Talis est Elegia; non hanc levem dico et amatoriam, sed antiquam illam, sapientem, sanctam, severam; ducem vitæ, magistræ morum, civitatum administratricem, virtutis antistitem. Ne plures auctores nominem, quorum nullæ supersunt reliquæ de quibus judicare possimus, ecce vobis Solon, vir sanctissimus, legum lator sapientissimus, poeta optimus."—(e) Lowth, Prælect.

Οἷδ' εἶχον δύναμιν, καὶ χρημασίην ἦσαν ἀγγεῖοι,
Καὶ τοῖς ἐφράσαμην μῆδεν αἰεὶ κείνους εἶναι.

Ex Solonis Elegiis(f).

Cambridge,(g) Printed by Francis Hodson. Sold by T. Payne, Mews-Gate, London, &c. 1779.

ELEGY.

Mourn! Son of Amos, mourn! in accent sharp
Of angry sorrow strike thy heavenly harp.
Mourn! thou sublimest of the sainted choir!
Those lips, that, touched with thy celestial fire,
Cleared, from the gathered clouds of many an age,
The brightening flame of thy prophetic rage; (h)
Those lips, through Learning's sacred sphere renowned,
Have stained their glory by a servile sound.

Envy with rancorous joy these accents heard,
And dwells with triumph on the fatal word ; (1)
Waging against Renown eternal wars,
Thus she insults the merit she abhors :
* " How has the radiance of the mitre ceased !
Oblivion's poppy shades the prostrate priest :
In dark Servility's expanding cave
Forgotten prelates hail thee from the grave ;
O Lucifer ! of prophecy the star,
Rolling through Hebrew clouds thy radiant car !
Art thou too fallen as we ? Can Flattery's tide
Drown thy free spirit and thy Attic pride ?
Is this the man who spoke, in language strong,
The praise of Liberty's Athenian song ? (2)
Blest are her notes, but curst the sordid things
That priestcraft offers to the pride of Kings ;
For never, never, shall fair Freedom's hand
Enrol one prelate in her sacred band !"

Peace ! Envy, peace ! nor deem, with bigot rage,
Long labours cancelled by a hasty page ;
Nor, if a word unweighed her lips escape,
Paint injured Virtue in Corruption's shape !
Shall slanderous Prejudice, with general blame,
Plunge ranks unsifted in the gulph of Shame ?
If some be servile, shall we madly rave
That every churchman is in soul a slave ?
Abhorred idea ! fraught with basest guile !
Turn to the splendid annals of our isle !
See mitred Langton lead the patriot van, (3)
And bear, O Liberty ! thy sacred plan !
Though lust of vengeance regal power inflame
To brand his virtue with Rebellion's name,
Still in the tented field, from fear exempt,
No menace shakes him, and no offers tempt ;
Till England, saved from tyrannous control,
Owes her bright charter to his guardian soul.
Let Freedom's eye our later story search !
Her modern champion issues from the church ;
See Hoadly's persevering zeal withdraw
The veil of bigotry from heavenly law ;
With decent truth expound, with reason scan
God's gracious edict, and the rights of man !
To shield the dearest gift of Nature's hand,
Was thine, pure spirit ! (4) and thy name shall stand
Engraved on Liberty's eternal rock,
With ardent Sidney, with the milder Locke,
And guarded by the Muse of glory, shine
In manly Akenside's immortal line. (5)
But these examples rise from hallowed earth ;
The church has models still of living worth :

* See Isaiah, chap. xiv.

Though some grave bishops, fond of dull repose,
 Without a dream of Learning's friends or foes, 60
 Enjoy their table, or from thence withdrawn,
 Sink in soft slumber on their sleeves of lawn ;
 Though one fierce pedant, proud of ancient rule,
 Rashly mistook a senate for a school,
 Till angry nobles bid his fury cease, 65
 And lashed the fiery pedagogue to peace ; (*)
 We boast a Shipley, who with taste refined
 Enjoys that richest treasure, wealth of mind ;
 Intent to pen, in Leisure's learned hour,
 His just Philippic on oppressive power, 70
 Or teach thy flowers, Simplicity, to bloom
 With Attic sweetness o'er an English tomb. (P)
 Nor you with honour can we fail to name,
 Law! generous guardian of that sage's fame,*
 Who made mild government with faith agree, 75
 And "stripped intolerance of every plea."
 Nor dignity corrupts, nor time subdues
 Your spirit, glowing with the noblest views ;
 While your keen eyes, undimmed by age, explore
 The utmost depths of metaphysic lore, (Q) 80
 Still guard his fame, whose genius you enjoy,
 And the dark sophist's baleful web destroy,
 That seeks to shroud, with subtle falsehood spun,
 The praise of Freedom's scientific Son!
 O Lowth! (r) we saw thy radiant name on high, 85
 Amid the purest lights of Learning's sky ;
 And long, if true to Freedom's guiding voice,
 Long in that splendour shall that sphere rejoice ;
 One passing vapour shall dissolve away,
 And leave thy glory's unobstructed ray. 90
 But while on Fame's high precipice you stand,
 Be nobly firm! nor bend the virtuous hand,
 Filled with rich sweets from Freedom's flowery mead,
 To pluck Servility's oblivious weed!
 High in the Court's rank soil that creeper winds, 95
 And oft with dark embrace the Crosier binds ;
 While squeezed from thence the subtle prelate flings
 Its luscious poison in the ear of Kings.
 Nor spread in courts alone these noxious leaves ;
 My Lord, as largely as he pays, receives, 100
 And supple chaplains to a prelate bring
 A dose as rich as what he gives a King.
 Such sycophants (could such to thee belong)
 Might vent their venom on this friendly song ;
 "Shame on the wretch (these flatterers would exclaim) 105
 Who dares one accent of your voice to blame,
 But fearing with your foes his name to blend,
 Yet more abusive, calls himself your friend."

* See the preface to the new edition of Locke, by the Bishop of Carlisle.

No! let that radiant Truth, whose power supreme
Rewards her genuine bard with Glory's beam, 110
Search my free spirit, and pronounce it clear
From meanness, spleen, malignity, or fear!
To ardent friendship I my numbers owe;
Whate'er their failings, from that source they flow;
If weak, yet honest; if presumptuous, true; 115
Thy worth the motive, and thy fame the view!
The man whose writings pure delight dispense,
Enchant my fancy, or enlarge my sense,
Whose heavenly wisdom, mending human faults,
Warms my chilled virtue, and my soul exalts; 120
Friend of my bosom I this man declare,
And in my inmost heart the treasure wear,
Bishop or clerk! his fortune bright or blank!
Revered as noble whatsoe'er his rank!
His praise I echo with a fond acclaim, 125
Joy in his health, and triumph in his fame.
With pure attachment, and with joy refined,
I boast such friendship with thy lettered mind.
Whene'er with deep delight and new regard
We search thy comments on each Hebrew bard, 130
Where thy bold precepts to young minds impart
The end and value of the poet's art, (*)
Its powers ennobled by applause like thine,
Yet more we idolize that art divine;
* In that fair Virtue's living voice we hear, 135
In that behold her living form appear:
With joy the justice of your wrath we own,
When your mild spirit takes a sharper tone,
When touched by Warburton's vindictive gall,
It fires at Freedom's controversial call; 140
From wounded Genius flows your splendid line,
As from the trodden grape the sparkling wine:
Your hand, like Israel's unanointed king
Launching the pebble from his certain sling,
Strikes to the dust Presumption's mighty boast, 145
The proud Goliath of her critic host. (*)
Thus robed in honour of the richest dye,
And viewed by Freedom with a parent's eye,
From thee that goddess with amazement hears
One note that sounds discordant in her ears; 150
Wild sparkles flash from her astonished eyes,
O save my faltering son! (she fondly cries);
Call his past glories to his sharpened sight,
And let him learn from their collected light,
My flowers, immortal, fear no winter's frown; 155
While lost in darkness Adulation's down
Flies like the gossamer, that whirlwinds bear,
In sport contemptuous, through the waste of air.

* Vivas hic virtutis voces audimus, vivam effigiem cernimus.

Lowth de Poeticæ fine et utilitate.

Tell him, though bright the smile of kings may seem, 160
 There shines a jewel of a brighter beam,
 Above that smile, all human wealth above;
 'Tis worn by Keppel (*) in his country's love.
 Shall Lowth adapt no more his Attic style
 To the meridian of my favourite isle?
 But feebly speak, in France's languid tone, 165
 Faint as beneath Oppression's burning zone?
 Or, blazing only with a bigot's fire,
 Awake the slumbering flames of regal ire;
 Stretch the state-theorist on Priesthood's rack,
 And from the pulpit * aim the personal attack? 170
 Far other precepts suit the hallowed sage,
 Who aims to purify this venal age:
 With juster wrath our mitred Lords declaim (†)
 On man's adulterous guilt, and woman's shame;
 Yes! lovely woman! Fashion's wayward spleen 175
 Has idly plunged, like Egypt's giddy queen,
 Thy purity, that pearl of richest price,
 In the deep chalice of dissolving Vice.
 Though thy unblushing frailties scorn excuse,
 Let Pity still her palliatives produce! 180
 Confirmed by ages, let this truth be known,
 † Thy Honour's guardian first forgets his own.
 While man holds Freedom as the noblest wealth,
 Pride of his heart, and of his days the health,
 With native charms his fair companion's graced, 185
 If plain, yet lovely; and if simple, chaste;
 Endearing age succeeds to rapturous youth,
 Her life is virtue, and her love is truth.
 But, when her guard, in Luxury's venal hour,
 Yields his chaste soul a prostitute to Power, 190
 Heaven, in just vengeance on the abject slave,
 Corrupts the purest gift its bounty gave;
 The tree of Comfort bears the thorn of Strife,
 And poisoned marriage grows the pest of life;
 Ills after ill in dire succession flow, 195
 And private misery mounts to public woe.
 O Lowth! whose voice by purest Learning taught
 To speak the language of exalted thought,
 May best encounter Vice's murky crew,
 And Faith and Virtue's fainting powers renew, 200
 Still by sage efforts of a soul sublime,
 Correct the rank abuses of the time!
 Remembering still, with Wisdom's just regard,
 ‡ Thy favourite maxim of the Attic bard:

* See the late Sermon by the Bishop of London, and his note on Dr. Price.

† This is particularly proved by the celebrated chastity of the Roman ladies in the early days of the republic, and yet more by that of our Gothic ancestors in the purest ages of chivalry. See Stuart's admirable *View of Society in Europe* (?).

‡ Εκ νεφαλῆς πέλεται χιονος μενος ἡδε χαλαῆς,
 Ἀνδρῶν δ' ἐκ μεγαλῶν πόλις οὐλλυται.

Ex Solonis Elegiis (**).

Hayley's Elegy on the Ancient Greek Model.

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" As from the clouds bursts forth the weight of snow, 205
Lightnings or hail, that blast the scene below,
So bursts the ruin of a sinking State
From the dark vices of the guilty great."
In this blest isle, and shining only here,
Astræa, safe in Freedom's guardian spear, 210
With native boldness in her balance flings
The weak, the mighty; Ministers and Kings;
And Piety's blind zeal would curse the land,
If it could force this balance from her hand.
Rise, then! O rise! with Hoadly's spirit fired, 215
But in thy richer eloquence attired;
Teach us to guard from every mean control
That manly vigour of the judging soul,
Which Faith approves, which Loyalty allows!
Teach us, while Honour to thy doctrine bows, 220
That Duty's praise in no blind worship lies,
But Reason's homage to the just and wise!
So to thy Country, to thy God, endeared,
By Heaven protected, as on earth revered,
May thy mild age in purest fame rejoice; 225
In fame, where Envy hears no jarring voice!
So may Religion, with divine relief,
Drop her rich balm on thy parental grief!
May that sweet comforter, the heavenly Muse,
Who fondly treasures Sorrow's sacred dew, 230
In Glory's vase preserve the precious tear
Shed by paternal love on Beauty's bier! (*)
And O! when thou, to Learning's deep regret,
Must pay, at Nature's call, our common debt;
While Life's last murmurs shake the parching throat, 235
And Pity catches that portentous note;
While in its hollow orb the rolling eye
Of Hope is turned convulsive to the sky,
May holiest visitants, each sainted seer
Whose well-known accents warble in thine ear, 240
Descend, with Mercy's delegated power,
To sooth the anguish of that awful hour;
With lenient aid release thy struggling breath,
Guide thy freed spirit through the gates of Death,
Shew thee, emerging from this earthly storm, 245
Thy loved Maria in a seraph's form,
And give thee, gazing on the Throne of Grace,
* To view thy mighty Maker face to face.

* This bold expression of exalted piety was borrowed from St. Paul, by the great orator Bossuet:—"Oui, dit-il, nous verrons Dieu comme il est, face à face, repetoit en Latin, avec un gout merveilleux, ces grands mots—sicul est: facie ad faciem, et on ne se lassoit point de le voir dans ce doux transport" (bb). *Oraison funèbre de Louis de Bourbon.*

NOTES.

(*) Although the above poem is anonymous, yet there can be no just doubt of its having been the production of Mr. Hayley. See *Memoirs of Bishop Lowth*, 1787, pp. 9, 11, 17. Nor was this the only Poem of the accomplished author's, which came before the world without his name.* Soon after the State Trials of 1794, he addressed some congratulatory lines to "the Scipio and Lælius of the bar" [Erskine and Gibbs], on the result; but from whom they proceeded, did not appear in the title-page.

(b) The general poetic merit of the "Elegy on the Ancient Greek Model," will be clear to every reader of taste, who perhaps will deem it the best of its writer's productions, of this class. Time was when Mr. Hayley enjoyed considerable popularity as a poet. A few years afterwards, his fame, in that character, almost totally vanished. In neither instance was justice done to him. He deserved not all the praise which he once received, and, certainly, not all the disregard and censure which attended him towards the conclusion of his public life. Had he frequently composed poems like this "Elegy," or his description of ancient and modern historians, in the "Essay on History," he would have been still more favourably known both to his contemporaries and to a succeeding generation.

(c) That occasion is stated in the note to l. 170, &c., of the "Elegy."

(d) In the motto to this poem we perceive what is intended by an "Elegy" on the *Ancient Greek Model*. Our own language presents scarcely any example of the kind. The Elegies of English poets are usually light in point of subject and versification—many plaintive—and only a few distinguished by moral grandeur and lofty measures. Those of Solon, Mimnermus, &c., were of a higher order than what commonly bear the title.

(e) The classical reader will instantly acknowledge the happiness, the pertinency, and elegance, of this selection from Bishop Lowth's *Lectures on Hebrew Poetry* [No. I., and Gregory's Translation, &c.]. It is really a very fine and delicate compliment to the Prelate, on whom Mr. Hayley felt himself constrained to animadvert.

(f) This second motto is chosen with scarcely less felicity; whether we regard the source whence it has been derived [the elegies of Solon] or the sentiment which it conveys. It admonishes men of wealth, rank, and influence, to be particularly careful lest they tarnish the lustre of their characters by any unweighed word or ill-considered action.

(g) At first view, it appears singular that the Elegy, &c., was printed at *Cambridge*. But Mr. Hayley had been an undergraduate of that University. [See his verses† on the death of his friend, John B. Thornton, Esq.†] At an early age, to have written with so much spirit and propriety in behalf of *Freedom*, reflects great honour on his memory.

(h) The allusion is to Bishop Lowth's Translation, &c., of *Isaiah*, which was published in 1778.

(i) See the motto from Solon, and the note to l. 170, &c.

(k) By "Liberty's Athenian song," a celebrated poem of Alcæus* is intended. This Bishop Lowth quotes, and justly eulogizes, in his introductory Lecture on Hebrew poetry. See, too, the strophe in Collins' Ode to Liberty.

(l) Langton, Archbishop of Canterbury, and one of the Cardinals, was mainly instrumental in obtaining the Great Charter of England; "the latter articles of which," says Hume, [II. 88,] "provide for the equal distribution of justice and free enjoyment of property; the great objects for which political society was at first founded by men, which the people have a perpetual and unalienable right to recall, and which no time, nor precedent, nor statute,

* *Memoirs of Hayley*, written by Himself, Vol. I. 182, &c.

† *Mon. Repos.* Vol. V. 455.

‡ Of Trinity Hall, as was Hayley.

nor positive institution, ought to deter them from keeping ever uppermost in their thoughts and attention." I never quote from this historian with so much pleasure as when he shews himself the enlightened friend of the true liberties of his country and of mankind. [Mon. Repos. Vol. XIV. p. 472.]

(*) "To Benjamin [Hoadly], Lord Bishop of Winchester," Lowth had dedicated [1758] "*The Life of William of Wykeham*." In that dedication he styles his patron, "the great advocate of civil and religious liberty;" with what eminent justice, the *Life of Bishop Hoadly* prefixed to his Works [1773], and, still more, those Works themselves, will declare.

(*) See Akenside's Ode to this Prelate, and his note on Stanza ii. 1.

(*) "The fiery pedagogue" was Markham, Archbishop of York, and formerly Head Master of Westminster School. An intemperate discourse, which he delivered from the pulpit,* during the American war, had been made the subject of animadversion, in the House of Peers, by the Duke of Grafton, and some other noblemen. The Archbishop's attempt to defend himself and to recriminate, was quite as dogmatical and overbearing as the tone of his sermon. Nor did it pass without rebuke; he being admonished, by the Duke of Grafton, to consider *where* he was—"in a senate—and no longer in a school!"

(*) This "tomb," I believe, was Queen Caroline's, "verses" on whose death were written by Mr., afterwards Bishop, Shipley. They are preserved in an elegant Selection of "Scots and English Poems," entitled, *The Union*, 2d ed. 1759, of which some notices may be seen in Warton's *Essay on Pope*, Vol. I. 143, 247 (5th ed.), and in Nichols's *Literary Anecdotes, &c.*, Vol. VI. [article, *the Wartons*]. The style of this Prelate, both in poetry and prose, is of the purest character. But his noblest praise will be found in his intrepid and consistent assertion of Freedom—civil and sacred. His sermons and speeches were published collectively after his death. Those volumes contain the "just Philippic on oppressive power," referred to by Mr. Hayley; "a speech intended to have been spoken on the Massachusetts's Bill," 1774.

(*) Edmund Law, Bishop of Carlisle, died August 14, 1787, in the eighty-fourth year of his age; not three months before Dr. Lowth. The short but intelligent and impartial Memoir of him, by Paley,† supersedes the necessity of any stranger's representation of the character and labours of the venerable editor of Locke's writings [1777]. From his early youth, Dr. Law was warmly attached to metaphysical studies, and deeply read in them. Paley dedicated to this "his friend and first patron," his "*Moral and Political Philosophy*."

(*) In the year 1778, the "new translation of Isaiah, with a Preliminary Dissertation," &c., had raised Bishop Lowth's literary reputation even beyond the fame which he had previously and deservedly acquired. Not that, taken altogether, this work is of equal value and excellence with his lectures on the poetry of the Hebrews; but that, being written in the English language, it attracted and gratified a much larger number of readers. It is withal such a work that the Poet ranks Lowth

"Amid the purest lights of Learning's sky."

More varied and more curious scholars might, no doubt, be enumerated, but perhaps there have been few authors, of any country, who possessed such classical attainments, taste, and elegance, as this Prelate, or who made

* See an extract from it in Price's Postscript, &c., to the Fast Sermon of 1799, p. 37—together with a quotation there made from a discourse by the otherwise liberal Bishop of Exeter [Ross].

† Separately reprinted, in 1800, with the notes of *Anonymus*, which are distinguished by pertinency and intelligence.

their intellectual habits and treasures so effectual to the purposes of instruction and rational delight.

(^c) The subject of Lowth's introductory Lecture on Hebrew Poetry, is, "De Poeticæ fine et utilitate." To this, in particular, Hayley now alludes: and it claims, and will reward, a diligent perusal by the youthful student. In this lecture the mutual connexion of Poetry and Public Freedom is strongly and admirably described. The whole volume, like Sir Joshua Reynolds' "Discourses on Painting," is a work of general literature; containing principles of taste and art, which, not restricted to the writer's immediate subject, are of universal application.

Let me add, that the valuable translation, by the late Dr. George Gregory, of Bishop Lowth's Lectures, is calculated to give the English reader a familiar acquaintance with them, and should be put into the hands of every well-educated young person.

(^d) There appeared, in 1765, "A Letter to the Right Reverend Author of the Divine Legation of Moses demonstrated; in Answer to the Appendix to the Fifth Volume of that Work. With an Appendix, containing a former Literary Correspondence. By a late Professor in the University of Oxford." It is a pamphlet that will always be read with interest for its masterly style, talent, and address. Doubts may perhaps be fairly entertained, whether the position for which Dr. Lowth contends is correct. It may still be made a question, whether idolatry was capitally punished in the patriarchal families and age. There can be no just doubt, however, that Lowth had reason to complain of the treatment which he received from "the proud Goliath," and that he ministered a severe and merited correction to his antagonist. This is among the most powerful of controversial tracts:

ἡκεα βέλη
ἔνδον ἐντὶ φάρετρας·

The shafts are the keener, because they are bright and polished.

(^e) Augustus Keppel, second son of William Earl of Albemarle, was an English Admiral. In 1778, he commanded the channel fleet, and fell in with that of the French, off Ushant. For supposed misconduct in regard to the partial action which ensued, he was tried by a court martial, but honourably acquitted. In 1784, he was raised to the Peerage. A large portion of party-spirit accompanied and followed his trial. Certainly, he was far more popular than Sir Hugh Palliser, his accuser. A tender and affecting notice of Lord Keppel—of his character, vicissitudes, and connexions—may be seen towards the end of Burke's Letter concerning the Duke of Bedford.

* 1. 170. What this "personal attack" was, how unjust and unhappy, will appear from some quotations, which it will be more desirable to copy at the end of the present series of notes.

(^f) In a Fast Sermon, [1779,] preached by Dr. Porteus, then Bishop of Chester, before the House of Lords, it is asked, "Are the obligations of the nuptial vow more faithfully observed, and fewer applications made to the legislature for the dissolution of that sacred bond?" To the same effect, and descriptive of the state of morals at the same period, are some indignant lines in Cowper's Task, B. iii. 61, &c.

(^g) The full title of this work is, "A View of Society in Europe, in its Progress from Rudeness to Refinement: or, Inquiries concerning the History of Law, Government, and Manners. By Gilbert Stuart, LL.D." At the end of the *Advertisement* is the date, Edinburgh, January, 1778. There was a reprint of the volume in 1813.

(^h) No reader of Bishop Lowth's Memoirs can mistake this allusion: his epitaph on his daughter Maria, [Mon. Rep. Vol. XVI. 337, &c.,] must be classed among the finest effusions of parental sorrow and poetic genius. I am tempted to place before my readers another beautiful Latin epitaph, by a very accomplished man, [the late Lord Hailes,] suffering under aggravated

domestic woes : an English translation of it would be not a little acceptable, I am persuaded, to the Editor and readers of this periodical work.

Vidi gemellos, et superbivi parens,
Fausti decus puerperi ;
At mox sub uno flebilis vidi parens,
Condi gemellos cepite !
Te dulcis uxor ! Ut mihi sol occidit,
Radiante desectus polo !
Obscura vitæ nunc ego per avia,
Solus ac dubius feror.*

The use of the word *flebilis*, in the third of these Iambic lines, seems justifiable, on the authority of the *flebilis elegia* of Ovid, iii. Amor. El. ix. 3, and the *flebilis sonus* of Tacitus. Annal. I. §. 41.

(⁴⁴) In the life of Solon, by Plutarch, many fragments of the poems of that Legislator have been preserved; most of them are of the serious, didactic class; and his biographer says that one design of his thus clothing moral sentences in verse, was to reprove or to stimulate the Athenians, as the occasion demanded. His elegies may be seen in Winterton's edition of the Minor Greek Poets: and on this subject, Harle's Fabric. Biblioth. Græc., ed. 4, Vol. II. 23, &c., should be consulted.

(⁴⁵) "It was the funeral oration on the Great Condé that terminated Bossuet's oratorical career; and he finished it with his master-piece; in which it is to be regretted that he has not been imitated by several illustrious men, less prudent or less fortunate than he. 'Prince,' said he, addressing himself to the deceased hero, 'with you shall end all these exertions of the preacher: instead of deploring the death of others, I will henceforth learn of you how to sanctify my own; happy if, warned by these grey hairs of the account I am to render of my ministry, I reserve for the flock committed to me to be fed with the word of life, the relics of a failing voice, and of a dying ardour.'"—Select Eulogies, &c., by D'Alembert. Translated by Dr. Aiken, Vol. I. pp. 147, 148.

Supplemental Note, l. 170, &c.

Of the occasion of the foregoing poem the reader may be enabled to form a clearer judgment by means of an extract from Morgan's Memoirs of the Life of Dr. Price :

"To his fast-day sermon, in the year 1779, he was induced to add a postscript, in consequence of a violent attack from Dr. Lowth, Bishop of London, in a sermon, preached on the preceding Ash-Wednesday in the Chapel Royal, which he afterwards published and addressed to the clergy of his diocese. Unfortunately for the bishop, he had maintained those very opinions in former times, which he now reprobated with so much vehemence; and Dr. Price, as the best answer, quoted a few passages from what the learned prelate had written in his earlier years, and left him to the choice either of condemning his old principles, or attempting the more difficult task of reconciling them with his new ones."—Pp. 69, 70.

I have before me Dr. Price's Fast Sermon of 1779, and the Postscript. The sentences in Bishop Lowth's Discourse on which he offers his strictures are these, p. 17 :

"And this weakness of the constitution do not the enemies of all order make a pretence, and use as an occasion to endeavour, instead of restoring, totally to subvert it? Are there not many whose study it has long been to introduce confusion and disorder, to encourage tumults and seditions, to destroy all rule and authority, by traducing government, despising dominion, and speaking evil of dignities? By assuming visionary and impracticable

* Life of Lord Kames, by the late Lord Woodhouslee, Vol. I. 183.

principles as the only true foundations of a free government, which tend to raise discontents in the minds of the people, to harden some in actual rebellion, and to dispose others to follow their example?"

"To these words," adds Dr. Price, "a note is annexed, containing two quotations from my observations on Civil Liberty." In the remainder of the Postscript he again states the position which the prelate had reprobated, defends it by manly and cogent reasoning, and points out his opponent's inconsistencies by short extracts from "Bishop Lowth's excellent Sermon preached at the Assizes at Durham in 1764."

The writer of the concise and not inelegant Memoir of the Life of the Bishop, which I have already mentioned, is of opinion that the "satire of the ingenious poet [Hayley] was misapplied," inasmuch as Dr. Lowth had arrived at what he esteemed to be his highest elevation in the church. This would have been a relevant observation, had the author of the Elegy accused the Prelate of *personal* servility and ambition. The biographer further says, that on the subject of the American war "the minds of great numbers of persons, equally friends to civil and religious liberty, were, at that period, much agitated, and much divided:" and this remark he makes, in extenuation of the Prelate's attack on Dr. Price. But, surely, any such difference of opinion among the votaries of freedom should have dictated language altogether the reverse of that which called forth Mr. Hayley's Elegy; it should have rendered them just to each other's motives, nor permitted the use of opprobrious epithets and railing accusations! If the fact be what the biographer represents, Dr. Price's complaint was particularly well-founded.

SONNET,

TO A DAUGHTER, ON HER BIRTH-DAY.

— *fugaces*

Labuntur anni.—HOR.

THE years, Eliza, that no art can stay,
How swift their progress, o'er the tide of time,
Since, first, I bade awake the votive rhyme,
To hail the advent of thy natal day!
And now, ere my fleeting life decay,
The wish revives, as erst in manly prime,
That Virtue's steep thy willing feet may climb,
Sweet Hope allure, and Heav'n direct thy way.
From Virtue's fount what varied blessings flow
Be thine; whate'er her favour'd votaries prove,
Bliss to endear, or sooth the pang of woe,
The mutual bliss congenial bosoms know,
Enduring friendship, fond and faithful love:
And Heav'n the crown of hoary age* bestow.

J. T. R.

* Prov. xvi. 31.

ESSAYS ON THE PURSUIT OF TRUTH.*

(Concluded from p. 551.)

have denied ourselves the pleasure of a more extended notice of the *o* Essays, from a desire to enlarge upon the contents of the third (on the uniformity of Causation), which forms by far the most important portion of the volume, as the positions it is intended to establish induce more serious consequences than almost any others in the whole range of inquiry. It contains little that is new; but the abstruse questions formerly were debated among the learned alone are here presented in a manner likely to engage the attention of many who have hitherto been repelled by their attraction. As the influence of this Essay may therefore be more useful and extensive, it is of considerable consequence whether its arguments are sound and its conclusions just. If not, the time will be well spent which is employed in exposing their fallacy.

Two principal questions to the elucidation of which our author's reasonings tend are the doctrine of Philosophical Necessity, and the determination of the legitimate bounds of Testimony.

The first chapter is "on the Assumption implied in all our expectations, that like Causes will produce like Effects, or of the future Uniformity of Nature."

The first declaration that we meet with is, that the belief in the uniformity of Nature is an instinctive principle. We doubt it. Have we any belief of connexion of cause and effect antecedent to experiment? And if not, of such connexion is only suggested by experience, is not the principle Association, which is at the same time the agent in a multitude of mental processes, sufficient to account for the belief? "A burned child shies from the fire," not from an instinctive belief that fire always burns, but because the pain of the burn is associated in his mind with the sight of the fire. If he were assured that the same fire which hurts him would not hurt his nurse, he would be less incredulous on the subject than his nurse. If, on the other hand, a similar assurance was made to her: and she, again, might be easily induced to credit so extraordinary a declaration than the philosopher who understands the theory of combustion. Such degrees of credulity, we conceive, could not exist, were the minds of these three persons actuated by an instinctive principle. It is unphilosophical to suppose principles unnecessarily; and it appears to us that the belief in the uniformity of Nature is generated by association. All the circumstances of life tend to confirm it, that a very short experience is sufficient to establish it too firmly to be overthrown; and the assumption of the uniformity of causation becomes the basis of all action, the essential principle of expectation.

The author carefully points out to his readers the distinction between the philosophical truth that the same causes produce the same effects, and the mental assumption that we assume, or take for granted, this uniformity in the operation of Nature.

In speaking of the former, he uses the phrase Uniformity of Causation; the latter, he terms an assumption of the uniformity of causation. He transfers the term Uniformity of Causation to that of Necessary Connexion, because our ignorance of the nature of the connexion forbids us to term it necessary or inevitable. Of the essences of substances we have no know-

essays on the Pursuit of Truth, the Progress of Knowledge, and on the Fundamental Principle of all Evidence and Expectation. By the Author of Essays on the Nature and Publication of Opinions. London: Hunter. 1829.

ledge, and can form no conception ; and our acquaintance with their qualities extends no further than the fact of their mutual operation. Their mode of operation is still concealed from us, and while this is the case, we can with no propriety speak of the necessary connexion of causes and effects. Were the nature of the connexion ascertained by us, we might be able to pronounce on the cause of an unprecedented phenomenon, antecedent to experiment ; which it is well known is beyond our power. A gardener on the coast of Jersey was surprised to find, one year, that four or five strawberry plants bore fruit of a larger size and finer flavour than had ever been seen in the island, while their neighbours of the same bed were of the ordinary size. In order to account for the appearance, the gardener, who was a sensible man, examined the soil, and endeavoured to remember whether any peculiar mode of culture had been employed on the plants. Unable to detect the cause by reflection, he tried experiments, adding various ingredients to the soil, first one, then another, then a compound of several ; but without success. At length he consulted his assistant, and discovered, on inquiry, that his children had deposited bunches of seaweed on the spot where the plants grew. More sea-weed was applied, with good effect, and from that time the strawberry beds were annually manured with its ashes : the gardener having had sufficient experience of its efficacy to believe that his trouble would not be in vain ; though his total ignorance of the mode in which the sea-weed operated on the fibres and juices of the plants would have made him hesitate (had he been a metaphysician) to declare that its influence was *necessary*. Our author, while he adopts the term we prefer, appears to assume the truth of that which we reject : believing the uniformity of causation, and necessary connexion of cause and effect, to be interchangeable terms. In this part of the Essay, he avoids the use of the term *necessary*, while he assumes the truth of the signification we ascribe to it. This assumption is consistent with his belief in the instinctive nature of the principle which forms the ground of his argument ; but it seems to us to be erroneous.

In the second chapter the writer points out the fact (of considerable importance to his object), that while philosophers have been engaged in laying down the belief of the uniformity of causation as a ground for future expectation, they have neglected the consideration that it applies as well to the past as to the future ; and have forgotten to argue that like causes not only *will produce*, but *have produced*, like effects.

If the *necessary* connexion of causes and effects be allowed, and if we admit our belief of this connexion to be instinctive, no proof of the above position is needed. But if not, if the connexion be only *uniform*, it is obvious that the author is already begging the question which he designs afterwards to present to his readers. From instinct there is no appeal ; but how is experience to assure us that like causes have always produced like effects ? The author affirms with us that it cannot. It is necessary here to make an extract.

“ This assumption of the past uniformity of causation will be apparent on the slightest reflection. To have recourse again to our instance of throwing paper into the fire : it is obvious that I not only expect the paper to be burnt, but I assume that fire has always possessed the property of consuming that substance. As a proof that this assumption is involved in my thoughts, it is only necessary to trace the process of my mind in rejecting a narration at variance with my own experience. Should any one assert, that at a former period of his life he had thrown paper into the fire, suffered it to remain for five minutes in the flames, and then taken it out unscorched and unconsumed, I should instantly regard the relation as false, and should think it a sufficient

ofutation to throw a piece of paper into the fire, and thus prove to the narrator the impossibility of what he had asserted. But why could not paper have remained in the flames for five minutes unconsumed? Because the experiment before us proves that fire has the property of destroying it. Should any one push his inquiries further, and ask why, because you find that fire has at present this property, do you infer that it has always possessed it? I can only reply, that it is an assumption which I necessarily make. I cannot even think of the past without taking it for granted that the same causes have produced the same effects in every age and every country."—P. 202.

Our reason for doubting the assertion would be that men make mistakes and tell falsehoods every day, while fire has always been known to burn. But, at the same time, there is a kind and degree of testimony which would oblige us to believe the declaration, for reasons to be detailed hereafter, when we come to speak of the legitimate bounds of testimony. Our answer to the second question would be, that our belief that fire has always burned arises from a principle which we have no reason to mistrust, though we would be far from engaging never to renounce our belief. The astronomer, therefore, is justified not only in confidently predicting eclipses many centuries before they happen, but also in particularizing with equal confidence the courses of the heavenly bodies thousands of years before the date of authentic history.

As the author appears to be himself much impressed with the importance of applying the fact he has laboured to establish to past as well as future events, we looked for some striking development of consequences, some illustrations of the history of human nature, some interpretations of past events which would throw light on the philosophy of matter or of mind; something more than hints or assertions of the value of the object presented. But none such did we find in this place. Before we had finished the volume, however, we became aware, that though the author has carefully avoided the development of the consequences which he desires his readers to infer, he makes this chapter the basis of his reasonings on the legitimate bounds of testimony, which will be examined in their proper place.

From our preceding remarks it will be seen that we agree with the author in the reasonings of his third chapter, which prove that the uniformity of causation cannot be established by experience and testimony.

The next three chapters are excellent. Their object is to establish and illustrate the fact that the uniformity of causation is justly a basis of action and expectation with respect to mental as well as physical operations. That this truth is not generally allowed by philosophers appears to us extraordinary in every point of view; and more especially, when we consider that they, as well as all other men, act as if possessed of the conviction we wish them to entertain. If two or three philosophers see a guinea presented to a miser, they all expect him to accept it eagerly; and if he refuses; they all agree, whatever may be the difference of their opinions respecting a self-determining power, in supposing that some motive of extraordinary force influences him in his act of rejection. No one of them would believe that, in any age, a drunkard has refused wine, a school-boy a holiday, a warrior his laurels, or a poet his bays, without an inducement to such rejection. Every wise parent forms some expectation of the results of the discipline he employs in the education of his children. If such results do not appear, he concludes that some influence of which he is unaware is operating; and a diligent examination probably displays to him the cause of his failure. He never believes that while all influences tend to render his

child's temper amiable, that temper becomes violent or sullen without cause. He inquires into the state of his health, his intercourse with his play-fellows, his treatment in the nursery, &c., and if all his research is in vain, he concludes that some symptoms of disease will soon appear, or some hidden influence be made manifest. The last supposition to which he would resort is, that his child's state will be for ever unaccountable, and ought not to be deemed surprising, as no cause may exist for the appearances he deplora. We here quote our author with pleasure.

"It has been already remarked, that when we throw a piece of paper into the fire, we do it under the expectation that the paper will be consumed. In like manner, when I write a letter to a friend, I do it under the impression that his intellectual qualities will continue the same as I have hitherto found them; and that the associations established in his mind, between certain words and certain ideas, will be the same as heretofore. I take for granted that the black marks in my letter will continue to introduce into his mind the thoughts which I design to convey, just as I take for granted that lead will sink in water, or snow melt in the sun: and in addressing my arguments to his understanding, I proceed on the assumption of its retaining all its usual powers. This holds in respect not only to individuals, but to mankind at large. The predictions of the astronomer, to which I have already alluded, proceed on the assumption, not only that the heavenly bodies will continue to be governed by the same laws, but that mankind, in after ages, will retain the same faculties as they now possess.

"With regard to the operations of the understanding the fact will be at once admitted. If there is any difficulty in the matter it must attach to the question whether the same uniformity of causation is assumed in the case of affections, passions, and volitions. But we shall discern no difference in this respect amongst all these classes of mental phenomena. With regard to all we unavoidably proceed on the same assumption. When I announce to my friend the accomplishment of some wish long cherished in his heart, I confidently anticipate the joy which my communication will excite; exactly on the same principle which leads me to expect that the stone which I throw into the air will fall to the ground. When I enter a bookseller's shop to purchase a book, I as fully calculate on his parting with the volume for the customary price, as I presume on the combustion of paper when thrown into the fire. If I attempt to persuade a fellow-creature to refrain from a meditated crime, my advice proceeds on the same assumption, that similar moral effects will follow the moral causes with which they have been hitherto found conjoined. I point out, perhaps, the consequences of the action in rousing the indignation of mankind, and leading them to inflict punishment on the perpetrator; or I endeavour to shew the remorse by which it will be pursued in his own breast. And if he were to ask me how I could tell that these effects would follow, I should answer, that they had been found to do so in similar cases. Should he proceed still further in his inquiries, should he request to know how I could tell that the same effects would again attend the same causes, I could merely answer, that the assumption of this uniformity of sequence was a necessary condition of thought, which neither he nor myself could avoid; and that his own questions afforded an instance of it, since they proceeded upon the expectation, not only that his words would reach my ears, as in times past, but that certain ideas and volitions would be excited in my mind as heretofore, the result of which would be an answer to his inquiries.

"It may be objected, however, that our confidence in these cases is not so great as it is in regard to physical events; that there is always more or less of uncertainty in our anticipations; that my correspondent may not be able to read my letter, since he may have lost his memory; that my other friend may have changed his views, and may feel no joy at the accomplishment of

his wishes; that the bookseller may refuse to part with his volumes; and that in the last hypothetical case adduced, mankind may no longer feel incensed at those actions which formerly roused their indignation.

"The reply to this objection is not difficult. In all these cases there is no want of faith in the uniformity of causation: our uncertainty by no means relates to the principle itself, but to the point whether all the same causes, and no other, are in operation: and if the event at any time turn out contrary to our expectations, we feel well assured of the presence of some extraordinary cause—an assurance evidently proceeding on the assumption, that if the causes had been the same, the effects must also have been similar. Thus, if my correspondent is unable to read my letter, if he no longer connects any meaning with the written words, I am convinced that some extraordinary calamity has befallen him. If the bookseller refuse to sell me his volumes, I feel no hesitation in ascribing his conduct to some particular motive not usually at work in his mind: all proving, not that there is a want of uniformity in the sequence of causes and effects, but that there is a different assemblage of causes; that some essential circumstance has been left out, or some unusual one crept into the accustomed combination."—P. 220.

That our certainty and uncertainty, in relation to moral, are of the same nature as in relation to physical events, is clearly shewn by a perspicuous method of comparison. Physical events are divided into four classes, in which the issues are anticipated with different degrees of assurance, while the conviction of the connexion of cause and effect remains unshaken; and voluntary actions are afterwards classified in a similar manner.

1st. Some events are observed to be so invariably connected with others, that when one takes place, we feel perfectly sure that another will follow; as, when lead is about to be put into water, we expect it to sink; when flame is applied to gunpowder, we anticipate an explosion. These consequences will follow if the antecedents be employed; but whether they will be employed, is yet uncertain.

The second class comprehends events whose causes are in actual operation, and which may therefore be confidently predicted; as the eclipses of the sun and moon.

The third includes those phenomena which, being beyond the reach of human foresight, are to us uncertain; as the state of the wind and weather, and a multitude of others.—Analogous in point of uncertainty to these are many events connected with those concerning which we feel perfect assurance. For instance, we predict that an elastic ball thrown against a hard floor will rebound; but the precise curve it will describe, and in what part of the floor its motion will cease, must be ascertained by experiment.

In the fourth class are included events which may be predicted in the gross, but not in the detail; such as the regular return of the seasons.

The corresponding classes of voluntary actions are shewn to afford corresponding degrees of assurance in our anticipations. We calculate, that if a man be hungry, he will eat; if in danger of fire, that he will attempt to escape, &c. If it be objected that a hungry man may refuse to eat, it is replied, that some motive to abstinence then interferes. In like manner, lead may not sink in water (a lump of cork may buoy it up); but in both cases, the result is influenced by an adventitious circumstance. Again; some voluntary actions may be confidently predicted, their antecedents being in actual operation; as, that speeches will be made in the present session of parliament; that the tradesmen in the next town will shut their shops on Sunday, and so on. The third class is the most numerous, comprehending the majority of the actions of mankind. Like the wind and weather, meteors

and water-spouts, those actions of men of which we see not the springs, are uncertain; and the various degrees of uncertainty closely correspond with the analogous class of physical events.

The correspondence between the events of the fourth classes is equally complete. The toil of the husbandman may be anticipated with the return of the spring, though we know not the detail of his labours. Men will eat and sleep, during the next year, we are assured; though at what hours, and with what individual exceptions, we cannot declare.

The illustrations of the doctrine in question in the sixth chapter are so apt and beautiful, that we cannot help making a long extract:

"The principal illustration, however, which I have to adduce on this subject, is the science of political economy, especially as it will afford, at the same time, an opportunity of exhibiting the real basis of this science, which has not, perhaps, been fully understood, even by some of those who have been successful in the discovery and elucidation of its truths.

"The principle which is at the bottom of all the reasonings of political economy, is in fact the uniformity with which visible or assignable circumstances operate on the human will. It is, for example, laid down in books on this subject, that if a community can purchase any commodity on lower terms at one market than another, they will resort to the cheaper market; and on this proposition an economist builds a large superstructure of argument, without the least doubt as to the foundation on which it rests, and confidently predicts what will be the conduct of this or that nation to whom such a choice of markets is offered. The result thus predicted is made up of the actions of individuals, all of whose minds are determined by this assignable circumstance.

"Another principle of political economy is, that where competition is left open, there is a certain equality takes place in the profits of the various branches of commerce. If any one branch becomes much more lucrative than the rest, a flow of capital to that department soon restores the equilibrium. This principle is explained by Adam Smith in the case of the builder." (Which passage we must however omit.)

"Now, when Dr. Smith asserts that the trade of a builder, under the circumstances supposed, will draw capital from other trades, he is not stating a physical fact which will take place in consequence of some material attraction, but he is laying down a result which will ensue from the known principles of the human mind, or, in other words, from motives acting on society with certainty and precision. The secession of capital from other trades is not a mechanical effect, like the motion of water to its level, but the consequence of a number of voluntary actions. It is an event which is produced through the medium of the wills of human beings, although we reason upon it with as much certainty as on the tendency of water to an equilibrium.

"In employing such figurative expressions as these, in exalting trade and capital into spontaneous agents, and investing them with certain qualities and tendencies, we are apt to be deceived by our own language, to imagine that we have stated the whole of the truth, and to lose sight of all those mental operations concerned in the result which we so concisely express. Let us reflect for a moment on all the intellectual and moral processes which lie hid under the metaphorical description of the trade of a builder drawing capital from other trades. To produce this result, the fact must transpire that the trade is more than ordinarily lucrative; this circumstance must excite the cupidity or emulation of a number of individuals; these individuals must deliberate on the prudence or propriety of embarking in it; they must resolve upon their measures; they must take steps for borrowing money, or withdraw capital before appropriated to other purposes, and apply it to this; in doing which, they will probably have to enter into bargains, make sales, draw bills, and perform a hundred other voluntary actions; the result of all

operations will be the employment of a greater portion of the labour of community in building than formerly, and a smaller portion in other arts; and all these, with a number of other occurrences, are masked under the phrase of one trade drawing capital from another.

It is the same throughout the whole science of political economy. The rise and fall of prices, the fluctuations in exchange, the vicissitudes of supply and demand, the return of excessive issues of paper on the bankers, the appearance of specie, the depreciation of the currency, and various other facts, are to be traced to certain determinate causes acting with regularity on the wills of bodies of men: all these phrases are in fact expressions of the results of voluntary actions. Such circumstances furnish as striking instances of perfect vaticination with regard to the determinations of the will as any can be produced from physical science. Political economy is in a great measure an inquiry into the operation of motives, and proceeds on the principle that the volitions of mankind are under the influence of precise and ascertainable causes."—P. 242.

We have now arrived at the most important part of the Essay; at the part to which the author's reasonings tend. The author would conduct his readers to the rejection of miracles. To this long-contested subject he does not advert in plain terms; but that to overthrow the testimony on which their credibility rests is his aim, cannot but be as clearly understood by his readers as he intends it should be: and we suppose that the reason he is not more explicit is, that he is aware that the subject is old and familiar to the friends of Christianity, who may well be tired of replying to arguments which, however frequently refuted, are still urged anew. The novelty which we can observe in the chapter before us is the omission of well-worn terms. The arguments are well-worn; and we, therefore, that our statement of them and reply will be tedious to those who are familiar with the subject. But silence would be inexcusable. We proceed to give a close analysis of this chapter.

The only kind of vaticination or foresight which we can conceive, arises from the assumption of the uniformity of causation. The same assumption furnishes the only means by which we can interpret the past. In the latter case we reverse the proceeding, inferring causes from their effects; as when, arriving at a deserted and dilapidated building, whose chimney is blackened by smoke, and whose apartments are overspread by vegetation, we remark that human beings have erected and inhabited it, and forsaken it at no recent time. We reject the supposition that it fell from the clouds, or sprung up from the ground. This is an instance of physical evidence. But human testimony is a much more important source of information respecting events.

If testimony proceeds from men of tried integrity, under the influence of motives favourable to veracity, we believe it; because such circumstances furnish the antecedents of true testimony; and the more striking the concurrence of testimony, the stronger the evidence, because the more clear the operation of a cause in producing a similar effect in many minds.

We proceed, then, on the same principle, in the use of testimony and of physical evidence. But in the former there is a peculiarity which does not belong to the latter. In the former, we have not only certain effects from which it is our task to infer the causes, and vice versa, but the testimony itself consists of the assertion of facts; and the nature of the facts asserted forms part of the grounds on which the veracity of the testimony is determined. While external circumstances tend to confirm the testimony, the nature of the facts tends to invalidate it. The mind may be exactly in

equilibrium between the two difficulties, and must have recourse to some assumption for the solution of both. In some cases, the opposition of fact and testimony is yet greater. Assertions are made which imply the uniformity of causation. In such cases the assertions are immediately rejected, as no deviation from the uniformity of causation is admitted.—Instance: A person declares that a cubic inch of ice by him to a temperature of 200 degrees of Fahrenheit retained its solidity at the expiration of an hour. The discrepancy of the facts is overcome by any proof of the validity of the testimony. The testimony is admitted by a great number of philosophers to the same fact, under circumstances most favourable to veracity, and secured from error or deception, is not to be rejected; because the only argument in its favour is the uniformity of causation, which is, at the same time, declared to be violated by the physical event. If the testimony be admitted, the certainty of the law must be allowed to be greater in the mental than in the physical world, which assumption is unfounded. Thus the important rule is established, that no testimony can prove a breach of the uniformity of causal laws.

If it be objected that, in either case, a deviation from the law of causation is admitted, and why more readily in one than the other? It is said that we have a more accurate knowledge of physical than of mental events, and the operation of many may be verified by experiment. Still, the witness declares himself to have been an eye-witness of an incredible event, and we are every way disposed to believe the law of causation violated in his person, as in that of the person he asserts; that his eyes and tongue have proved unfaithful, and that he has produced an inappropriate effect.

As testimony cannot prove the uniformity of causation, because it only attests a limited number of events; so neither can it prove the violation of the law, because we assume this principle antecedent to all testimony, and in the admission of testimony, we cannot subsequently discard it on the strength of a species of evidence.

The previous observation, that human testimony is by far the most important kind of evidence, is qualified by the statement that the testimony of a God belongs to the class of physical evidences. The uniformity of causation affords the ground-work of argument, and the promise of intelligence from appearances of wise and benevolent design.

Such is the substance of our author's argument.

His first position does not please us. The belief in the uniformity of causation affords the only ground of anticipation which we act upon, which we act; but it is not the only one we can conceive, or acknowledge to have ever existed. Prophecy is independent of the law of causation, and of all assumption of the uniformity of causation. It is, therefore, seems to disbelieve the possibility of prophecy by its own admission; though, unless we were better acquainted with his vision, we cannot decide how far the belief in ancient prophecy is consistent with his philosophy. We have nothing farther to object to the paragraph concerning assertions which imply a breach of the uniformity of causation. We have before said that we have no evidence of an essential connexion between causes and effects; though, without perdition, it has been invariable. In the present case we show the two apparent deviations from the usual succession of events, in favour of the law. In one of the instances presented by the text, the result should arrive at an opposite conclusion from that which he has

suppose he embraces. On the testimony of one man, we should certainly not believe that ice retained its solidity when exposed to ardent heat. We could suppose that he had mistaken a piece of crystal for ice, that his thermometer had deceived him, that his understanding was disordered, or that he had some unknown motive for declaring a falsehood. But if five men of science, sagacity, caution, and integrity, declared themselves to have been eye-witnesses of the fact, after having excluded every possibility of deception, we should believe the testimony. Our assent to the bare fact would not be withheld; and if some grand *final cause* for the apparent deviation could be at the same time perceived, our belief would be immeasurably strengthened and confirmed. Believing moral causes to be as certain in their operation as physical agents, it would seem more probable that the breach of succession should take place in the single instance of the ice remaining solid, than in the five instances of wise, upright, and sound minds acting in direct opposition to the strongest motives. The discrepancy of the facts is perplexing in the one case as in the other; and were there no more satisfactory mode of attaining conviction, we should abide by the rule of choosing the least of two difficulties.

But we believe that there is a more satisfactory mode of explanation open to us, a mode which is not inconsistent with our author's belief in the necessary connexion of cause and effect. When he cannot account for any mental or moral phenomena, he readily and justly supposes that causes are at work, with whose nature and mode of operation he is unacquainted. Why could not the same supposition be held reasonable with respect to physical events? Can any one say that he knows all the physical causes which may be put in operation? Can the most learned philosopher declare it to be impossible that the operation of familiar causes may be modified by the agency of others less familiar, or hitherto wholly unknown? When a multitude of new facts, a crowd of agents hitherto concealed, are continually displayed by the development of science, is it incredible that some of these events, or others as little familiar, should have been occasionally employed by the Creator of them all to produce novel results, themselves destined to come the cause of moral phenomena as stupendous? By the law of gradation (which term is in itself only an appeal to ignorance), bodies heavier than themselves sink in water. Where is the impossibility that some hidden agent might be employed, not to break or suspend the law, but to modify its results in one or two particular instances, so that an iron axe might float on the surface, or a man be enabled to walk the waves as if they were dry land? That such an agent is not perceptible to the senses is no argument against its existence. If its effects are perceptible, this is as much as can be affirmed of other agents whose existence is proved to demonstration. If it be objected that miracles are divested of their grandeur and lose their character affected by physical agents, we reply, that this agency, whatever its nature, extraordinary, is such as could not have been employed by human wisdom and power, and may prove, if ever comprehended by man in the present state of being, an additional evidence of the divine authority of the revelation it was appointed to confirm. If it be further objected that the foregoing supposition can at most only apply to one class of miracles, and leave unexplained the extraordinary influences on the minds of men, as in the instances of the gift of tongues, prophecy, &c.,—it may be replied, that the mode in which impressions are received, the agency of matter on mind, and especially the influence of the Deity on the human soul, are subjects yet further removed from our knowledge than the processes of external nature; and that

invariable sequence of cause and effect is analogous to the steady operation of laws in the social system, and naturally suggests the use of the term; but our reasoning faculty exceeds its commission if the analogy be carried further, and the inference deduced that this sequence can never have been interrupted or obscured but by caprice or some other moral imperfection, and therefore that a miracle is impossible.

From our author's next position we also dissent. Testimony cannot prove the uniformity of causation, because it reaches only a limited number of events: but this limitation does not affect its evidence in any particular instance. If human testimony established the uniformity of causation in a thousand instances, without any exception, this would be no proof, though a presumption, that the sequence of cause and effect was universal: but if it established this sequence in nine hundred and ninety-nine cases, and asserted its failure in one, we see no reason for rejecting its evidence. Testimony can never prove the rule universal; but, by establishing one exception, it can prove that it is not universal. Here the writer again assumes the connexion of cause and effect to be not only uniform, but necessary, inevitable, indispensable; which is clearly begging the question.

The last observation, that the being of a God is proved by physical evidence, is obvious and indisputable.

We cannot dwell so long on the next chapter as its contents deserve. It treats of Possibility, Probability, and their Opposites. The term Possibility is shewn to imply a defect of knowledge on our parts, and to designate a state of the mind, and not an attribute of events. An impossible event is described as being one "which contradicts our experience, or which implies that the same causes have produced different effects," or vice versâ. It is clear that the assumption of the uniformity of causation is here made to rest on our experience, and not on a primary principle of the mind.

We should be inclined, when speaking philosophically, to restrict the use of the term *impossible* to that which is *self-contradictory*. Our author adopts a less limited signification, and declares *impossible*, and *involving a deviation from the uniform succession of causes and effects*, to be convertible terms. Whatever may become of this definition, it contains nothing incompatible with the belief that "what is impossible with man is possible with God."

The term Probability is well explained.

The doctrine of Philosophical Necessity we hold to have been previously fully proved. Our high appreciation of the value of testimony is owing to our belief in the uniformity of causation in the moral world. On our author's mind, however, this belief appears to have a directly opposite effect, as we judge from the conclusion of his ninth chapter. Because the causes which actuate the mind are, as a whole, less known to us than those which operate on the physical world, he would rather disbelieve the testimony of a great number of persons, acting and speaking under an ascertained set of motives, struggling against obloquy, threats, and violence, enduring hardship, torture, and death, for their convictions, than be convinced of what he calls a physical impossibility. That is, he admits the belief of many miracles, to escape the acknowledgment of one.

In the establishment of one great point, the doctrine of Philosophical Necessity, (as it is commonly called,) our author appears to have succeeded; in the other, the determination of the legitimate bounds of testimony, (so as to exclude the miracles,) to have failed. On neither are we aware that he has brought forward any thing new: and our reason for commenting on the

third *Essay* at such length is, that from its popular form, its interesting style, and the undeniable truth of a great part of its contents, it may have the power of working much mischief among infirm and unwary intellects. The reputation which the author deservedly gained by his former works affords a presumption that the present volume will obtain an extensive circulation; and while we believe that some of his observations and reasonings cannot be too widely diffused, we lament that truth and error should be so mixed up together, as that a greater degree of caution and discernment is required to separate them than can be expected from the generality of his readers. In his opinions concerning the communication of truth we fully coincide; and the integrity of his motives to publication we have certainly no inclination to question. But if the subject has been, as he declares, "maturely considered," and if his sole aim in treating it as he has done is "the establishment of truth in a momentous and difficult sphere of inquiry," we can only lament that the patient labours of an enlightened intellect have produced such results, and that the benevolent wishes of an ingenuous mind are doomed to disappointment.

LIFE OF JOHN LOCKE.*

No more acceptable service could be rendered to society than that of furnishing a connected and authentic account of an eminently wise and virtuous man like Locke, whose inmost thoughts, when thus displayed, breathe every where the kindest affections, the sincerest love of truth, the warmest spirit of benevolence and philanthropy. Lord King has perhaps been too sparing of his materials, and he has in general left them to speak for themselves. We shall follow his example in contenting ourselves with extracts, illustrative of the character, feelings, and opinions, of this great and good man.

We will commence by quoting the earliest of the letters, one addressed to his father, and full of the same excellent feelings which actuated him through life:

"MOST DEAR AND EVER-LOVING FATHER,

"I did not doubt but that the noise of a very dangerous sickness here would reach you, but I am alarmed with a more dangerous disease from Pensford, and were I as secure of your health as (I thank God) I am of my own, I should not think myself in danger; but I cannot be safe so long as I hear of your weakness, and that increase of your malady upon you, which I beg that you would, by the timely application of remedies, endeavour to remove. Dr. Meary has more than once put a stop to its encroachment; the same skill, the same means, the same God to bless you, is left still. Do not, I beseech you, by that care you ought to have of yourself, by that tenderness I am sure you have of us, neglect your own, and our safety too; do not, by a too pressing care for your children, endanger the only comfort they have left. I cannot distrust that Providence which hath conducted us thus far, and if either your disappointments or necessities shall reduce us to narrower conditions than you could wish, content shall enlarge it; therefore, let not these thoughts distress you. There is nothing that I have which can be so well employed as to his use, from whom I first received it; and if your convenience can leave me nothing else, I shall have a head, and hands, and

* The Life of John Locke, with Extracts from his Correspondence, Journals, and Commou-place Books. By Lord King. London: Colburn. 1829.

industry still left me, which alone have been able to raise sufficient fortunes. Pray, Sir, therefore, make your life as comfortable and lasting as you can; let not any consideration of us cast you into the least despondency. If I have any reflections on, or desires of free and competent subsistence, it is more in reference to another (whom you may guess) to whom I am very much obliged, than for myself; but no thoughts, how important soever, shall make me forget my duty; and a father is more than all other relations; and the greatest satisfaction I can propose to myself in the world, is my hopes you may yet live to receive the return of some comfort, for all that care and indulgence you have placed in,

"Sir, your most obedient son,
"J. L."

The following is extracted from a letter written by Mr. Locke from Cleves, in 1665. It shews a little of his feeling as to religious parties :

"In the afternoon, I went to the Carthusians' church; they had their little gentry too, but in finer clothes; and their angels with surplices on, and singing books in their hands; for here is nothing to be done without books. Hither were crowded a great throng of children to see these pretty babies, and I amongst them, as wise and as devout as they, and for my pains had a good sprinkle of holy water, and now I may defy the devil: thus have I begun the holidays with Christmas gambols. But had I understood the language, I believe, at the Reformed church, I had found something more serious; for they have two sermons at their church, for Christmas lasts no longer here. That which pleased me most was, that at the same Catholic church the next day, I saw our Lady all in white linen, dressed as one that is newly lain in, and on her lap something that, perhaps twenty years since, was designed for a baby, but now it was grown to have a beard; and methought was not so well used as our country fellows used to be, who, though they escape all the year, are usually trimmed at Christmas. They must pardon me for being merry, for it is Christmas: but, to be serious with you, the Catholic religion is a different thing from what we believe it in England. I have other thoughts of it than when I was in a place that is filled with prejudices, and things are known only by hearsay. I have not met with any so good-natured people, or so civil, as the Catholic priests, and I have received many courtesies from them, which I shall always gratefully acknowledge. But to leave the good-natured Catholics, and to give you a little account of our brethren the Calvinists, that differ very little from our English Presbyterians. I met lately, accidentally, with a young sucking divine, that thought himself no small champion; who, as if he had been some knight-errant, bound by oath to bid battle to all comers, first accosted me in courteous voice; but the customary salute being over, I found myself assaulted most furiously, and heavy loads of arguments fell upon me. I, that expected no such thing, was fain to guard myself under the trusty broad shield of ignorance, and only now and then returned a blow by way of inquiry: and by this Parthian way of flying, defended myself till passion and want of breath had made him weary, and so we came to an accommodation; though, had he had lungs enough, and I no other use of my ears, the combat might have lasted (if that may be called a combat, *ubi tu cades ego vapulo tantum*) as long as the wars of Troy, and the end of all had been like that, nothing but some rubbish of divinity as useless and incoherent as the ruins the Greeks left behind them. This was a probationer in theology, and, I believe, (to keep still to my errantry,) they are bound to shew their prowess with some valiant unknown, before they can be dubbed, and receive the dignity of the order. I cannot imagine why else he should set upon me, a poor innocent wight, who thought nothing of a combat, and desired to be peaceable, and was too far from my own dunghill to be quarrelling; but, it is no matter, there were no wounds made but in Priscian's head, who suffers much in this country."—Pp. 15, 16.

Lord King has given copious extracts from the journals of Locke's travels. They are interspersed with essays on particular subjects, written apparently as the author had leisure or as occasion dictated. There is one excellent article on "Study," which is, however, too long for our purpose. In mentioning, during the course of the argument, the pursuit of truth, he observes,

"It is a duty we owe to God as the fountain and author of all truth, who is truth itself; and it is a duty also we owe our ourselves, if we deal candidly and sincerely with our own souls, to have our own minds constantly disposed to entertain and receive truth wheresoever we meet with it, or under whatsoever appearance of plain or ordinary, strange, new, or perhaps displeasing, it may come in our way. Truth is the proper object, the proper riches and furniture of the mind, and according as his stock of this is, so is the difference and value of one man above another. He that fills his head with vain notions and false opinions, may have his mind perhaps puffed up and seemingly much enlarged, but in truth it is narrow and empty; for all that it comprehends, all that it contains, amounts to nothing, or less than nothing; for falsehood is below ignorance, and a lie worse than nothing.

"Our first and great duty then is, to bring to our studies and to our inquiries after knowledge a mind covetous of truth; that seeks after nothing else, and after that impartially, and embraces it, how poor, how contemptible, how unfashionable soever it may seem. This is that which all studious men profess to do, and yet it is that where I think very many miscarry. Who is there almost that has not opinions planted in him by education time out of mind; which by that means come to be as the municipal laws of the country, which must not be questioned, but are then looked on with reverence as the standards of right and wrong, truth and falsehood; when perhaps these so sacred opinions were but the oracles of the nursery, or the traditional grave talk of those who pretend to inform our childhood; who received them from hand to hand without ever examining them."—Pp. 99, 100.

At the date of "Sunday, Sept. 18th, 1681," he makes the following observations on reason in matters of religion:

"Religion being that homage and obedience which man pays immediately to God, it supposes that man is capable of knowing that there is a God, and what is required by, and is acceptable to Him, thereby to avoid his anger and procure his favour. That there is a God, and what that God is, nothing can discover to us, nor judge in us, but natural reason. For whatever discovery we receive any other way, must come originally from inspiration, which is an opinion or persuasion in the mind whereof a man knows not the rise nor reason, but is received there as a truth, coming from an unknown, and therefore a supernatural cause, and not founded upon those principles nor observations in the way of reasoning which makes the understanding admit other things for truths. But no such inspiration concerning God, or his worship, can be admitted for truth by him that thinks himself thus inspired, much less by any other whom he would persuade to believe him inspired, any farther than it is conformable to reason; not only because where reason is not, I judge it is impossible for a man himself to distinguish betwixt inspiration and fancy, truth and error; but also it is impossible to have such a notion of God, as to believe that he should make a creature to whom the knowledge of himself was necessary, and yet not to be discovered by that way which discovers every thing else that concerns us, but was to come into the minds of men only by such a way by which all manner of errors come in, and is more likely to let in falsehoods than truths, since nobody can doubt, from the contradiction and strangeness of opinions concerning God and religion in this world, that men are likely to have more frenzies than inspirations. Inspiration then, barely in itself,

cannot be a ground to receive any doctrine not conformable to reason. In the next place, let us see how far inspiration can enforce on the mind any opinion concerning God or his worship, when accompanied with a power to do a miracle; and here, too, I say, the last determination must be that of reason.

"1st. Because reason must be the judge what is a miracle and what not; which, not knowing how far the power of natural causes do extend themselves, and what strange effects they may produce, is very hard to determine.

"2d. It will always be as great a miracle, that God should alter the course of natural things to overturn the principles of knowledge and understanding in a man, by setting up any thing to be received by him as a truth, which his reason cannot assent to, as the miracle itself; and so at best it will be but one miracle against another, and the greater still on reason's side; it being harder to believe that God should alter, and put out of its ordinary course some phenomenon of the great world for once, and make things act contrary to their ordinary rule, purposely that the mind of man might do so always afterwards, than that this is some fallacy or natural effect of which he knows not the cause, let it look never so strange.

"3d. Because man does not know whether there be not several sorts of creatures above him, and between him and the Supreme, amongst which there may be some that have the power to produce in Nature such extraordinary effects as we call miracles, and may have the will to do it, for other reasons than the confirmation of truth; for the magicians of Egypt turned their rods into serpents as well as Moses; and since so great a miracle as that was done in opposition to the true God, and the revelation sent by him, what miracle can have certainty and assurance greater than that of a man's reason?

"And if inspiration have so much the disadvantage of reason in the man himself who is inspired, it has much more so in him who receives the revelation only by tradition from another, and that too very remote in time and place.

"I do not hereby deny in the least that God can do, or hath done, miracles for the confirmation of truth; but I only say that we cannot think he should do them to enforce doctrines or notions of himself, or any worship of him not conformable to reason, or that we can receive such for truth for the miracle's sake: and even in those books which have the greatest proof of revelation from God, and the attestation of miracles to confirm their being so, the miracles are to be judged by the doctrine, and not the doctrine by the miracles, *v. Deut. xiii. 1; Matt. xxiv. 24.* And St. Paul says, 'If an angel from heaven should teach any other doctrine,' &c. &c.—Pp. 123—125.

We cannot resist quoting the following directions, written in 1679, as instructions to some foreigner as to "the Lions" to be seen in England. They form an admirable picture of manners, &c., to contrast with some of our modern thick octavo "Pictures of London," &c.

"The sports of England, which, perhaps, a curious stranger would be glad to see, are horse-racing, hawking, and hunting. Bowling.—At Marebone and Putney he may see several persons of quality bowling two or three times a week all the summer; wrestling, in Lincoln's Inne Field every evening all the summer; bear and bull-baiting, and sometime prizes, at the Bear-Garden; shooting in the long-bow and stob-ball, in Tothill Fields; cudgel-playing, in several places in the country; and hurling, in Cornwall.

"LONDON:—See the East-India House, and their magazines; the Custom House; the Thames, by water, from London Bridge to Deptford; and the King's Yard at Deptford; the sawing-windmill; Tradescant's garden and closet; Sir James Morland's closet and water-works; the iron mills at Wandsworth, four miles above London, upon the Thames; or rather those in Sussex; Paradise by Hatton Garden; the glass-house at the Savoy, and at

Vauxhall. Eat fish in Fish Street, especially lobsters, Colchester oysters, and a fresh cod's head. The veal and beef are excellent good in London; the mutton better in several counties in England. A venison pasty and a chine of beef are good every where; and so are crammed capons and fat chickens. Railles and heath-polts, ruffs, and reeves, are excellent meat wherever they can be met with. Puddings of several sorts, and creams of several fashions, both excellent, but they are seldom to be found, at least in their perfection, at common eating-houses. Mango and saip are two sorts of sauces brought from the East Indies. Bermuda oranges and potatoes, both exceeding good in their kind. Cheddar and Cheshire cheese.

"Men excellent in their Arts:

"Mr. Cox, in Long Acre, for all sorts of dioptical glasses.

"Mr. Opheel, near the Savoy, for all sorts of machines.

"Mr. ———, for a new invention he has, and teaches to copy all sorts of pictures, plans, or to take prospects of places.

"The King's gunsmith, at the Yard by Whitehall.

"Mr. Not, in the Pall Mall, for binding of books.

"The Fire-eater.

"At an ironmonger's, near the May-pole, in the Strand, is to be found a great variety of iron instruments, and utensils of all kinds.

"At Bristol see the Hot-well; St. George's Cave, where the Bristol diamonds are found; Ratcliff Church; and at Kingwood the coal-pits. Taste there Milford oysters, marrow-puddings, cock-ale, metheglin, white and red muggets, elvers, sherry, sack (which, with sugar, is called Bristol milk); and some other wines, which, perhaps, you will not drink so good at London.

"At Gloucester observe the whispering place in the Cathedral.

"At Oxford see all the colleges, and their libraries; the schools, and public library; and the physic-garden. Buy there knives and gloves, especially white kid-skin; and the cuts of all the colleges graved by Loggins.

"If you go into the North, see the Peak in Derbyshire, described by Hobbs, in a Latin poem, called 'Mirabilia Pecci.'

"Home-made drinks of England are beer and ale, strong and small; those of most note, that are to be sold, are Lambeth ale, Margaret ale, and Derby ale; Herefordshire cider, perry, mede. There are also several sorts of compound ales, as cock-ale, wormwood-ale, lemon-ale, scurvygrass-ale, college-ale, &c. These are to be had at Hercules Pillars, near the Temple; at the Trumpet, and other houses in Sheer Lane, Bell Alley; and, as I remember, at the English Tavern, near Charing Cross.

"Foreign drinks to be found in England are all sorts of Spanish, Greek, Italian, Rhenish, and other wines, which are to be got up and down at several taverns. Coffé, thé, and chocolate, at coffee-houses. Mum at the mum-houses, and other places; and Molly, a drink of Barbadoes, by chance at some Barbadoes merchants. Punch, a compounded drink, on board some West India ships; and Turkish sherbet amongst the merchants.

"Manufactures of cloth, that will keep out rain: flanel, knives, locks and keys; scabbards for swords; several things wrought in steel, as little boxes, heads for canes, boots, riding-whips, Rippon spurs, saddles, &c.

"At Nottingham dwells a man who makes fans, hatbands, necklaces, and other things of glass, drawn out into very small threads."—Pp. 133—136.

Whither does the following query (extracted as it stands in the *Journal of March 8, 1687*) point? It looks something like an anticipation of the views of some modern German theologians on the subject of inspiration:

"Whether things, both moral and historical, writ, as other such matters are, by men liable to the same mistakes and frailties, may not yet be so ordered by Providence, as to be certain rules in future ages, and presignifications of future events, sufficient to guide those who are sincere inquirers after truth and right?"—P. 168.

A letter from Mr. Tyrrell written to Locke, while the latter was abroad, in 1687, contains an interesting account of the state of opinion on religious matters.

"Your discourse about the liberty of conscience would not do amiss now, to dispose people's minds to pass it into law whenever the Parliament sits. The thing gives so general a satisfaction, that more are displeased at the manner of doing it, than at the thing itself. So that I find few but the high Church of England-men highly displeased; but let the intent of those that do it be as it will, I believe whatever the Church of England may lose, the Roman Catholic religion will not gain so much as they imagine; more being likely to go off to the fanatics than to them, amongst the ordinary people, who can neither expect offices nor pensions by the change: and if so, I think the Roman Catholic religion (as Osborne says) will only change herb John for Colloquintida."—P. 169.

The letters of Sir Isaac Newton are on every account curious and interesting; particularly with regard to his nervous timidity as to the publication of his opinions on the corruptions of Scripture, his alchymistic experiments, his susceptibility of offence, and the almost infantine simplicity with which he acknowledges his fault. There is a beautiful letter to him from Locke on the occasion. No stronger proof could be given of the latter's kindness and warmth of heart.

Lord King publishes some observations by Dr. Rees on this correspondence.

The following letter from Mr. Locke to his cousin, Mr. King, ought to form part of the series, and it furnishes fresh proof of the kind consideration and caution with which he dealt with his friend's failings:

"DEAR COUSIN,

"I am puzzled in a little affair, and must beg your assistance for the clearing of it. Mr. Newton, in Autumn last, made me a visit here; I showed him my Essay upon the Corinthians, with which he seemed very well pleased, but had not time to look it all over, but promised me if I would send it him, he would carefully peruse it, and send me his observations and opinion. I sent it him before Christmas, but hearing nothing from him, I, about a month or six weeks since, writ to him, as the inclosed tells you, with the remaining part of the story. When you have read it, and sealed it, I desire you to deliver it at your convenience. He lives in German St.: you must not go on a Wednesday, for that is his day for being at the Tower. The reason why I desire you to deliver it to him yourself is, that I would fain discover the reason of his so long silence. I have several reasons to think him truly my friend, but he is a nice man to deal with, and a little too apt to raise in himself suspicions where there is no ground; therefore, when you talk to him of my papers, and of his opinion of them, pray do it with all the tenderness in the world, and discover if you can why he kept them so long, and was so silent. But this you must do without asking why he did so, or discovering in the least that you are desirous to know. You will do well to acquaint him, that you intend to see me at Whitsuntide, and shall be glad to bring a letter to me from him, or any thing else he will please to send; this perhaps may quicken him, and make him despatch these papers if he has not done it already. It may a little let you into the freer discourse with him, if you let him know that when you have been here with me, you have seen me busy on them (and the Romans too, if he mentions them, for I told him I was upon them when he was here) and have had a sight of some part of what I was doing.

"Mr. Newton is really a very valuable man, not only for his wonderful skill in mathematics, but in divinity too, and his great knowledge in the Scriptures, wherein I know few his equals. And therefore pray manage the whole matter so as not only to preserve me in his good opinion, but to in-

crease me in it, and be sure to press him to nothing, but what he is forward in himself to do. In your last, you seemed desirous of my coming to town; I have many reasons to desire to be there, but I doubt whether ever I shall see it again. Take not this for a splenetic thought; I thank God I have no melancholy on that account, but I cannot but feel what I feel; my shortness of breath is so far from being relieved by the renewing season of the year as it used to be, that it sensibly increases upon me. 'Twas not therefore in a fit of dispiritedness, or to prevail with you to let me see you, that in my former I mentioned the shortness of the time I thought I had in this world. I spoke it then, and repeat it now upon sober and sedate consideration. I have several things to talk to you of, and some of present concernment to yourself, and I know not whether this may not be my last time of seeing you. I shall not die the sooner for having cast up my reckoning, and judging as impartially of my state as I can. I hope I shall not live one jot the less cheerfully the time that I am here, nor neglect any of the offices of life whilst I have it; for whether it be a month, or a year, or seven years longer, the longest any one out of kindness or compliment can propose to me, is so near nothing when considered, and in respect of eternity, that if the sight of death can put an end to the comforts of life, it is always near enough, especially to one of my age, to have no satisfaction in living.

"I am your affectionate cousin,
And humble servant,
J. L."

To the same person he writes this, which was probably his last letter—almost the last words of a Christian philosopher—to a kind and feeling friend. It is too deeply interesting, too characteristic of the best qualities both of the heart and understanding of the author, to be overlooked.

"Oates, June 1, 1704.

"I have received no letters from you since the 20th. I remember it is the end of a Term, a busy time with you, and you intend to be here speedily, which is better than writing at a distance. Pray be sure to order your matters so as to spend all the next week with me: as far as I can impartially guess, it will be the last week I am ever likely to have with you; for if I mistake not very much, I have very little time left in the world. This comfortable, and to me usually restorative season of the year, has no effect upon me for the better: on the contrary, my shortness of breath, and uneasiness, every day increases; my stomach, without any visible cause, sensibly decays, so that all appearances concur to warn me, that the dissolution of this cottage is not far off. Refuse not, therefore, to help me to pass some of the last hours of my life as easily as may be in the conversation of one who is not only the nearest, but the dearest to me, of any man in the world. I have a great many things to talk to you, which I can talk to nobody else about. I therefore desire you again, deny not this to my affection. I know nothing at such a time so desirable, and so useful, as the conversation of a friend one loves and relies on. It is a week free from business, or if it were not, perhaps you would have no reason to repent the bestowing a day or two upon me. Make haste, therefore, on Saturday, and be here early: I long till I see you. I writ to you in my last, to bring some cherries with you, but fear they will be troublesome to you; and these things that entertain the senses, have lost with me a great part of their relish; therefore, give not yourself any trouble about them; such desires are usually but the fancy seeking pleasure in one thing, when it has missed it in another, and seeks in vain for the delight which the indisposition of the body has put an end to. When I have your company, I shall forget these kind of things.

"I am, dear cousin,
Your most affectionate,
J. LOCKE."

Lord King's biographical summing up is concise and very judicious. On the subject of Religion he observes,

"The religious opinions of this great man may best be collected from his own writings: to an ardent piety, and a firm belief in the religion he professed, was joined a truly Christian charity for all those who differed in opinion from him. The religion of Locke was that revealed in the Scriptures, which, in his opinion, was the most reasonable religion in the world. Of the particular form of his faith, it is more difficult to speak, because he was alwaysaverse to vain and idle disputations; but for the dogmatical and mystical doctors of the Church he certainly had no predilection. Reason was his rule and guide in every thing; toleration was his text; and he abhorred those only who pervert that divine precept, which teaches—to promote peace on earth, and good will towards man. Those who rely upon his authority, and make use of his name, would do well to consider what manner of Christian he was; and, when they bid others believe because he believed, let them also teach as he taught, and practise those virtues which he practised.

"He lived in communion with the Church of England; but it will appear most clearly, from extracts which will be given from an unpublished reply to the work of Dr. Stillingfleet's, that he entertained a strong opinion that the exclusive doctrines of the Church of England were very objectionable; that he thought them much too narrow and confined, and that he wished for a much larger and easier comprehension of Protestants."—Pp. 272, 273.

On the subject of Toleration he adds,

"It was within the compass of his life that the great question of Toleration was first agitated, and by his exertions in great part decided. For it must not be supposed that the Reformation conferred a general freedom of conscience, or liberty of inquiry in religious concerns. No greater latitude of examination (except in that one sense as set forth by authority) was either intended or permitted after the Reformation, than had been allowed under the Roman Church. One tyranny was replaced by another; and the new Church was no less intolerant than its predecessor. The civil magistrate first assumed the direction of the Reformation in England, then formed a league with the Church (falsely so called), and usurped that dominion over opinion and faith which the Popes had usurped before. The state-Church now made the same imperious demand for the prostration of the understanding, and the will of the people committed to their charge, always so much coveted by every priesthood which has the power to enforce it. We exchanged at the Reformation our foreign spiritual head, for an equally supreme dictatorship at home. All who presumed to differ from the established rule, were smitten by that doubled sword which the civil power wielded against the Papists on one side, and the 'fanatics' on the other. *Ultra citraque nefas*, it treated with equal severity those who yielded too much to authority, and those who yielded too little.

"In one respect, the Reformation conferred an unmixed benefit; it dispersed the wealth and broke the power of the priesthood: as for toleration, or any true notion of religious liberty, or any general freedom of conscience, we owe them not in the least degree to what is called the Church of England. On the contrary, we owe all these to the Independents in the time of the Commonwealth, and to Locke, their most illustrious and enlightened disciple."—P. 276.

The "Life" is followed by many highly interesting papers and fragments of papers hitherto unpublished; for them we must refer our readers to the work, which we have no doubt they will peruse with the interest it is calculated to inspire.

It appears there is among the manuscript papers a book entitled "Ad-

versaria Theologica," commenced in 1694, and therefore containing the author's most matured thoughts. The subjects are handled by placing propositions with their converses and the arguments for each view in opposite columns. Lord King publishes two of these pieces. The first is headed

"Trinitas." | "Non Trinitas."

The second is thus entitled :

"Christus Deus Supremus." | "Christus non Deus Supremus."

As may be expected, they support the negative side in each case.

THE WATCHMAN.

No. VII.

"Watchman, what of the night? Watchman, what of the night? The Watchman said, The morning cometh, and also the night." Isaiah xxi. 11, 12.

THE tone of expression, if not the tone of feeling, towards Unitarians, is, we hope, improving. You may now occasionally read through the whole of an orthodox magazine without finding any thing worse than notes of pity and horror, with now and then an indirect thrust, and a well-planted and injurious implication. This abstinence may appear strange to those who know the bitterness of feeling, and the constancy of its exhibition, which not long since prevailed against our body. Whether our orthodox friends dread exposure, or have learnt better manners, or are taking rest and gathering strength, we presume not to determine; but certain it is, that their periodical literature has for a few months past been less deformed than previously with an antichristian spirit towards Unitarians. But we must not flatter ourselves that things are as they ought to be. When speaking of their own system, the orthodox have a right to call it truth, and to denominate that which we hold error. But this does not satisfy them; no softer a term than "heresy" can many of them find it in their heart to use; though, remembering the noble appeal which on a similar charge was made by an apostle, they might have learnt to avoid language which can only minister to bad passions, and may serve to confound rather the accuser than the accused. Even the smooth-tongued Quaker quits his honied strain when he has to speak of Unitarians and their doctrines. "The Yearly Meeting of the Religious Society of Friends" has just issued a document expressing "their deep concern and sorrow" at the close trials with which their American brethren have been exercised by "the diffusion of *Antichristian* doctrines amongst them," and then, by implication, these doctrines are identified with disbelief in "the inspiration and divine authority of the Old and New Testament." If the Unitarian Association were to circulate through England and the United States of America a document charging the Quakers with having departed not only from the faith of their forefathers, but also from the truth as it is in Jesus, decrying their tenets as Antichristian, and impeaching even their belief of the divine authority of the Scriptures, would the emotions of the Society of Friends fall much short of indignation? Would not the general voice of Christians cry out shame against so flagrant an outrage of decency? Well, then, how do we know that these charges

is unfounded, except by the profession of the community of Friends as found in their books and their oral declarations? And are not *our* works, are not our pulpits, are not our tongues, all so many witnesses to our credence of the Scriptures? Are not our lives, what we do and what we do not, what we lose and what we suffer, living evidences to our trust in Christ and his sacred promises? Should Unitarians thus harshly judge their fellow-professors, every man's hand would be raised against them, and justly. We should be told, If you do judge, judge with charity, or judge not lest we be judged, for to his own master every one standeth or falleth. The same reproof the Quaker merits who presumes to condemn either in ignorance or in malice. What difference can there be? Is justice one thing sought by the Quaker, and totally different as sought by the Unitarian? How can it be? Has God Almighty set any brand upon us, marking us out for insult and reprobation? Does he deny us the sight of the blessed heavens, or the use of the air, earth, sea and water? Has he withheld from mental and moral faculties, or so perverted both, that by the one we are necessarily led to error, by the other to falsehood? Do men avoid us in society? Are we known to be liars, extortioners, deceivers? Wherein, then, do we differ from other men, that the same measures of justice should not be common to both? What if we do differ in points of faith? Hath not a Jew eyes? Hath not a Jew hands, organs, dimensions, senses, affections, passions? Fed with the same food, hurt with the same weapons, subject to the same diseases, healed by the same means, warmed and cooled by the same winter and summer, as a Christian is? If you tickle us, do we not bleed? If you tickle us, do we not laugh? If you vision us, do we not die? And if you wrong us," we will not add with Job, "shall we not revenge?" We will deprecate, not revenge; we will pity, not punish; reserving to ourselves the right of an occasional smile when weakness assumes the airs and tone of Papal or Episcopal infallibility. In fact, there are others we consider more to blame for this persecuting spirit than the Quakers. They do but imitate their betters. The Legislature has set the fashion, and for ages laboured to give to bigotry an universal sway over the empire. No wonder every petty sect has been led with illiberality. The Quaker has been rather tardy in putting on the mantle of intolerance, and if he looks ever so little narrowly into his vestment, he will find that it is not, as he seems to have imagined, a brand-span-new garment of the first fabric, but worn-out and thrown-off clothes too narrow in their dimensions and too stiff in their cut to suit the taste of the palators of the day. Of such an antiquated garb, we hope the world will soon, with a becoming spirit, grow ashamed; and as the Quaker is reported to be approximating gradually to the fashion of this world, he, too, albeit misled no little to what is ancient in the cut and colour of his coat, may, we would hope, throw off ere long the garments of intolerance which the powers that be have at last cast forth as an abominable thing.

Meanwhile, the letter of the Society of Friends is hailed on all sides as a proof of an improving spirit among that body. Their orthodoxy previously this was of rather a questionable complexion. Now it is the very pink of perfection in the eyes of those who are connoisseurs in such matters. It for ourselves we cannot help wondering that a confession of faith such as that now put forth by the Quakers, and, pro pudor! expressed in the very words of Scripture, should have satisfied the sticklers for creeds and technicalisms of human fabrication. The document defines nothing, decides

nothing as to prevalent controversies, and every one who believes in the Scriptures, and we among the rest, could with great satisfaction declare his faith of almost every article it contains.

We believe there is an old, we fear in some quarters an almost obsolete, command, "Thou shalt not bear false witness against thy neighbour." Churchmen, at least, from the frequent opportunities they have of beholding this injunction in letters of gold, might be expected to know something of what it requires. Yet from the Archbishop of Dublin down to the humble periodical scribbler, it has been honoured more in the breach than in the observance. We mean not to disparage periodical literature in general, but we must be allowed to express our astonishment, mingled with pity, that any respectable editor should admit such trumpery as that on which we are now about to remark. In itself the production is unworthy of notice, but in its effects it may be, and doubtless has been, highly injurious, and on account of their effects only are such puny efforts deserving of castigation.

So, haply, slander,
Whose whisper o'er the world's diameter,
As level as the cannon to his blank,
Transports his poisoned shot, may miss our name,
And hit the woundless air.

"The general character" of "the Socinian creed," a writer in the Christian Guardian, who offers himself as a leader of the blind, thus gives: "No Redeemer, nor Intercessor; no Incarnation, nor Atonement; no sanctifying nor comforting Spirit, is to be found in their creed; both heaven and hell, angel and devil, are equally banished from their consideration." But a serious list of negatives might be made out against this son of the church; for long as may be his creed, others there are who have longer. A Roman Catholic, we will suppose, endeavours to excite a pious horror by a pious fraud against him, and thus declares: "No transubstantiation, no angelic intercession, no auricular confession, no worshiping of images, no infallible guide, is to be found in their creed; both purgatory and masses for the dead, miracles and miracle-workers, are equally banished from their consideration." The Hindoo desirous of checking the progress of Christian missionaries, might easily, by similar misrepresentation, disgrace himself and obstruct the way of inquiry and truth. But what unholy arts are these!—arts which many a Hindoo whom our Christian Guardian would, no doubt, desire to convert, and whose salvability (to use a new-coined word) he would gravely question, would disdain to use. In the words of Hotspur, we say to the Guardian,

"Oh, while you live, tell truth and shame the devil."

But, like Glendower, the Christian Guardian is somewhat attached to the devil; for one of the grave charges against the unlucky Unitarians is, that they have no devil in their creed.

O Judgment! thou art fled to brutish beasts,
And men have lost their reason.

To quarrel with a fellow-creature because he has "banished" the devil from his "consideration," seems not far from the height of absurdity. But if the writer knew how to discriminate between words and things, and had been disposed to act fairly by Unitarians, he might have found them in a less pitiable situation, even in this respect, than he has chosen to set forth. The devil of common creeds and common apprehensions they do discard,

s they leave ghosts and witches for unfrequented glens and mountains, and all the raw-head and bloody-bone stories of the churchyard; and if the school-master does not soon oblige even the Christian Guardian to quit such company, we have mistaken his character and miscalculated the effect of his being abroad. Unitarians, however, doubt not, as the Scripture teaches, that without holiness no man can see the Lord, and that wrath, tribulation, and anguish, are reserved for evil-doers; at the same time holding that judgment will be tempered with mercy. But it seems they have no heaven or hell. We were certainly aware previously that the Christian Guardian, and those who think with him, allowed Unitarians no chance of heaven; but we had to learn that between hell and them there was placed an impassable gulf. But suppose they do reject the vulgar ideas of hell, does it therefore follow that they discard all idea of future punishment? Anaxagoras, because he entertained different views of the Deity from those which prevailed in his day, was designated an Atheist. The injustice of this misnomer every honest man now acknowledges; yet wherein is the difference between the case of the ancient philosopher and that of the modern Unitarian? We deprecate, then, the imputation of the writer, and while we remind him that difference of sentiment on, does not imply a denial of, a subject, we admonish him to learn to do justly, and in the fear of God to walk humbly before him. Heaven, as well as hell, he tells his readers, is banished from their consideration." Does the writer mean that they do not even think about futurity? Or, by this bungling phrase, are we to understand that Unitarians disbelieve in a hereafter? We know what language would best characterize such assertions, though we abstain from using it. We will, therefore, call it by no harsher a name than an untruth. Whether or not the views of Unitarians, respecting a future state of being, differ from those of the writer, we profess not to know; but if they do, they differ not, we venture to say, more than his own differ from those entertained by the more and the less cultivated of his community. On no subject, in fact, have we found so great a variety of opinions as on the nature of the engagements and joys of the future world. Tot homines, tot sententiæ. Every one has his heaven of his own—and so it must be; for as the strain of each poet varies according to the aspects of his mental and moral being, so do the hopes and the imaginings of each Christian. Each one makes of the furniture of his own mind a heaven, filling it with images that are congenial to its feelings, taking care only to gild the scene, and invest it with perpetuity.—Another charge against the Unitarians is, that they have no Atonement. Of Atonement we have as much as the New Testament has; for on no subject can the creed of Unitarians be more fully expressed in the language of Scripture than on this. Our sincere belief is, that God was in Christ reconciling the world unto himself. We are not careful to reply severally to the other imputations of the writer (who appropriately enough signs himself Zelotes) in his account of the articles of our creed, or rather no-creed. He may say, he will, that we have no Redeemer, no Intercessor, no sanctifying or comforting Spirit: we give to each and every of these statements an unqualified denial. They are untrue, they are calumnious. The writer increases his boldness as he proceeds. "It has been well observed," says he, "that the Socinian creed is necessarily infallible and unchangeable, it cannot be made to conform to Scripture; the alternative is obvious, Scripture must be made to conform to it." How is this silly charge consistent with another then brought against us, that there is no stability in our principles—that the

sentences that it may be discarded on the morrow? One impu-
 in the other must be unfounded. We cannot be both stable and un-
 standing and "unchangeable," inflexible and in doubt. And the
 mind, from observing such incompatible assertions, will doubtless
 find that it is a defect in us, but not a defect in the accuser's sense of jus-

THE LONDON CONFERENCE OF 1843.
 OF THE WESTMINSTER ASSEMBLY.

It is rather surprising for Zeissler that he should have referred
 to the doctrine of the Trinity, as it must be evident to all that he is obnoxious to the
 same more than Unitarians can be. Let this Churchman look at his
 the work of ages from some past—at his articles, defining and fi-
 divine revelation, and then let him say whose belief is infallible and
 changeable; and if he will, he may apply his own consequence to his
 case—the inflexible creed, as it is inflexible and unchangeable, "can
 made it consistent with Scripture: the alternative is obvious, Scripture is
 made it consistent with it." Zeissler, by way of application, introduces
 which bears directly upon the face of it. "About seventy years ago
 Unitarian or Socinian controversy ran high in London, and in the p-
 of the controversy a minister, who had proved himself an able defen-
 the divinity of Christ, was challenged to a public disputation in it.
 When they met, the gentlemen of the opposing party desired him to
 the debate by producing an argument in favour of Christ's divinity.
 this he read John vi. 35: 'This said he, I compare with John xii. 3.
 "These things said Isaiah when he saw his glory, and spake of
 Now, gentlemen, said the minister, I wait for your answer. The a-
 out of the above scripture, however, so confounded his opponents
 they were out one by one, and left the good man with his friends,
 wonder they had not exclaimed, in their astonishment and admiration
 second Isaiah, more or less, in argument." At least we have here re-enact-
 some of David and Daniel. However true this story, we have one to
 it, and one the truth of which we ourselves can vouch for. On a re-
 mission, at a meeting held for discussing the chief points controverted by
 the Unitarians and the Orthodox, the doctrine of Original Sin, was
 the matter of debate: he presiding week, and chosen by both parties
 first to advance. Three persons were present who had been ac-
 to defend Unitarianism, but neither of them would undertake the adv-
 Original Sin. The statement in the Assembly's Catechism, or that
 found in the Articles of the Establishment, was proposed to be taken
 definition of the doctrine: but as the orthodox champions decline
 a definition themselves, so did they decline accepting authorized
 tions; and they left the field without an effort in favour of this chief
 of modern Christianity.—As to any connexion between Isaiah and
 in the places mentioned, we shall merely declare that it is all in
 Such is our firm conviction, and it is not shaken by the knowledge
 advocates of the Deity of Christ are wont to adduce the passages
 in support of their doctrine. There is no real connexion we decl-
 until the grounds of the supposition that there is, are pointed out,
 content ourselves with this detail, and with referring the reader to
 pages in question.

Viewing the whole of this party effort of Zeissler, we are grieved to
 should act with such dissingenuousness and injustice. Of the conduct

defenders of the church, the language of Sallust may be well used—*Neque id quibus modis assequeretur, dum sibi regnum pararet, quidquam pensi habebat.* They are reckless of the means, provided they can obtain their ends—the elevation of their own party on the ruin of the character of persons at least equally sincere as themselves. In ancient times there was a law which subjected the false accuser to the same punishment which he sought to bring on the object of his aversion, and if such a regulation was now in force, men of like spirit with Zelotes might, by suffering the obloquy and injustice they bring upon others, be taught to speak the truth, and eventually, perhaps, to speak the truth in love. Though we have said in the commencement of this article, that the spirit manifested towards Unitarians is improving, there is enough of misrepresentation and intolerance still abroad to occasion our grief, and to require our exertions. The instances now adduced prove this assertion, and they are but a sample of what have lately presented themselves to “The Watchman” as he went his rounds. Still we labour in hope, and imagine that we see amidst the darkness signs, though they be afar off, of better days.

Blackwood's Magazine, for May, contains an article on the Irish Church Establishment, which may not, perhaps, be altogether unworthy the attention of our readers. The writer is, or from the tone of his production ought to be, some great one; albeit the magnificent “We” and saucy bearing of periodical literature are often nothing but gaudy coverings of the scantiest pretensions. The writer, whoever he may be, informs us, and we have heard the report without dropping even a single tear, that the tide has set in against the clergy and the establishment of the Irish Church, (in obedience to Parliamentary authority he should have yclept it “the English Church in Ireland,”) and the barriers by which they might have been protected have been broken down. The Church must now stand, if it stand at all, by its moral worth. By its connexion with the State little has it gained, we are informed, for the last hundred years. “During that period it seems to have been forgotten as the handmaid of religion, and used only as the tool of political convenience.” *Habeo confitemen reum*, to use the vigorous phrase of the Roman orator. A Churchman has confessed to the fact, that his Church is a tool of the State. But further: “Its revenues were the treasury from which bribes were dispensed, and parliamentary interests purchased by the minister of the day.” The consequence is, “there is a loathing occasioned by the foul prostitution of what has been designed for holy uses, which will cause even bad men to revolt against a system which is based upon such profanation; and religion, which has been thus outraged by the political traders in human rottenness, will avenge herself by reappearing under some form of *Dissent*.” After other confessions of a similar character the writer remarks, “Even still, if justice were done to the Church of Ireland, all would be well.” But the writer is indignant at the idea of suggestion from others. Let justice be done, but it must be done in my way. To all Church Reformers, save and except a favoured few, he exclaims, *Procul abeste profani*. His own medicine is the only application he will allow.

“— the sovereignest thing on earth
Was parmaceti for an inward bruise.”

But he may rest assured that if the tug of war should come, the Hotspurs of the day will not long endure to hear him

" — talk so like a waiting gentlewoman,
Of guns, and drums, and wounds (God save the mark !)"

If this be not so, let our readers judge.

"They," the Church Reformers, "would reduce the income of the bishops and rectors, and increase the stipends of the curates. It offends them to see the one class of Churchmen receiving so much for doing so little, while the other receive so little for doing so much." One would have thought that there was a semblance of justice and propriety in such a reformation; but the reason of Dissenters has not been sublimed to the aerial purity of Churchmen; on such topics, alas! they think and discourse, pinguë Minerva, with fat-witted logic. Which, says the writer, which part of the Church *works best*? Answer, The curates. Is it not, then, preposterous to mend that which does not need mending? And why is there a deficiency of zeal among the higher clergy? Answer, Because they are richly habited and luxuriously fed. So, then, you would assimilate the condition of the curates to that of the rectors, in that very particular to which the inefficiency and negligence of rectors are chiefly ascribable. "The labourer, they tell us, is worthy of his hire; and they would, therefore, so apportion his hire that he should be no longer a useful labourer! Such would be the precise effect of increasing the incomes of curates to any degree that might tempt the covetousness or the worldliness of those who might seek, either for themselves or their dependents, to be put into 'one of the priest's offices that they may eat a morsel of bread.'" "The humble, single-minded, spiritual man would be jostled out of the way in the crowd of those who would seek to possess themselves of the very humblest offices in the ministry, with very far different views and motives. And that admirable and indefatigable body of clergy who at present uphold the character, and upon whom depends the conservation of the Church, should give place to a race of lazy sinecurists resembling the Scribes of old, who had got possession of the keys of knowledge, and while they were not disposed to enter in themselves, those who would have entered in they hindered." Again: "Thus the office would be considered as made for the man, and not the man for the office; and the Church would be disgraced and encumbered by a band of bloated and purple-nosed dependents, who would be at once the evidences of its degeneracy and the instruments of its humiliation." As it is, such is not the case, because curacies are not "good things."

We have seldom met with an argument conducted with worse faith or to a worse issue. The reformer says, Take somewhat from the dignitaries and give to the curates. No, exclaims the Church advocate, for then the curates would be corrupted. What! corrupted with possessing the means of a decent livelihood! Would £200 per annum bloat the countenance and purple the nose, especially whilst therewith was connected abundant occupation? But if so, what must be the effect of £2000, or 20,000, per annum? How corrupted must be the possessors of these enormous sums! And if, as the writer concedes, the curates uphold the character of the Church, why should there exist the prodigious revenues of rectors, bishops, and archbishops? The writer forgot that his argument cut two ways, if good for any thing, and would set aside the bishop as well as keep the curate starving. How many "humble and single-minded men" have been jostled out of the way in the contention which has taken place for the high and opulent places of the Irish Church, he can best judge; and certainly the tendency of his remarks is to the destruction of all fat pastures of the hierarchy. The

salary of the curate must not be increased, for that would corrupt his mind; the correlative assertion is, the salaries of the bishops should be taken away, for they have corrupted their minds. Is there, then, nothing that requires amendment? he asks. "Yea, there is much—*much* which, if not altered and that speedily, must ensure and precipitate the downfall—and what is worse, *justify* the condemnation, of the present system of Church government." "That there have been great abuses in the disposal of Church patronage, no one can deny. We would be unwilling to impute them could we discover any symptoms of repentance or amendment. Pluralities are a great evil." Yet, strange to say, he contends that they are a necessary evil, rendered indispensable in order "to secure a competent provision for the incumbent." Poverty, we had been instructed, was the only means of securing humble, single-minded, and spiritual men in the ministry; and now, it seems, pluralities are justified, as they serve to make a competent provision for the incumbent. Let not our readers imagine that the competency so raised is for the curate; he and the incumbent are two very different beings. The incumbent requires for his subsistence the produce of many parishes, while the curate can do, and shocking is the thought of his having more, with a moiety or less of one of his superior's livings. However, through the existence of pluralities, whether justifiable in their origin or not, "whole tracts of country have been deprived of pastoral superintendence;" and plain, therefore, is it that their continuance is contrary to the clearest dictates of common sense. "But," continues our writer, "woe to those who aggravate this state of things by adding parish to parish for the benefit of friends and connexions, until there is no place left for the useful labourer in the Lord's vineyard! Yea, we say to the episcopal Scribes and Pharisees, Woe to them! And shall we, *dare we*, conceal from ourselves that such is to a shameless extent the case in the Church of Ireland? To deny a fact so notorious were scarcely less unpardonable than the practice itself. And if something be not done to check it—if greater difficulties than appear at present to exist are not interposed to prevent the heaping of many benefices upon the same individual, the Church of Ireland ere long will substantially verify the foulest libel of its most virulent calumniator, and become indeed, in its bloated magnificence, the gorgeous nuisance it has been represented." After this, surely the sturdiest advocate of things as they are will not deny the necessity of a change. More might be adduced of a similar character. Thus: "The prostitution of the Church patronage must have an end—a check must be given to the audacious effrontery of intriguing and worldly ecclesiastics: the regard for his (the bishop's) family is *the rule* in the disposal of preferment, and a regard for the best interests of religion the *exception*. Something must be done"—and, in the words of the essayist, "something *will* be done, to prevent the horrible sacrilege to which it (the Church) has been exposed, and from the effects of which nothing short of the overruling providence of God could have preserved it." The overruling providence of God! What a profanation of the most sacred subjects to speak of the special protection of Heaven guiding and upholding such a system of iniquity—of "bloated countenances and purple noses" on the one side—of deserted and neglected parishes on the other—and on the third, of many worthy curates, "cruelly neglected, spending their best years in performing the duties and maintaining the character of their sacred profession, merely in order that others who do not labour may enjoy its advantages"! As to the plan of reformation which this writer propounds, and of

which he is so enamoured that he sees in that of every other person nothing but defects and blemishes, it is so unpromising and defective, affecting merely the surface of the evils, and that with no great medicating power, that we do not think ourselves authorized to occupy our readers' time and exhaust their patience with its details.

The argument of Bishop Warburton in behalf of the episcopal establishment may with some effect be applied to the present condition of Ireland. If there be more than one religion in the state at the time of the union of church with the civil power, the *largest* of the religious societies ought to be the favoured body. It is fit it should be so, because the larger the religious society is, the more enabled it will be to answer the ends of the alliance, as having the greatest number under its influence. Hence, he continues, we may see the reason and equity of the Episcopal Church's being the established church of England, and the Presbyterian the established church of Scotland: and from hence we may discover the *duration* of this alliance. "It is perpetual, but not irrevocable; i. e. *it subsists so long as the Church thereby established maintains its superiority of extent, which when it loses to any considerable degree, THE UNION IS DISSOLVED.*" Of the application of these remarks to England we offer nothing, though we may be warranted in thinking that the Church has not the majority over all the other religionists in this kingdom; but to the Irish Church the Bishop's observations are destructive. There the majority is and always has been vastly in favour of the Catholics. Not more than one-seventh of the people of Ireland can be reckoned on the side of the Protestant Church, and therefore the union between it and the government is, or ought speedily to be, "dissolved."

Reading with discretion. Such is the heading given to an article in the Christian Observer, the tone of which reminds us of the story of the divine who never read "Dissenting divinity." "Why," asks the writer, "can we not be content to walk in the good old paths? Why can we not be satisfied with the moderate and scriptural doctrines of the Church of England as stated in her homilies and beautifully developed in her services?" "*Beautifully developed*!" What a taste must the man have who used such a term, with the Athanasian Creed and the indecencies of the marriage service staring him in the face! And then as to the old paths: what traveller would think of taking his place in a coach that, after the old fashion, dragged its way up and over the hill, instead of hastening through the valley? Who would drive his carriage through mud and ruts a yard deep, rather than over the carpet-surface of a Macadamized road? Let our Churchman pursue his old paths if he will; by them, we doubt not, provided in his journey he begin not "to beat the men-servants and maidens, and to eat and drink and be drunken," he will at last arrive at the wished-for haven. Others, however, may choose a shorter and a cleaner road, and surely they are at least as reasonable as he. But what, we ask, would have been the reply of Jesus Christ to questions of this nature, supposing them to have been put by the Churchmen of his day to their misguided followers? Certainly, he would have answered so as to intimate that a fair investigation of both sides of a question could lead to no great harm, and that the tenets of the Jewish Church were not of necessity the whole truth and nothing but the truth, because they were the "old paths" and the established religion of the country. Henceforth, however, reading with discretion must, according to our episcopal guides, be identical with reading the articles and the liturgy, *et hoc genus omne*. But

eriously do we think that discreet differs essentially from fair reading, and that the doctrines of that church cannot be too well founded, of which the friends deprecate inquiry, and hold a confidence in their validity similar to the courage of that doughty knight who feelingly declared that "the better part of valour is discretion."

Quos Deus vult perdere, prius dementat :

That is to say, whom the Deity determines to destroy he first deprives of reason. An illustration of this has lately taken place in Yorkshire. The incumbent of a chapel in a parish, named Meltham, near Huddersfield, having recently died, the parishioners, who state themselves, as having built and endowed the chapel, to be the sole possessors of the patronage, nominated to the cure Mr. Keen, who has been curate to the former minister seven years, and is very acceptable to the parishioners. A rival claimant, however, presents himself in the person of Mr. Jones, vicar of Almondbury, and, to judge by his proceedings, is determined, at whatever cost, to possess himself of the chapel and its emoluments. Mr. Jones maintains that he has the right of presentation, and has accordingly presented *himself* with the living. To enforce this disposal of the cure, he, in the presence of 5000 people who had assembled expecting a fracas, and attended by a large number of special constables, made, on Sunday, May 3, not without considerable effort, rendered necessary by the precautions of his opponents, a forcible entry into the body of the church. So great was the rush on the doors being broken open, that the building itself was in no small peril. All impediments, however, were not yet overcome. On entering the chapel the vicar made for the pulpit—but, alas! that had been preoccupied by his rival, and so well defended was the access to it, that his efforts to gain possession were fruitless. After some time the vicar retired and left the nominee of the parishioners to perform, we doubt not to much edification of the people, the services of holy mother church. A similar scene of indecent outrage took place on the following Saturday, when Mr. Jones again endeavoured to obtain possession of the chapel, by attempting to perform the burial-service over a woman who had been kept several days in order to give this worthy servant of Christ another opportunity of trying his strength. This effort was, however, equally bootless with the former, and after much commotion and violence, Mr. Jones and his legal assistant were obliged to retire from the town, greatly hooted by the multitude. One would think that if there was no bishop, no archdeacon—none, in a word, of the long and expensive array of ecclesiastical dignitaries, scarcely could religion be more disgraced than in such scenes as that now recorded. Dissenters are not possessed of so many dignified overseers, and yet we rather think the affairs of their places of worship are managed at least as well as are those of the Church: and if Churchmen wish to make men *feel* as well as think that the higher dignitaries of the establishment are, to a great extent, nothing more than sinecurists, and that but too many of its humbler servants are lovers chiefly, if not exclusively, of the loaves and fishes it has to bestow, they cannot do better than enact such scenes as that which has lately scandalized the county of Yorkshire. We ourselves happen to know of a township in a neighbouring county in which, through a similar contest to that above stated, Dissent has obtained a most decided predominance over the Church. The inefficiency of Church management and discipline is seen in a thousand things, and except an adequate remedy be applied, it will soon be said, not the Church is in

danger, but *Ecclesia destructa*. In respect to moral delinquencies the bishop possesses no adequate power over his clergy. Men are, even in this age, sometimes seen who have openly avowed their disbelief in Christianity, who, by the laws of the land, have been convicted of gross offences, offences, it may be, which legally deprive them of the common rights and immunities of their fellow-subjects, yet, because they have received ordination, are designated as clergymen of the Church of England, and at liberty to exercise the functions of clergymen wherever they can find an opportunity for intruding their unballowed ministrations. Men not ill-informed on the subject of the public institutions of their country, if they hear of any flagrant case of clerical delinquency, are apt to exclaim, Why does not the bishop prevent such conduct, or why does he not punish it? The fact is, that in a multiplicity of cases he has no power. In the case of beneficed clergymen, and of clergymen generally, (stipendiary curates are excepted,) the power of the bishops, which can only be exerted through the medium of their courts, is so encumbered with antiquated and tedious forms, so checked and thwarted by the courts of common law, that it is almost worse than nugatory. Instances are recorded in which, through these difficulties, delinquents have evaded punishment—scandalous delays have been occasioned—the culprit dying before the termination of the proceedings—the bishop saddled, nevertheless, with costs to the amount of some hundreds of pounds; and in other cases, expenses have been incurred by bishops from one to several hundreds of pounds in taking the measures necessary to enforce discipline. Such instances are without number; “and,” says a clergyman who writes on Church Reform, “the public papers have very recently brought before us, again and again, a case of considerable aggravation. They tell us, that a clergyman, in the diocese of Lincoln, stands charged with various acts of shameful and open profligacy; that again and again proceedings have been instituted against him which have been rendered abortive by the interference of the courts of common law; that petitions on the subject have been repeatedly presented to the highest tribunal in the kingdom, and that several peers have spoken upon it, and indignantly asked, why such things took place, why the bishop did not do his duty. They go on to report that the late Bishop of Lincoln replied, that he had spent several hundred pounds in ineffective endeavours to punish the delinquency complained of, and that the present bishop of the diocese openly, in his place in Parliament, avowed and lamented his inability to act to any useful purpose.” If such is the efficiency of the Episcopal order, their services are surely remunerated at something more than their real value. The fact is, that the Church is ill-governed, because it is governed not by individuals, but by the state. Buonaparte said, that the English were a nation of shop-keepers; but if the state had the management of our shops in its hands, they would, we are assured, soon be closed, or filled with delinquencies similar to those in the Church. But as it is, our shops flourish; at the sarcasm of Napoleon we are not surprised, for our shops supplied the sinews of the war against him. And to be efficient, the Church must be separated into independent portions; each then will be well managed, and, in consequence, the whole in good order. The affection of the state is, in respect of the Church and some other institutions, like the kindness of over-indulgent parents, destructive of the real interests of the objects of their care.

Many are the Churchmen who can in no way brook the late measure of justice done to our Roman Catholic brethren. We have reason to think that

he number of such is much greater than a superficial view might suggest. There are hundreds who think it policy to conceal sentiments, the open expression of which would, at the present moment, serve only to bring upon them the honest indignation of the liberal and disinterested. Amidst this involuntary silence a voice is now and then heard proceeding from quarters where there is less discretion and more zeal than commonly prevail. In Plymouth, the son of the late Dr. Hawker being dismissed from the curacy which he held, sought for another Church in which to exercise his clerical functions. But as, like his father, he is a high Calvinist, he has not met with success. Great exertions were made to obtain permission for him to preach occasionally, but in vain. Those who had been accustomed to hear him when curate, have therefore erected him a chapel, and Mr. Hawker, in a pamphlet which he has published on the subject, declines having it consecrated and put under the protection of the state. His reason he states to be "the passing of that eventful bill" (for Catholic emancipation), "which, in my judgment, hath laid the axe to the root of our once happy Protestant constitution, and divided and caused a schism between our Church and State." "With these views I cannot, with any confidence or satisfaction, depend on the protection or find any comfort from being under the care of the governors of our Established Church." How great a reason Dissenters have to rejoice in the accession of Mr. Hawker to their ranks may be learnt from the mildness of his spirit, as shewn in the following extract taken from the pamphlet before named: "And this is the cause why Infidels of the day, in Arian and Socinian blasphemy, have set up their banners in our land, and have dared to deny the Godhead of Christ."

There is a probability, we are informed, that the curate of the late Dr. Hawker, by name Courtney, and for whom also a chapel has been erected, may pursue a similar course. In the same way Dr. Stonard, rector of Allington, has, in a letter recently addressed to the Bishop of Chester, thus declared his sentiments: "At the same time, and with the deepest seriousness, with the most fervent desire I do look, I do hope for the EMANCIPATION—I use the word advisedly, without considering that I am guilty of any exaggeration in so using it—for the EMANCIPATION of our ecclesiastical establishment from the secular shackles by which it is fettered; for the entire deliverance of the Church of England from all dependence on the Crown, and from all ministerial connexion with it. It is not without great pain that I have brought myself to be convinced of the necessity of this step. Church and King has through life been the sentiment familiar to my mind, congenial to my heart, frequent on my lips. But the relation of the Crown to the Church is so changed, is so perverted by the late act, that they cannot remain in their former conjunction without the most serious, the most extensive and deadly injury to the latter. If, then, the people of England are true to themselves, they will so deal with their representatives in Parliament as to effect a total and final separation of the Church from the power of the Crown, and from the influence of any portion of the government." A day of strange conversions is this!

**PREACHING CHRIST : EXTRACT FROM A SERMON ON 1 COR. ii. 2, BY
THE REV. J. G. ROBBERDS.**

“ For I determined not to know any thing among you, save Jesus Christ, and him crucified.”

AFTER shewing from the preceding chapter that this was a determination to teach no other doctrines than those of Christ, and to veil with no false glories the true nature of Christ's condition and office ; and after pointing out the incidental confirmation, arising from such a determination by such a man as Paul, to the truth of Christianity, the preacher proceeded to the following inferences and remarks :

If this was the determination of a Christian apostle, should it not also be that of every Christian preacher ? And should not the conviction that it ought to be so, regulate the expectations of Christian hearers ? It appears to me, my friends, that both these consequences follow ; and I will endeavour to explain what would be the proper effect of attention to them.

In a preacher, such a determination as that of the apostle would keep his mind directed to the Christian revelation, as the great source of moral and religious truth. The gospel, the whole gospel, and nothing but the gospel, it would be the constant aim of his studies to learn, and of his teachings to communicate. He would look to Christ for the subjects on which he must speak, the duties he must enforce, the spirit he must cherish, the sanctions and promises which he must hold out. He would look to Christ for the character which he must ascribe to the Deity, and the interpretation with which he must read the Divine works ; for the interests and dangers which he must represent as connected with the condition of man ; for the terms of acceptance with God ; for the qualifications required of those who would obtain everlasting life. He would look to Christ, and him crucified,—to the plain, unvarnished facts of his history, and the statements connected with those facts, for the warnings which he must address to the sinner, for the hope which he may give the penitent, for the consolation which he may impart to the mourner, for the peace and joy which he may speak to the virtuous and humble believer. No subjects that could merely exercise and display his ingenuity—no speculations that could merely open a field for the excursions of his fancy—no mere efforts of learning, or genius, or eloquence—would seem permitted to one who had really determined not to know any thing save Jesus Christ, and him crucified.

And in like manner, a conviction that this ought to be the determination of the Christian preacher, would restrain and regulate the expectations of Christian hearers. With such a conviction really in their hearts, they would come to the preacher as to a minister of Christ, not as to a mere minister to their own gratification. They would wish him to deal faithfully with their souls—to hold back no unwelcome truths—to give no false encouragement. They would desire to be built up by him in Christ Jesus. They would prepare their hearts to go along with him in his prayers to God for them—in his searchings of the Scriptures for them—in his earnestness for their Christian profiting—in his appeals to Christian truths. They would think his labours successful in proportion as they found their minds directed and led on by him to Christ as their great teacher.

It may appear to some that this would bring within very narrow limits the range of thought to which a preacher and his hearers must confine themselves. It may appear to them that the subjects are very few which

can properly be said to belong to the knowledge of Christ, and him crucified.

In such an opinion I recognize a very common mistake—that to preach Christ consists exclusively in preaching about him; and that, especially, to preach Christ crucified, is to preach the doctrine of a certain mysterious efficacy in his death. I confess I have not so learned Christ. I acknowledge, indeed, that both the life of Christ and the death of Christ are important subjects of Christian preaching. And even in connexion with this subject alone, I would maintain that there is laid open a wide and fruitful field of meditation. But, at the same time, I contend that to limit the excursions of the mind to this field, ample as it is, would be doing injustice both to the mind itself, and to the gloriously comprehensive genius of Christianity.

To preach Christ is not merely to preach about Christ. Though this alone is a theme not soon exhausted, though there is not a passage in his history, nor a feature in his character, on which the Christian preacher may not profitably discourse, and both preachers and hearers, with advantage, repeatedly meditate—yet I claim for the words a more extensive meaning. I claim, in fact, the whole world of God's providence and moral government, all nature together with all scripture, as within the province of the Christian preacher.

For while he is determined not to know any thing save Jesus Christ, and him crucified, not to teach any doctrines but those of Christ, not to have any objects but those for which Christ both lived and died; he is not forbidden to bring whatever confirmation he can of Christian doctrines from the works as well as the word of God, from the moral constitution and government of the world, from the condition and wants of man, from the preparation which the great Author of all truth would doubtless make in the human mind for its reception. He is not forbidden to suit his language in defence and recommendation of the truth to every rank, situation, and circumstance of men—to become in this way, as Paul did, all things to all men, if by any means he can gain their attention and win them over to Christ. To the learned he may shew how all the treasures of Heathen morality are made poor by comparison with the riches that are in Christ. To the wise he may shew how all true wisdom and sound philosophy are included in the principles of Christian conduct. To the ardent and imaginative, he may speak of the lofty hopes which are encouraged, the glorious prospects which are revealed, the noble and lovely characters which are formed by the Christian spirit.

For what did Christ live and die? Was it not to reconcile man to God? Why, then, he is truly preaching Christ who leads men to see in the works of God the character which Christ saw there, to hear speaking from earth and heaven the voices of fatherly care and providence which he heard there, to praise God for his goodness, and to love him for that mercy which endureth for ever.

For what did Christ live and die? Was it not to redeem men from their iniquities? Why, then, he is preaching Christ who makes men see the evil and hateful nature of sin, who teaches them the love and pursuit of whatsoever things are honourable, just, virtuous, and of good report; who teaches them to prize, above all other pleasures, those of an instructed understanding, a pure heart, and an approving conscience.

For what did Christ live and die? Was it not that he might leave men the example of an unwearied, an invincible love, and that they might learn

from that example to love one another? Why, then, he is preaching Christ, who bids them cherish a kind and brotherly spirit, who appeals to all the motives which they have to mutual help and charity, who exhorts and persuades them to bear each others' burthens, who teaches them how to make their social intercourse, their friendships, their domestic relations, most abundant in peace and joy, most pleasant, profitable, and blessed.

For what did Christ live and die? Was it not that men might have everlasting life?—that they might live now in the light of the world to come, and amidst things seen and temporal, be sustained and cheered by the steadfast hope of things unseen and eternal? Why, then, he is preaching Christ, who reminds them of the change and uncertainty belonging to their condition here, who points out to them the evident intention of their Maker, that they should not build all their trust on earthly foundations; who teaches them to consider their earthly existence as a season of probation and discipline; who bids them lay up treasures in heaven.

Thinking thus of the preacher's varied objects and extensive province, I am slow, I confess, to understand the distinction, about which so much is often said, between moral and Christian preaching. That which is called, and sometimes with a degree of contempt, (but surely of a very misplaced contempt,) moral preaching, I find making a large part of Christ's own discourses—I find, also, largely intermingled with all the writings of that very apostle who determined not to know any thing save Jesus Christ, and him crucified. Surely, Paul's preaching, and Christ's own preaching, must be entitled to the name of Christian preaching. In fact, all truly Christian preaching must have a moral object, and a moral bearing. It must, to be of any value, produce some effect upon the temper and conduct, upon the principles that lie at the root of men's dispositions towards God and one another. It must furnish inferences and motives for a certain ordering of their thoughts and desires, their words and actions.

Instead, then, of endeavouring to prove in any single class of subjects, or style of preaching, an exclusive claim to the name of Christian, would it not be better, would it not be more honourable to the true and comprehensive genius of Christianity, to say that whatever tends to make men wise, virtuous, benevolent, and happy, whatever tends to make them such as Christ desired that they should become, whatever harmonizes in its practical influences with his doctrine and his example, is a suitable subject of Christian preaching? Oh! yes; let the minister of Christ be at liberty to use every power and every attainment of his mind in the service of Christ. Let him not be told, that a determination not to know any thing in his preaching, save Jesus Christ and him crucified, ties him down to a limited range of subjects, or of thoughts and illustrations wherewith to recommend the subjects of his exhortations. Let him be encouraged rather to glory in the belief, that God has made the whole province of the human mind, the whole field of knowledge, capable of being rendered tributary to Christ, subservient to the proof, or recommendation, or enforcement, or application, of Christian doctrines, and to the promotion of Christian objects. Yes, let the soldier of Christ be at liberty to choose from the whole armoury of God the weapon that best fits his hand or suits his purpose. If he assails ignorance and error, if he beats down vice, if he maintains successful warfare with unholy and unkindly passions, let it be acknowledged that he is engaged in a Christian contest, and that his spirit and exertions are also Christian.

CRITICAL NOTICES.

ART. I.—*Motives to Industry and Zeal in the Christian Ministry, illustrated and enforced: a Discourse preached before the Provincial Meeting of the Presbyterian and Unitarian Ministers of Lancashire and Cheshire, assembled at Choubent, June 18, 1829.* By the Rev. John James Tayler, A. B.

THIS beautiful, interesting, and useful sermon is founded on the promise held out in the words of prophecy recorded in Isaiah lxi. 11, which are interpreted by the preacher "as a general annunciation of the progressive tendencies of Providence to good." After illustrating with much felicity the truth contained in the text, Mr. Tayler remarks, and to the concluding part of the quotation we beg especial attention, "Fortified by this cheering assurance of the Divine word, with what gladness of spirit may the ministers of Jesus Christ go forth to their labours of love among their fellow-men! Nor let any one, however humble his station and limited his means, who is convinced in his own heart of the excellence of true religion, feel himself exempted from the duty of co-operation in this glorious work. Every brother, every husband, every parent, every master of a family, has the means, and ought to have the inclination, to promote the work of the Christian ministry among men; and never will religion flourish, never will the minister find the soil duly prepared to receive the good seed of their instructions, never, perhaps will ministers themselves be made sensible of the extent, importance, and efficacy of their labours, till they are more roused and stimulated by the encouragement and co-operation of their lay brethren; till the stream of piety is more freely replenished from private and domestic sources; till children and servants are better prepared at home for profiting by the services of the sanctuary; till the foundations of human improvement and happiness are laid more deeply and more firmly in the early and habitual inculcation of the strongest moral and religious principles."

Upon ministers, however, Mr. T. well remarks, is devolved, and justly, the chief duty and responsibility of exciting and promoting the great work of moral and religious reformation. The impulse to improvement must and ought to begin with them, and instead of wasting their strength in unavailing complaints, it would be better to pursue the good work without fear and without despondency. A holy and earnest zeal is contagious, and the people will soon follow when the ministers lead. For success in these holy labours a feeling of devout confidence in the final efficacy of their labours is essentially necessary, and to this should be united a deep and inward feeling of the dignity and supreme importance of the work in which they are engaged. But the confidence recommended is not easily retained amidst the drawbacks and heavy discouragements which prevail, especially among Unitarian Dissenters in England. "There is a deadness in many of our most useful institutions, a flatness and apathy, in regard to religious matters, too frequently prevailing among those of our lay-brethren, from whom we are most entitled to look for support and assistance, which are very depressing to a minister's spirits, and sometimes sufficient to stifle in its birth the first movings of a holy and righteous zeal." But, continues the writer, "The words which the greatest of modern philosophers (Bacon) has borrowed from the greatest of ancient orators, (Demosthenes,) as a dissuasive against despondency in the low condition of the sciences, may be applied very properly to ourselves: 'The same circumstances which look worse (the worst) in the retrospect of the past, may furnish us with the brightest omens for the future. For if we were conscious of having done every thing which duty required, and still our affairs continued stationary, then, indeed, no ground of hope would remain to expect improvement; but since the low state of our affairs seems to arise not so much from irremediable causes, as from errors and omissions, which we have it in our power to repair, then is there the strongest ground to

hope that when these errors are corrected there will be a very great and a very visible change for the better." To correct these errors the preacher proceeds to draw the attention of his brethren in the ministry to one or two circumstances in their professional character and functions in which improvement is possible and requisite. The first mentioned is "an increased devotedness to the study of the Scriptures, and a more earnest employment in our public teachings of the peculiar motives and sanctions which are furnished by the great truths of revelation." Revelation has a superior, not a co-ordinate, authority with reason; and arguments and illustrations should be fetched not from the field of ethics so much as from the New Testament, thoroughly understood and rightly interpreted, separating the kernel of divine truth from the historical husk in which it is inclosed, and infusing a new life of energy into the moral nature of man by the heavenly and soul-subduing influences of pure Christianity. We give the following passage entire :

"The great business of the Christian teacher is to bring his own mind and others' minds under those heavenly and spiritual influences which a lively faith in the paternal goodness and mercy of God, and in the death, resurrection, and ascension of Jesus Christ, is fitted to produce; to contemplate every object, to survey all events, under a Christian point of view; to enforce every duty by Christian motives and sanctions; to assuage every grief by Christian hopes and consolations; and so to apply to all the changing aspects and experiences of life the great fundamental principles of Christian belief, that they may be reflected back upon the soul with increased convictions of their truth and sanctity, and thus the whole of existence be converted into one perpetual and increasing demonstration of the divinity of the gospel."

The preacher has heard it suggested, and it is possible, that an increased study of the Scriptures may lead Unitarians to qualify some of their views; but let them be careful not to apply the language of the Bible in a sense and to objects for which it was not originally designed. "Another great and powerful means of promoting religious improvement amongst us may be looked for in the increased cultivation of a devotional spirit in our own hearts as ministers." Religion has been cultivated too much in its intellectual relations, and the fundamental and

heart-stirring truths of the gospel have not had their due prominence. True it is that the situation of many ministers is unfavourable to the cultivation of deep devotional feelings, involved, as they too generally are, in the perplexities and distractions of worldly pursuits. "It was not in such scenes that the piety of our elder moralists and divines was nursed by solemn musings on God, and providence, and eternity; when they realized to their minds the grandeur of the world unseen; when they drew in the soul of religious inspiration, and gave it utterance again in the rich and thrilling eloquence which still breathes from their immortal pages."

The discourse concludes with an earnest exhortation to an increased unity of spirit and operation, which will, we hope, have its proper influence on the minds of the audience, and now, by the publication of the discourse, (solicited by the ministers present,) on the minds of the Unitarian body at large. For some time past, Mr. Tayler, in conjunction with some brother ministers, has been engaged in giving increased usefulness to the Provincial Meeting of the Presbyterian Ministers of Lancashire and Cheshire. We wish them every success; we think they deserve it. Altered circumstances require altered plans, and without intending to derogate in the least from the useful results of the Provincial Meeting, it is, we think, obvious that a modification of its constitution would increase its influence. We have given, in this instance, a more detailed review than we usually give of single sermons, being desirous of communicating to those of our readers who may not find it convenient to procure the discourse, some of the leading ideas it contains, and of inducing, by a somewhat detailed exhibition of its merits, those whose means are competent, to possess themselves of the discourse itself. The sermon is admirably fitted to do good in the present state of Unitarianism, and we recommend all who are acquiescent in things as they are, or wish for better days, to purchase, carefully peruse, and widely circulate it.

ART. II.—*A Discourse, delivered in the North Church, Salem, April 4, 1829, at the Interment of Edward Aug. Holyoke, M. D., LL.D., &c*
By John Brazer. Salem, Mass. 1829.

A FUNERAL SERMON for a private individual is commonly a matter of little

interest to those beyond his immediate acquaintance; it is the portrait of an Unknown claiming attention, (if, indeed, it can claim attention at all,) by the beauty of the subject alone, and the skill of the artist. Two particulars in the sketch before us render it worthy of notice; it commemorates an individual who had attained to an uncommon age, and enjoyed full vigour of mind to the last; and it sets before us the example of a Christian physician. The prevalence of scepticism amongst medical men has not escaped notice; it is no longer *quod Medici tot Athei*, because infidelity, like the small-pox, has softened its horrors; but if we except (and it is a doubtful exception) the men of the law, there is not so little faith in proportion to the numbers in any class of society. Why is this? It is idle to say that professional habits interfere with religious observances, or that infidelity is a fashion with medical men; the question remains to be answered, "How came it to be a fashion?" And it is rating the services of the sanctuary high indeed, to suppose that the voice of the preacher would be heard, where suffering, and pains, and death, and the lamentation of friends, all fail to speak to the heart. The fact is, (and it is too late to deny it,) that metaphysical theories, the most contrary to experience, have been tacked to religion, and she and they left to struggle together. Incongruities have been perceived, absurdity has been detected, and the Doctor, having "too many patients in hand" to sift the case very nicely, shrugs his shoulders, and whispers "delusion." Not such was the venerable Dr. Holyoke. "His attainments were extensive and varied. He was well versed in the Newtonian philosophy, and in Natural Science in general." He was a good classical scholar, and familiar with the best French and English authors. His practice was at one time so great, that he had attended at every house in the town in which he resided, and was often known to pay a hundred professional visits in the course of the day; and yet (says his biographer) "the subject of religion had always a paramount interest in his mind. From serious inquiry and settled conviction, he was an earnest follower of Jesus Christ."—"In disappointment and distress he derived strength and consolation 'from above and from hereafter,' and in all the stages and conditions of his life still looked forward to the end. He made progress in religion his continual aim.

The principle of piety with him was at no time dead or inert."—"He was a constant observer of the external rites of Christianity, believing them to be of divine appointment, and of the most beneficial tendency."—"He believed that an altar to God should be erected in every family, and no day was permitted to pass without a religious offering in his own."—"It is a fact too remarkable to be omitted in this connexion, that for the last twenty years he made it a rule to read the New Testament, in Griesbach's original text, as often as once in the year, and that this rule, with not more than three or four exceptions, he invariably observed." The whole character is of a piece with what we have quoted, and there is such distinctness and individuality about it, that when we have read it, we seem to have formed an acquaintance. The remarks which Mr. Brazer has made from the text, "The memory of the just is blessed," are appropriate and impressive, and unworthy neither of the subject, nor of the high rank which American preaching has deservedly taken with us.

ART. III.—*Fragments of the Lyre: a Collection of Modern Fugitive Poems.* Enfield: published by E. Dowling, Baker Street; and sold by N. Altridge, 1, Clement's Inn, Strand. Pp. 205.

IN introducing this little volume to the notice of our readers, we are alike influenced by a wish to serve the avowed object of the publication, and to recommend, to the lovers of poetry, a pleasant pocket companion. Assailed by misfortune, and struggling with penury, the publisher, at the suggestion and with the kind assistance of his friends, entered upon the work "as an honourable mean of relieving him from his difficulties." We are glad to hear that he has not been disappointed; and hope that continued encouragement may ensure the full accomplishment of his object.

The volume consists chiefly of a selection of modern fugitive pieces, from the most distinguished poets of the day, together with some original compositions of considerable merit, by Mr. R. Busby. It is sufficient, among others, to mention the names of Mrs. Hemans, Misses Jewsbury, Laudon, and Mitford,—Scott, Byron, Bowring, Barton, Coleridge, Campbell, Croley, Hogg, Kuowles, Moore, Montgomery, A. A. Watts, &c. &c.

MISCELLANEOUS CORRESPONDENCE.

Devonport Chapel.

To the Editor.

SIR, *August 6, 1829.*

I CHANCED to be at Devonport a few Sundays ago, and I took an opportunity of visiting the Unitarian chapel lately erected there. A more interesting scene, a more interesting service, I never witnessed. It was encouraging, instructive, delightful, and worthy of all commendation.

The congregation consists, I believe, without an exception, of members in the lower walks of life, and much of the neat (the almost tasteful) structure, where they meet to worship "the One God, the Father," has been reared by the labours of their own honest hands. Their preacher is one of themselves—a sensible, strong-minded man, with energy of thought and boldness of utterance. The worship had in it all the union of strong conviction and devout zeal. I thought the hymns of the worshippers were sung by voices of more than common sweetness. The atmosphere of the place was fraternal, and piety and charity seemed to have descended there.

The Unitarian cause had drooped and decayed at Devonport, though it had endowments and patronage, and when it declined, a large sum of money, the proceeds of the chapel, (it *now* amounts to £1500,) was paid over to some members of the Plymouth congregation, and a deed was prepared, as I am informed, placing the amount wholly beyond the reach of the Devonport Unitarians, even should the cause revive. Certain it is that only one old man, who belonged to the former congregation, is a member of the present. The rest are, for the most part, converts, intelligent men, reading and thinking for themselves, exploring and cherishing "the pearl of great price," which has rewarded their inquiries. As they strengthened in numbers, they set about building. They were their own architects, and the wood-work of the chapel was, I believe, wholly completed by themselves. I have before me a list of names, the memory of which ought not to pass away. Preserve it, Sir, and their children and their children's children may point to your pages with pride, and say, "The name of my

ancestor is recorded *there*." To the completion of the building, William Rundell and Abraham Matthews, each contributed 74 days' labour; John Merchant, 69; John Matthews, 62; James Potter, 51; James Netherton, 48; William Brooking, 44; Philip Beard, 41; Joseph Willcocks and Robert Wennicott, each 24; Joseph Gloyn, 23; Richard Perry, 21; Nicholas Rundell, 19½; William Gloyn and Jacob Turpin, each 18; John Sloggett, 13; James Boulds, 11; and William Turpin, 8. Nor with common praise shall I mention the services and sacrifices of the excellent man who conducts the worship, Mr. Silvanus Gibbs.

The government of the congregation is, as it should be, in the hands of its members, all of whom vote at the election of a committee of *five* annually chosen. The chapel will accommodate 245 persons, and 215 sittings are at this moment taken, for each of which from 4s. to 7s. per year are paid.

The total cost of the ground and buildings is £586; the sums subscribed amount to £320. The present deficit is £266. It will be to the honour of our body that this balance should be very speedily discharged, in order that no pecuniary difficulties may overshadow prospects so bright as these. I beg earnestly to recommend the case to our Societies, Fellowship Funds, and to individual consideration. Mr. Worsley, I am aware, has done much, and his "doings" are gratefully owned. But the work of benevolence, so well begun, ought now to be completed; and I venture confidently to leave it in the hands and in the hearts of your readers.

JOHN BOWRING.

Unitarianism in France.

To the Editor.

SIR, *Bristol, Aug. 12, 1829.*

MY residence in France during the two last months of 1826 and the first six of 1827, enabled me to gain some information respecting the prospects of Christianity in that country, and to form a friendly acquaintance with two intelligent men, not of the Protestant profession, who are well disposed to what I deem the simple truths of the gospel.—

Among those who have not yet avowedly separated from the Roman Catholic Church, but are indifferent to its dogmas, there is (I saw reason to believe) a rapidly-increasing class, consisting of men of religious or at least not anti-religious dispositions, who feel the importance and need of religious faith, but see around them no form of it on which the understanding can rest; and who only require to have liberal views of Christianity and the arguments for its divine origin presented to them, to lead them to the adoption of the fundamental principles of Unitarianism. Belief in materialism, which had been extensively held in a more repulsive form than we have known much of in England, and been often connected with atheism, and commonly with disbelief in a future state, appeared to be rapidly giving way to an enlightened and serious spiritualism; and by this change the minds of intelligent, thinking men were, as I believed, preparing for the effectual reception of religious truth, if not *immediately* of the Christian's faith.

When I went over to Paris some months ago with my daughters, I found that my two friends and their associates were engaged in establishing a Review, to be commenced next January, which is to be devoted to *Philosophy*, in the French extent of the term, as distinct from Physics, and including all that respects Mind; and that one of them purposed to insert in the first number an article on my book entitled Unitarianism the Doctrine of the Gospel, a copy of which I had transmitted to him, by a highly-valued mutual friend, as a mark of grateful respect.

I have recently received from these gentlemen some information which I deem alike interesting and important, whatever be its immediate result, and which induces me to address this letter to you.

One of them, a man of profound and reflecting mind, and at the same time of great activity and general information, expresses his warm satisfaction in the volume of Dr. Channing's works (the 8vo ed.) which I had sent him, and especially of the 8th sermon, — "than which (he says) I know no arguments more conclusive and more aptly calculated to support the doctrines we cherish;" and states that he should have endeavoured to translate and publish an abstract of the volume, but for the following circumstances. The Editor of the *Courier Français* (as many of the readers of the Repository may have ob-

served) has recently been called to the bar for "certain expressions respecting the durability of the Christian dogmas." The tribunal condemned the Editor on the ground that "*la perpétuité de la foi* was a received dogma of the Romish Church, and could not be called in question; that as long as a man had not declared what sort of worship he adhered to, he must be supposed to follow the one in which he was brought up; and that the Editor having made no such declaration, he ought to be considered as a Roman Catholic," &c., &c. This sentence caused much agitation among the newspaper writers (who, in France, are a class including many in the higher ranks of society, as well as their first literary men): "they consulted together how they could escape or parry the attacks of the Attorney-General; and they have come to the resolution of building a church with the inscription *UNI DEO*, and to make an avowed and public profession of *Unitarianism*." My friend, who thus writes, would have rejoiced at the measure, if it had not been taken up on such grounds, because (he says) "I know of no other form of worship that a reasonable man could, now-a-days, unreservedly admit:" but he is apprehensive that, from the motives which have influenced it, and the known opinions of the authors of it on philosophic and religious subjects, men who are seriously attached to their religious opinions will not join them, or come forwards as Unitarians. These circumstances make him hesitate to publish several small tracts which he had prepared in order to call the attention of his countrymen to that grand and solemn question, religion. He expects little, he says, from the men above forty, their minds having long received another bias: "the young alone are seriously at it; and I rest great hopes on the severe examination to which they are now bringing all the documents of human evidence." My friend writes in English, and the passages marked as quotations are of course his own words.

My other friend is also a man of an active, intelligent mind. He is a physician, and is the Editor of a Medical Journal. His engagements lead him to a more constant acquaintance with what is passing in the world; and though his mind is fraught with domestic affection, moral principle, and serious sentiments, this circumstance may have contributed to lessen the repulsive feeling with which our older friend views the motives and circumstances which are probably leading to the foundation of a Unitarian

church. At any rate he writes more hopefully; and he is solicitous to aid in giving that character to the new sect which will induce men to unite with it who have profound religious convictions, and make it truly evangelical. He states that they have already raised the necessary funds, and that all the influential men of the Liberal party wish to make a part of this new congregation. The substance of his views on the subject is as follows. Though disgust at the doctrines of Catholicism and its intolerant spirit is the immediate motive which leads them to separate from their native worship, and profess Unitarianism as the most rational religion, yet, in time, the doctrines of Unitarian Christianity becoming better known and understood, religious faith will take root in their hearts, and human interests give place to more elevated sentiments. Besides, they have no belief in the Catholic doctrine; and they would long ago have abandoned it if they had found in Calvinism or Lutheranism what will satisfy the wants of the age. The result will be, he says, that Unitarianism being more suited to our views, as well as to our wants, it will gain ground extensively. My friend is therefore solicitous that I should send over such works as may be useful among the enthusiastic supporters of the cause, who, mistaking their zeal for argument, might imprudently injure the new doctrine they have embraced, and may assist them to combat its opponents by reasonings which cannot be refuted: and he desires that I would without delay send him a volume which I had previously promised him (and which I believe he would receive before his letter, which is dated the 22nd of July, reached me); and inquires whether it would not be well to translate and publish the volume of Dr. Channing which I had sent my other friend. I am about to recommend him to publish a selection from that volume. I had previously endeavoured to bring about the translation of the Discourse on the Evidences among the class now forming an avowed Unitarian congregation, and also among the Protestants. It appears to me the best adapted of any tract I know for the intelligent young inquirers of France; but it may be well followed by other larger works; for instance, Mr. Belsham's Summary of the Evidences.

The doctrines of Calvinism may well be repulsive to these free inquirers; but from the regular pastors of the Protestant temple in Paris, I believe they would hear nothing but what would inform and

benefit them. I heard there, however, an *occasional* preacher advocate a high doctrine of atonement, and declare that Jesus Christ is Jehovah.

I may add that my younger friend, to whose excellent wife I had sent my Principles of Education, Intellectual, Moral, and Physical, has put in hand a translation of it, under the belief that it will powerfully contribute to lead the youth of his country to religious and moral sentiments, and thereby promote its welfare. He mentions M. Mignet, I think, as the intended translator. Those who have read the portion on Moral and Religious Education, and know the religious state of France, will be able to sympathize with me in the satisfaction this information afforded me.

L. CARPENTER.

P.S. What effect will be produced on the measures in contemplation by the recent change in the French Ministry, or whether any, it is not easy to conjecture with much probability; but I incline to the supposition (from what I saw of the young men of intelligence) that it will operate as a stimulus rather than as a check.

I must take the opportunity of adding, that Griesbach's small edition of the Greek Testament, with the Prolegomena and select Various Readings, has recently been reprinted by a London Bookseller in a pocket form, and, as far as I can judge, with correctness. I hope the Publisher will meet with the encouragement he deserves. The only objection I have to the edition, is, that the text is divided into verses. It ought soon to banish the pocket editions so extensively sold of a shamefully *adulterated* text: I refer to the Glasgow reprints of Aitton.

Rich's Short-hand.

To the Editor.

15, New Ormond St., London,
SIR, August 13, 1829.

HAVING been often applied to for a copy of Rich's Short-hand, I purpose to get one lithographed; for the expense, I have ascertained, will be trifling, and the benefit to those who use it will, I am persuaded, be considerable.

The antiquity of this short-hand is certainly no argument in its favour; and I believe that other systems have since been invented which are preferable, so far at least as regards brevity of character and quickness of writing. But it has at least one recommendation to those who have occasion to read from it, and

that is, that the words extend considerably both above and below the line, and are therefore more easily caught by the eye than those which are almost entirely linear. Independently of this consideration, as it is the system which has long been in use by the ministers of our denomination, and as there are many valuable notes and discourses written in it, it is not expedient to discard it in exchange for another, without some strong and obvious reason. I intend, therefore, to publish a lithographed edition of the system, as soon as I can prepare it; and I take this means of notifying my intention in order that, if any of your readers have any hints to furnish respecting it, they may give me the benefit of them. The common manuscript copies which are in use certainly require a careful revision; for, in the first place, there are some palpable errors which it will be necessary to correct; as for instance, that "a small horizontal stroke *through* a word signifies *ing*," whereas it is not *through* a word, but joined to the last letter;—in the second place, there are many repetitions which must be omitted;—and thirdly, there are many of the arbitrary and symbolical characters which are either not often required or not much in use, or which are liable to be mistaken, or not materially shorter than if the words were written in the ordinary way: these I shall weed out, and place by themselves at the end, for the use of those who have to decipher old manuscripts; and to the whole I shall append some specimens of passages written according to this mode.

I am not without hopes that I shall thus induce many young men who are educating for the Christian ministry to bestow more attention than some of their

predecessors have done on a method of writing which is a saving of paper, a saving of trouble, and, above all, a saving of time, greater than they who are not in possession of it will readily believe. To its use in taking notes at college, and in preparing sermons for the pulpit, I can myself bear personal and ample testimony.

Any hints on this subject will much oblige

S. WOOD.

On the Establishment of the Sabbath by Moses.

To the Editor.

SIR,

I HAVE never seen the opinion advanced, but it strikes me very forcibly, that the establishment of the Sabbath by Moses is a strong proof of his divine mission. We view it as nothing extraordinary, but it must be for want of reflection; for whatever state of society mankind were in, to get the Sabbath observed could be no easy matter. Let us suppose Moses a mere legislator, actuated by the principles that influence men in power—can any one believe he would have called upon the Jews to adopt the Sabbath and other irksome observances? Or let us contemplate him as a political economist—is it likely he could think the condition of the Jewish nation would be improved by their sacrificing one-seventh of their time?

There are and have been in Heathen countries, I suppose, festivals established at different times to commemorate great events; but I doubt whether there is, or ever has existed, a similar institution to the Jewish Sabbath.

C. W.

OBITUARY.

MR. AARON DELACOURT.

1829. June 11th, at Great Yarmouth, in the county of Norfolk, in the 76th year of his age, AARON DELACOURT, Gent. He was descended from an ancient and highly respectable family, long settled at Wareham, in the county of Dorset. His great grandfather was the Mr. Delacourt alluded to in the speech of J. B. Brown, Esq., at the annual

meeting of the Society for the Protection of Religious Liberty, held on the 16th of May last, who exposed himself to the rancorous malignity of the ruling powers, in the reign of James II., by burying the mangled remains of four victims of the inhuman Jefferies, and by holding prayer-meetings at his house, for which he was fined, his furniture seized and exposed to public sale; when,

to the honour of the town, none could be found to purchase a single article. He afterwards stood sentinel over Jeffries, when that atrocious judge was confined to the Tower. His great grandson inherited all that firm and ardent love for religious liberty which characterized his ancestor.

In the early part of his life the subject of this memoir obtained a situation in the Excise, in which department he held successively several places of considerable trust during forty years, and uniformly conducted himself with such strict integrity as gained him the esteem of his superiors and of many with whom he held intercourse in his official character.

About the latter end of the year 1817, in consequence of his age and growing infirmities, he became unable to fulfil the duties of his office, and was placed on the retired list with a small pension; since which time, till the day of his death, he resided in this town.

During the time of his residence in Yarmouth, a period of about twenty years, Mr. Delacourt was a member of the congregation of Unitarian Dissenters assembling for divine worship at the Old Meeting-house, in Gosh Street, Yarmouth. Through the course of a long life our respected friend was always a warm and decided friend to the cause of civil and religious liberty; and the writer of this article has frequently witnessed with what pleasure he hailed the progress of that cause which he had so much at heart, and what hearty satisfaction he displayed in the remarkable events which have occurred within the last eighteen months. Nearly the last time that he was able to go abroad he went to the eastern purpose of signing the petition in favour of the claims of his Roman Catholic fellow-countrymen.

He was sincere and firm in the religious principles which he had embraced and maintained, and being then a sincere and constant in his mind with nature was free from any age and infirmity. No person could meet the case of him with more cheerful calmness and resignation. A new reading of his, who held very different views of religious truth from those which he had embraced, was in his retirement a very few days before his death, and expressed his anxious desire to know where he had placed his hopes of salvation. With becoming candour and courage, he replied, "My hopes are placed in flowers, and upon the grass that grows upon the earth, and is soon blown away by the wind." A short

time before his death he calmly to be assembled in his prayer to be offered, and the Scripture read, and the of worship, he went from the presence of his heavenly Father.

Yarmouth, June 26th, 1838

Mr. THOMAS HARDY,

On Thursday, August 6th, year of his age, Thomas Hardy, eldest son of Thomas Hardy, gent., Walworth.

The subject of this brief distinguished by qualities of no ordinary kind, was eminently adapted to respect and affection; and his of disposition, correct his moral worth, and rational; care their permanence. His scientific acquirements were his; they were harmonious with that susceptibility to the nature, which is one of the marks of cultivated minds were all made to bear upon studies of the medical profession which he was educated, and had amply shown that and, perseverance, which are the of usefulness and consistent career had given clear indication, had his been of highest honour of his path, however, pleased the good Disposer of events to wise. In the course of his cautious, and apparently in of them, he became the cause, the progress of which hoped to arrest by his past winter at Madeira. He was aware symptoms of imper they were only momentary, and his friends had seen a final extinction, as in this bright promise of goodness was in which they had a writer hopes he shall be an introduction here of part of his deeply-affected father:

"In early life he embraced of religious truth which on scripture; and a few he desired he desired me to of scripture which should Lord's 'ever words'—his in. He is observed that the Epistles but when on his mind was satisfied a person.—In looking back

O how bitterly do I lament his loss!

Comment would but weaken the impression which this affecting language is adapted to make on every heart. May this melancholy event kindle in the young aspirations after kindred excellence, and admonish the aged to "work while it is day," that their hoary heads may not descend to the grave without that crown of righteousness which he attained in the short life allotted him.

W. J. F.

Aug. 7, aged 77, ALICE MOLLINEUX. This lady was one of the oldest members of the Unitarian congregation at Prescott. She was distinguished by good sense, sincere piety, and kind and gentle manners.

INTELLIGENCE.

was finally given as the opinion of meeting, that such ministers and as felt themselves aggrieved by late Synodical enactments, should attend the approaching special Synod at Lookstown; but that a declaration should be forwarded, praying the Synod

to return to its former discipline, which had been practised for more than half a century, and which was recognized by its own Code of Laws; but should the offensive Overtures remain unrepealed, the Syud would appoint a committee to meet a committee of the Remonstrants, that some arrangements might be made preparatory to a friendly separation. The Northern Whig mentions the following names (besides others which its Reporter could not collect) of those present at the conference: James Andrews, of Comber; Henderson Black, of Dunmurry; James Montgomery, of Aughnacloy; Isaac W. Glenuy, of Newry; James Boyd, of Lurgan; William McWilliams, of Banbridge; Daniel Blow, of Templepatrick; Alexander Montgomery, of Killead, Esqs.; Dr. Stewart, of Moneyrea; Dr. Patrick, of Ballymena; and the Rev. J. McCance; R. Orr, W. Porter, N. Alexander, T. Alexander, R. Campbell, J. Mulligan, J. Mitchell, A. Montgomery, H. Montgomery, F. Blakely, J. Davis, W. Glendy, A. Nelson, J. Orr, &c., &c.

Somerset and Dorset Unitarian Association.

THE next Meeting of this Association will be held at Bridport, on Wednesday,

September 9th. The Rev. Russell Scott, of Portsmouth, has kindly consented to preach on the occasion. The service of the morning will commence at Eleven o'clock, and it is expected that there will be an evening service also.

E. W.

Southern Unitarian Fund Society.

THE Annual Meeting will be held at Portsmouth, on the 16th of September, when the Rev. R. Cree, of Bridport, is expected to preach.

Manchester College, York.

THE ensuing Session will commence on Friday, the 25th of September, on which day the Students are expected to be present.

Removal of Ministers.

On the 19th of July, the Rev. James Norton entered upon the pastoral charge of the congregation at Din.

THE Rev. James ELMAN has accepted an unanimous invitation from the congregation of Unitarian Dissenters assembling at the Old Meeting-House, Finsbury, Suffolk, to become Co-pastor with the Rev. S. S. Toms of the Society in that place.

THE Rev. GEORGE LEE, Jun., has signified his intention of relinquishing the pastoral charge of the Eastern Unitarian congregation at Christians Neck.

LITERARY NOTICE

In the press, the *Argument in definition and necessity of the Established Principles of Faith and Inquiry*. In Two Act Sermons, Trinity College, Dublin, 1838. Notes and Appendix. By Richard Ingham Graves, D. D.

Also, lately published, in 1 Volume price 12s. boards, *Calvinistic Propositions expounded to the Generals of Scripture*; shown in a Series of sermons on the Moral Attributes of government of God; delivered in the pulpit of Trinity College, Dublin, late Very Rev. Richard Graves, M.R.I.A.; King's Professor of Divinity in Trinity College, Dublin of Ardagh, &c.

THE Rev. J. B. WELFORD, of London, proposes to publish a treatise of the following work: "*De l'authenticité et divine de l'ancien testament. Discours accompagné d'apparences et de Notes*. Par J. Welford, fils, Ancien Pasteur, d'Elcheva, de Critique et d'histoire à l'Académie de Gresham et Paris, 1836."

Preparing for publication, yet much enlarged, the *2nd English of Sabbath Recreations*. By E. Lee.

A few copies of the addition printed in the form of a Supplement 1s. 6d., for the amount purchased of the first edition.

CORRESPONDENCE.

WE cannot see that the revival of the Wareham Controversy in our journals the principal contributors have expressed their readiness to discuss it elsewhere, & as all required of us by "justice and fair dealing." We decline inserting the long letter which we have just received from the B. Review. This we may have, however, as reasonable cause of complaint because the main allegation which it contains, concerning himself personally to Mr. T. C. Lee, Jun. He denies the assertion p. 436 of his having the same amount of Unitarian Subscribers as his predecessor, without a fact. The correspondence accounts show, he says, that the amount was more. He adds, that these subscriptions were handed over to a fund for the incidental expenses of the Chapel, and formed no part of his salary. Mr. C. mentions the existence of a letter from the Rev. J. Brown declining these Unitarian Subscriptions, he gives a copy of that letter; but mentions some time that it "was not forwarded."

THE review of the Rev. J. Sturge's *Lectures* is received; also E. U. C.

THE MONTHLY REPOSITORY

AND

REVIEW.

NEW SERIES, No. XXXIV.

OCTOBER, 1829.

ON THE RELIGIOUS INSTRUCTION OF THE YOUNGER MEMBERS OF A CHRISTIAN SOCIETY.*

No general truth can be better ascertained, than that the virtue and happiness of every succeeding period of life mainly depend upon the proper culture of the understanding and dispositions during childhood and early youth. In favourable circumstances, and by great exertion and care, the moral and intellectual mischief arising from the neglect or wrong direction of this first period, may in part be remedied. Sometimes the evils thus produced lead to their own extermination, by the painful consequences naturally resulting from them. Sometimes the warnings of Providence, or some deep personal affliction, lead to those great changes in the views and dispositions of the individual, which make affliction, as it often is, a blessing of the highest order. But we may ask him whose understanding and intellectual acquirements were early neglected, in whose case the period when the foundation should have been laid, deep and firm, for the superstructure of science and literature, was spent in indolence, if not in wayward self-indulgence, whether he has ever ceased to deplore the past, and to feel that his progress has been impeded, his difficulties increased, and his intellectual strength impaired, by the weak indulgence, or the faithlessness, or the inability, of those to whom his early education was intrusted? And then we may proceed to the man who has been stopped, before too late, in the course of thoughtless dissipation, or criminal licentiousness, or (if the case ever occur) of unprincipled selfishness, or dark deceitful malignancy, and learn whether he is not continually called to mourn the influence of habits and dispositions which, by long exercise, have acquired an almost insuperable sway in his heart; the inability to raise the thoughts to God, and fix the eye of faith on those things which are unseen, but eternal; the instability of good resolutions; the uncertainty of right dispositions; and the weakness

* Lectures to Young Persons on the Intellectual and Moral Powers of Man; the Existence, Character, and Government of God; and the Evidences of Christianity. By the Rev. John Horsey. 1 Vol. 8vo. Pp. 254. 1828.

of principles now acknowledged to be of the first importance : and if his reverence for the affectionate, but weak and erring, guardians of his early days, and his own self-humiliation, will allow him to advert to causes in which he was not directly concerned, we would ask him whether he had the benefit of wise instruction and good example, of mild but steady restraint, of affectionate reproof and discipline ; whether his self-willedness were checked ; whether he were taught habitually to look beyond the present consequences of his actions, to live in the fear of God, with a conviction of his constant presence, and of the great account which he will have to give of himself before His righteous tribunal. Perhaps he will be obliged to say, *he had all these* ; but commonly the reverse will be true. There is no case in which the ignorance, the selfish weakness, the criminal indulgence of one human being operates to the moral injury of another, more certainly than where they exist in those whom Providence has appointed to watch over the years of infancy, childhood, and youth, and to train for maturity and for eternity. And it is delightfully encouraging to believe—what is equally true—that by a judicious and faithful exercise of the parental duties, solid and permanent effects will be produced ; and that where those objects are steadily made of the first importance in education, which, by the eye of reason and religion, must be viewed as all-important, there is the fairest prospect that the riper years will be honourable, useful, and happy ; that the principles and dispositions which have been early implanted, carefully cherished, guarded from noxious influences, and invigorated by salutary nourishment, and by gradual exposure to the climate in which they are to exist, will acquire maturity and vigour, and bring forth a harvest which here or hereafter will abundantly repay the parent's labours, privations, anxieties, and prayers.

We would not needlessly distress those who have had less success in their parental labours than they fondly hoped. Nor would we willingly discourage such as painfully feel their own weakness and want of knowledge : over-anxiety in this, as in many other cases, defeats its own objects ; and all that our merciful Father requires of us is, *that we do our best*. There are causes of failure, over which we have little or no controul ; and on the other hand, various circumstances often contribute to our success, which are equally out of our direction. The parent, however wise and affectionate, however steady and active his sense of duty, cannot *do every thing* ; but this fact should not too easily satisfy us. The cases are rare, where steady, mild controul, judicious instruction, and good example, fail of great success, if they are united with those means which the experience of ages proves to be efficacious in producing and cherishing pious affection and religious principle.

Among those who do desire to cherish in their own hearts, and in their families, that genuine religious principle which leads us to live as in the sight of God, two errors are widely prevalent. One class (alike inattentive to the progress of the intellectual powers and to the nature of religion) make its instrumental duties burdensome to the young ; and by the endeavour to produce a long-continued formal demeanour, which is inconsistent with the native gaiety of youth, and by fatiguing the mind with abstract principles which it cannot comprehend, and of which it cannot perceive the application, give to religion an appearance of gloom and austerity which render it forbidding, and make it seem as though its ways are *not* “ the ways of pleasantness.” Another class having experienced the ill effects of the former system, and being led thereby into the opposite extreme, relinquish,

the abuse of religious discipline and instruction, that judicious attention was given, which would have made them healthful to the soul. They remember the disgust which they experienced from the rigour of the sabbatical exercises, the length and uninteresting character of the domestic services of religion, and the unintelligible doctrines which were in a manner forced upon their memory; and while dwelling upon the offensive peculiarities of the course of religious education, they forget its real excellencies, and the means by which that strength, activity, and correctness of religious principle is produced, which they have the comfort of experiencing in themselves. The consequence is often fatal to the best interests of their offspring. They are content with the mere habit, and forget to cultivate those principles and dispositions which must give the habit permanency, and which will be necessary to resist the overpowering influence of worldly interests, honours, and pleasures.

They send their children into the scenes of active life with innocence, perhaps with honourable feelings and with affectionate hearts, but without that habit of self-control, and those firm and active principles of duty, which are the best safeguard from the ensnaring dangers of the world; and then, too probably, dazzled by its advantages and gratifications, or dismayed by its frowns or its sneers, they gradually relinquish the forms and modes of worship in which they have been educated; indifference to religious truth and duty usually succeeds; and it is too common that they relinquish what remains of virtuous disposition and desire, and are prepared to plunge into profligacy if they have not already done it; till at last the parent sees his hopes blasted, and his most distressing fears realized.

Would you then have us continually bring forwards the subject of religion to our children? some may be disposed to ask: and we answer, By no means. There is a time for all things. We are doing the work of religion, when we are cultivating the habits of obedience, of industry, of order, of civility, of kindness, of uprightness, of purity, and checking what opposes these; even if we make no direct reference to religious principles: but if the heart of the parent is duly impressed with the importance of those principles, they will often be cultivated by direct instruction, and above all by regular exercises of piety. And their influence will refine and extend and strengthen the other moral principles, will give the conscience its full voice, and often make its voice heard and obeyed amid the tumults of the world.

It is not our present object to enter into any details on the subject of early religious education; we shall content ourselves with stating that there is a vast and interesting field of knowledge, respecting the works and ways of God, closely connected with religion, the elementary parts of which should be made familiar to the young as their understandings and their acquisitions prepare them for it; that proper periods should be selected for the instruction; that more will be effected by the frequency of impressions and inculcation, than by attempting too much at once; and that while the great principle is habitually kept in view, the parent should expect more from quietly and patiently persevering in the exertions necessary to attain it, than from the most interesting and satisfactory results of occasional efforts, unsustained by steady discipline and culture. It should never be forgotten that INSTRUCTION is only a small part of EDUCATION.

It is high time that we enter upon considerations more directly connected with the volume which has led us to offer these thoughts to the attention of our readers.

We look upon home as the place, and the parent as the individual and by whom the seeds of religious knowledge and of religious piety be most effectually sown. Where, in particular, the female mind is trained, that accomplishments which grace are not unsupported acquisitions and culture of the understanding, and by the "instructings of the mind,"—and where, under the guidance of religion, devoted to the real welfare of the objects of maternal affection,—are for the best results. But even in such cases, the advice and aid of a Minister may not be useless; and in more common cases, it is that these may aid to supply the deficiencies arising from the want of aid and knowledge, and the real or supposed inability produced by circumstances.

Because religious instruction forms an essential part of religion, and contributes powerfully to its great object; and because cases occur, in which it will be only partially and irregularly communicated at home, and others in which its advantages cannot be at all supplied, it appears to us highly desirable that the direct religious instruction of young people should form one branch of the Pastoral Duties in a Congregation.

Taking the most favourable cases,—in which religious instruction is communicated by the parent,—it cannot be denied that the advantage and influence of domestic culture, that the same ground may be pursued, with some diversity of method, by those whose connection with the Church gives them an almost parental interest in the welfare of its Members.

In other cases, it will often lead to religious instruction at the Church, where its commencement is made by the discipline of the Church.

And in others again, this will in some measure supply, to the young people, those deficiencies which are caused by the neglect of friends, and the engagements or inexperience of others.

It appears unnecessary to enter more into particulars of this subject, it is obvious that a person standing in the relation of Pastor to a Congregation, may (if his other engagements and his habits of life will permit) contribute much to the diffusion of religious knowledge, and the religious principle, among all the younger part of it who, either by direct instruction and with the co-operation of their parents, or from their own efforts, may be informed and led on in the right way, come under his guidance, with attention and care, in the objects which he prescribes.

Aided by the other public means of religion, and by parental instruction, the young may thus become well grounded in the great truths of religion, respecting the being, the perfections, the government, and the providence of God; the relation in which we stand to him, and the duties which we owe to him, and the terms of final acceptance; they may learn the grounds and reasons and the requirements of faith; and be familiarized with those all-important facts which are recorded in the Scriptures: they may gain a considerable acquaintance with those truths which are able to make them wise unto salvation: and they may learn the duties which religion enjoins towards our fellow-creatures and ourselves. Though knowledge is not virtue, it is her power; where the conscience is thus enlightened, it will usually be at the same time invigorated. Besides, with this religious instruction, it will be in the power of him who communicates it, to cherish the dispositions of piety; and to contribute something towards

truths he communicates influential *principles* of conduct, regulating the heart and life.

But further: though the great fundamental truths and duties of religion should be the chief object of the Instructor of the Young, yet, as opportunities occur, the Unitarian Pastor will scarcely fail to give information to his youthful friends respecting the principles which separate their religious society from others, and shew the reasons and value of them: and though he should be cautious to avoid exciting prejudices against the opinions of other denominations, and exalting beyond their due rank the importance of their own, he will carefully guard against the influence of that spurious candour or liberality, which so often leads to indifference as to the peculiarities of religious belief, and even as to religious principle altogether.

Supposing a Minister so fortunate as to find the younger part of a Religious Society (either through the influence of their parents, or their own right dispositions and desire of information) ready to place themselves under his guidance, to exercise a cheerful industry in the object he prescribes to them, to make his labours pleasant by the punctuality and propriety of their attendance upon his instructions, and that he conducts them through such a course of religious knowledge as is suited to their age and abilities, and best fitted to promote the great object he has in view, their present and everlasting welfare,—it may reasonably be expected that the public services of religion, from being better understood, will be more interesting and efficacious; that the virtuous motives and dispositions of the young will be strengthened by his influence and the recollection of his concern for them; that as far as belief is concerned, they will be enlightened Christians; and that (having convictions which will stand firm against the sneers and cavils, as well as the arguments, of the unbeliever) they will be without that wavering and uncertainty which add to the power of sinful inclinations; that they will understand and value their privileges as Dissenters and as Unitarians; that they will feel attached, not merely by habitual attendance, but *on principle*, to that society with which their bonds of union are so close and strong; and that they will hereafter be found among the most steady and useful, and therefore most valuable and respectable, of its members.

We must add, that such instructions as those which we have briefly sketched, will not only increase the pleasure and profit of public worship and the disposition to attend upon it, but will often lead the young to join in the Lord's Supper, considered, according to its obvious import, as a profession of Christian faith, and a voluntary acknowledgment of the authority of our Saviour, and of their obligation to live as his disciples. There is no mystical charm in this interesting service; but it has a simple and natural efficacy to cherish every disposition and habit that is consistent, and check those which are inconsistent, with the spirit of the Gospel; to mould the disciple of Christ to the moral image of his Lord; and to increase their grateful attachment to him, and their zeal for his cause and for the glory of the great Being who sent him. Unfounded prepossessions keep many away from the Lord's Table who would do well to take their seat at it; but after the preparation which would be had in a class of catechumens, the transition would be easy to the ordinance of Christian love and obedience. This would be no slight recompense for a Minister's labours: it would be a pledge that they had not been lost. As the present state of social intercourse exposes the young to peculiar moral dangers, it must be a great satisfaction to every pastoral friend to see them cherishing, at the Table of Christ, those principles which may enable them, in some good measure, like him whom they love

and revere, to "overcome the world."—Having a full and deliberate conviction that our Lord intended this simple expressive rite for the observance of all his followers, and that the proper employment of it is well fitted to promote the growth of the Christian character, we are decidedly of opinion, that as soon as young persons have a deep conviction in the divine authority of Christ, and manifest a serious desire to yield obedience to him as their Lord and Master, they should be encouraged to unite in this act of faith and love.

The respected Author of the *Lectures to Young Persons*, the late Rev. JOHN HORSEY, of Northampton, was obviously influenced by such considerations as those which we have taken the present opportunity to lay before our readers, in drawing them up and delivering them to the younger part of his flock : and we accord in the views expressed by his children in the simple notice prefixed to the Preface :

"In presenting the ensuing Lectures to the public, the family of the deceased Author are deeply impressed with the conviction that they are promoting the cause of true religion, especially among the rising generation ; and they have the further satisfaction of reflecting, that they are exercising a discretion confided to them by their revered father, in the following ingenuous and candid Preface, prepared by him in the event of their present resolution being adopted."

The Preface referred to, so completely explains the general objects and plan of the author, that we cannot do better than cite it for the information of our readers :

"The following Lectures took their rise from some peculiar circumstances attending my situation at the time when they were drawn up. Having had the honour and the felicity of presiding for the space of eight years over the Academical establishment supported by the trustees of the late William Coward, Esq., without the slightest censure from them, collectively or individually, but receiving, on the contrary, in the most handsome terms, repeated testimonies of their approbation,—the ninth year became exceedingly uncomfortable, by the introduction of a very unsuitable classical tutor. The connexion was in consequence dissolved, and the academy removed to Wymondley, in Hertfordshire.

"The passing events of this period led to the construction of the following work, as an exercise pleasant in itself, and a seasonable relief to the mind, under no small share of misrepresentation, and consequent unmerited censure.

"The principal objection against publishing the Lectures arises from their want of sufficient originality ; for as they were directly intended for the use of young persons in my own congregation only, no regard was paid to this, but only to communicate what I judged to be true and important, in a clear and impressive manner. A great number of quotations have therefore been admitted, both from the living and the dead ; some correctly and at full length, others by way of abridgement, and occasional deviations from the original ; curtailing or enlarging as appeared most proper, and suited to put the rising youth among us in possession of the views of some of the best writers within my reach, but not likely in general to be within theirs. Had I lent them the books with which I have taken the greatest liberty, or from which I have made the largest extracts, it would not so well have answered the end proposed, I conceive, as the method here adopted. Usefulness, not fame, was my object ; and I deem myself the most competent judge of the method adapted to that end among my own connexions, and especially those to whom the Lectures were originally addressed. The principal question, then, now is, whether, taking them as they are, with this open profession and grateful acknowledgment of assistance, they shall be brought under public notice or

not. Many of my young friends, and some others, whose judgment I ought to respect, have wished that they should; and as my immediate object is, by plainness and familiarity of manner, to be useful among the rising generation, I do, though with some reluctance, leave the matter to the decision of my survivors. If they so judge, that the papers should at last see the light, I would rather they should appear, just as they are, with all their imperfections, bespeaking the candour of the reader, than, by being altered, and in some respects corrected, become more stiff and formal, and lose that air of ease and familiarity which was intentionally adopted and maintained.

"As to the principal paragraphs for which I am indebted to others, I am absolutely unable, at this distance of time, to ascertain from whence I took them; but presume that none of the original writers could regret being, with me, the instruments, in any form, of doing lasting good. My chief reason for not mentioning at the time the names of the writers to whom I am most indebted, was, I recollect, that the subject might be proposed to the most impartial attention of my catechumens; which the naming some writers would in some instances have prevented. When, however, I disclose the names, as I now do, of a Farmer, a Price, and even a Priestley, among those to whom my obligations are the greatest, for what my young friends professed highly to admire,—I hope it will tend for ever to prevent the growth in their minds of that noxious plant, *bigotry*, which, as I have seen, with great pain, in other instances, it is scarcely possible to eradicate, when it has been once suffered to take root. My young charge will, I trust, be chiefly disposed to consider, not *who* it is that advances an opinion of any kind upon any subject, but *what* it is, with the evidence adduced in support of it; and that as the individual himself states it, not as interpreted, or perhaps misinterpreted, by another."

Those who from their own personal knowledge can retrace the circumstances leading to and attending the dissolution of the Academy at Northampton, in 1798, will feel a respectful interest in the mildness with which Mr. Horsley has noticed them. The person alluded to as "a very unsuitable classical Tutor," not only was incompetent, in point of acquirements, to the duties of the station in which he was unhappily placed, but by his artful misrepresentations, with a view, as it appeared, to his own aggrandizement, led the Trustees to a measure which must have been a bitter disappointment to himself, while it caused an affecting separation of those whose relation to each other had been cemented, in addition to the ordinary bonds of union, by a feeling that they were the common objects of painful and, as they believed, unreasonable dissatisfaction. This feeling had a beneficial effect in producing, on the part of the Students, a cautious circumspection of conduct, and a respectful regard to the Divinity Tutor, as well as to his late able and excellent wife, who contributed so much to the comfort and good order of the establishment. Their sentiments towards him were expressed in a Testimonial which was signed not only by those who were then separated, but by nearly all who had previously been Students under Mr. Horsley, and was inserted in the Monthly Magazine,—at that time (no more than 31 years ago) almost the only channel to the public for liberal principles. Two of the Students had finished their studies: of the rest then dispersed, (with an allowance to each, though an inadequate one, for the remainder of his course, from the Trustees of Mr. Coward's Fund,) some went to Manchester College, which was under the highly talented and worthy, though too eccentric, George Walker; and the remainder (except one lamented individual who was soon after attacked by a fatal disease) availed themselves, by the aid of Dr. Williams's Fund, of the advantages of the University of Glasgow.

But we must return to the work under consideration. The course is introduced by a Preliminary Address, in which, in a familiar style, well adapted

to the young in intellectual culture, the Lecturer points out the advantages of knowledge, and of religious knowledge in particular. At the beginning of the Address, he points out the moderate degree of mental effort which he should require, and states that he has been concerned to obtain variety in his subjects, simplicity in his language, and familiarity in his manner:—the occasional peculiarities and naïveté of his style almost place him, as he appeared in the Lecture-room, before the eyes of those who were personally intimate with him. He warns his hearers, however, that he could not release them from giving close attention at the time of their interviews, nor from reflection and conversation afterwards; and that no sound knowledge can be gained without “some close thought and fixed application of mind.”

It appears to have been a part of Mr. Horsey's plan (which it was not, we think, in his academical classes) to question his young hearers on the subjects on which he addressed them; and the following passage, which is in various respects characteristic, will furnish some useful hints to those who are engaged in similar efforts for the welfare of the young, and also to those young persons who share in the advantages they afford them:

“I do not suffer other persons to be present with us besides those immediately concerned, because I would not have you intimidated or discouraged in any part of the exercise. As to myself, I wish you to consider me in no other light than that of your sincere friend, aiming at your good; and though it may be naturally supposed, that I comprehend these subjects more clearly than you at present do, yet there certainly was a time when I did not, which I shall keep in mind as we go along, and shall endeavour to supply you with means and motives for your understanding them accurately, and for your going on unto perfection. I shall, on my part, be free and unreserved, and I hope that you will be so on yours. By this, I especially mean, that if, in the course of a lecture, any thing should strike you which wants farther explanation, or should be entangled by connecting it with any other supposed truth; if any thing should appear particularly interesting, and you should wish to make farther inquiry into it; I shall allow any person, in a civil manner (and you will not adopt any other) to propose any difficulties, and to ask me any questions, on a proper occasion, concerning it. This is a liberty which I shall not only grant, but which I seriously hope you will use, as I am apprehensive it will prove much more serviceable than you perhaps are aware of. Do not be afraid; asking questions is the direct road to knowledge; and you will not be alarmed when I propose necessary queries, on my part, to you. In this the service will differ from the usual form of instruction by sermons, and, in my opinion, greatly in favour of the present mode. Be sure not to forget that I wish to have the service conducted in the most free and good-natured manner possible.

“I presume that I shall not find you disposed to make any severe remarks upon each other; but if you were, it would be exceedingly foolish and unfriendly; for all are sometimes right in their opinions, and none are always so. The moment for discovering a mistake will come to every one in turn; and, therefore, without enjoying any slip that an individual may make in language or manner of conceiving of any subject, let the only ambition of each be to acquire as much information as possible, and, in the spirit of true friendship, to help one another forward in knowledge and virtue.”—Pp. 2—4.

The first Lecture contains some elementary views respecting the powers of the human mind, well fitted, we doubt not, to awaken the attention of Mr. Horsey's hearers, and excite the desire of further information. The limited extent to which the Lecturer carried his remarks, indicates that the subject was new to them; and it is a leading character of the work through-

out, that it is generally adapted to the wants of persons of little literary culture, but possessed of good sense, and disposed to exercise their minds on serious topics. His views at the close of the Lecture are calculated to encourage the young inquirer :

“ But still, with a due sense of our dependance, our weakness, and even our sinfulness, we ought not to lose sight of what is properly called the dignity of man. If he is not at present equal to angels, if he is in this state of existence ignorant of many things of importance, he is still the lord of this lower creation. His dominion is undeniable. His knowledge now, comparatively extensive, is progressive. Wonderful discoveries in the arts and sciences have been made, and great improvements in society; concerning which, on a future occasion, I may give you, perhaps, some entertaining and striking instances. And the capacity of human beings for improvement in knowledge and virtue, we are authorised to say, is past calculation or conception.

“ If the former, then, was an humbling and mortifying, this, which is likewise true, is surely an elevating view of human beings. Improve it aright.

“ Exercise your faculties; be not faint or discouraged; but, trusting in God for his assistance and blessing, go on unto perfection.”—P. 28.

The second Lecture is on the superiority of Reason to Instinct, and the proper application of it to Religion. There are sentiments in it, in reference to intelligent free inquiry, which Mr. Horsey would not, we think, *before* this Course, have deemed it wise to advance in the Pulpit. If his too great reserve in his public discourses at that period were censurable, (and it was censured by those who saw the point of liberality which he appeared to have attained, but could not trace the slow processes by which he attained it,) his freedom in the Lecture-room was praiseworthy, as well as the judgment with which he led the tyro to the exercise of his understanding in matters of religion. Educated himself in a strait creed, surrounded by those who never burst its bonds, and limited by his own habitual caution, it is scarcely probable that he would have left the beaten track, but for the influence of less shackled minds, and of those vexatious circumstances already adverted to, by which suspicions of his *soundness* were excited or strengthened, and by which he was compelled to take a determinate position, even for his own satisfaction. What change took place in the character of Mr. Horsey's public discourses *after* the delivery of these Lectures, we are not aware; but *a priori* we infer, that he would perceive the minds of many of his flock prepared for thoughts which before would have been misconstrued or lost; and that without offending such as were unchangeable, he would lead those who had heard his *esoteric* doctrines to more enlarged and liberal ideas than they had before received. His own mind, also, would experience a greater freedom; and without losing the evangelical affection which glowed in it, he would associate this with more distinct and scriptural views of the Gospel dispensation than he had himself once held. In twenty-five years a sufficient number of his flock became impressed with the truth of Unitarian principles, to form a separate congregation. Moral causes usually operate slowly. Fifty years before the great event which distinguished the last session of Parliament, Mr. Fox first brought under public discussion the equal right of Catholics to the advantages of the British constitution. No effort to promote truth and righteousness, made in their spirit and under their guidance, will be lost.—Without holding up Mr. Horsey's example, in reference to the communication of religious opinion, to persons of different intellectual character, and in different external circumstances, it is probable that the course which he did pursue was well suited to the peculiarities of his own mind, and especially

to the situation and culture of those whom he had to instruct. But men think now more definitely than formerly; and the Christian Preacher who desires to keep pace with the intellectual spirit of the times, and to prepare his hearers to grapple with infidelity, must aim to gain clear ideas himself, and to communicate them with distinctness and precision. He must also remember that even truth is only a means: the end is brought into view by the prayer of Christ for his disciples: "Sanctify them by thy truth; thy word is truth."

The third and two following Lectures are devoted to the subject of Natural Religion—the being, perfections, and government of God, and the influences which the knowledge of these should have on the temper and conduct. These are marked by intelligent piety, by cheerful views of the Divine character and dispensations, and by a judicious appreciation of the influences of godliness and the means of cultivating it. The advice which the religious Lecturer gives his young hearers for their guidance, in those "dark, sceptical moments," which he tells them might occur in their own history, is applicable, in its spirit, to various other states of doubt or darkness:

"Recollect, amidst all the tumults of your minds, that in the calm hour of inquiry and examination, when your thoughts were collected and fixed, the evidence of the existence of a First Cause and a perfect Ruler of the Universe, demanded and obtained your hearty and grateful assent."

It is of incalculable importance to the young, indeed to all, to attain fixed principles of conduct and of faith; and the course of wisdom and virtue will be best maintained, by letting these guide us, unreservedly and steadily, in emergencies, in the tempests of the passions, in the misty sophistry of self-interest, and in the gloom and weakness which so often follow overstrained exertion or excitement. Dr. Jebb somewhere advises, that we should not judge of truth (we would add, or of the future) when the mind is in a state of despondency or gloom: his illustration is, that those who are in the deep valley cannot discern the bright scenes which may be seen from the surrounding hills. It is, in such cases, a valuable aid, to have, in *writing*, the principles which, in more healthy states, we desired to be our guide; and a distinct statement of the grounds on which, in cases of perplexity, our decisions had been formed: but those who have not acquired the habit of committing their thoughts to writing, will find it of great advantage to fix well in their minds, in a brief sententious form, important maxims of practical wisdom and piety. Memory will often faithfully suggest these, when there is no time, or no mental power, to retrace, still less to discover, the trains of reasoning which justify them; and happy are they who in the hour of moral danger, or of spiritual darkness, can lay hold of them as "an anchor of the soul." For this purpose, nothing can exceed in influence (both from their authority, truth, and sententiousness, and from the extent of their application and their frequent recurrence) the principles and precepts of the Scriptures: it was to these that he resorted, to repel "the terror and the charm," who hath left us an example that we should follow in his steps.

The next six Lectures are occupied with the evidences of Christianity. The author first delineates the great desirableness of such a religion in the circumstances in which it was communicated; and then states the arguments for the truth of it, from the early and extensive reception of it, from the nature of the miracles recorded in the New Testament, and from the prophecies of the Scriptures. He next lays before his hearers a series of

solid observations on the nature of evidence, and the credibility of human testimony; and then enters on that impressive argument for the divine origin of the gospel, derived from the nature and tendency of the Christian doctrine.

The expediency is, we think, somewhat doubtful, of entering, with so much detail as both Mr. Horsey and Dr. Priestley (in his *Institutes*) have done, into the character of the Heathen worship; in both cases, however, the statements made were intended for oral instruction; in which the Lecturer would deliver them with that simplicity of mind, and manifestation of serious abhorrence, which would prevent the influence of them in awakening baneful trains of thought.

The general characteristics of this part of the course are deep conviction, soundness of argument, clearness of statement, and judiciousness of selection. The style is marked by a calm earnestness, which is well fitted to lead on the conviction of the hearer, without producing unnatural excitement, or overstraining the attention. It is impossible, indeed, for one whose affections are deeply engaged in the all-important position, that "it is a faithful saying, and worthy of all acceptation, that Jesus came into the world to save sinners," to write so as to satisfy the dry reasoner, who thinks that the evidence of truth rests in the intellect alone; but earnestness of faith should never lead us to overstate an argument, to manifest contempt or anger towards those honest inquirers who cannot reach our strength of conviction, or to indulge that tone of triumph which respects more our own (as we think) victorious reasoning than the great truth we have to support. If truth, not victory, be our real object, self-consideration will be checked in our own minds, and its influence in warping the judgment will be allayed in the minds of others; and the conviction of persons whose minds are not hostile to truth because it condemns, will be more attainable. As to the class of unbelievers who can discern nothing excellent in the gospel, and who declare it (as one has recently declared it) to be the object of their "most passionate hatred, most honest scorn, and heartfelt abhorrence," it is surely best to leave them alone, unless it be found practicable to unfold to those whom they mislead the groundlessness of their assertions, their palpable falsifications of fact, and their careless or wilful misrepresentations of the words or perversion of the meaning of the witnesses and reasoners for Christianity.*

Mr. Horsey justly rests his arguments on the broadest basis of Christian faith; and the reader will perceive his catholic spirit, as well as his view of the moral requirements of the gospel, in the following passage:

"In answer to the objection of unbelievers, that Christians are not agreed what Christianity is, it is to be observed, that Christians do agree in all essential points; and, in vindicating Christianity against the objections of unbelievers, these, and these only, are the points which generally are, and which always ought to be, insisted upon. The most enlightened defenders of Christianity acknowledge every one to be a Christian who believes the divine mission of Jesus Christ, confirmed by miracles and by his own resurrection from the dead. This is the Christianity which the apostles preached; and all who received it were admitted into their communion.

"The articles of belief which constitute a Christian, though of infinite im-

* The expression quoted above appears in a letter inserted in a late number of the *Lion*, by the Rev. Robert Taylor, who and Mr. Carlile are travelling about the country under the designation of "Infidel Missionaries:" and, in the close of the paragraph, the writer of this article has expressed his opinion as to the characteristics of the first 161 pages of the *Diogenes*, which portion alone he has examined.

portance, are not very numerous; but the practical influence of these doctrines extends to every thought of the heart, and to every action of the life. The Christian religion peremptorily forbids every vice, and absolutely commands every virtue.

"The attention of mankind has hitherto been too much directed to doctrines, and too little to practice. The former are useful only as subservient to the latter. When religion, in speculation, is considered as the acknowledgment of a Being of every possible perfection, the Framer, Preserver, and Governor of the universe, whose spring of action is benevolence, and the end of whose government general happiness, and who stands in the relation of common Father to the whole human race; when religious worship is considered as the natural expression of those affections which are due to such a Being, consisting of love, gratitude, veneration, submission, and brotherly affection, to all his creatures; and when this expression, and even these affections, are considered as of no avail, without the constant practice of all the moral virtues to which they sustain the relation of means to an end;—when Christianity is considered as enforcing all these by the sanction of divine authority, and the positive promise of a future state of endless happiness, whereof God has given assurance unto all men, in that he hath raised Jesus Christ from the dead;—when, I say, revelation is thus represented—there must be something singular in the state of that person's mind who will not attend to any arguments which can be produced in its defence. This is Christianity in whatever light it may be considered. It, moreover, admits, and frequently employs, every other motive to virtue which reason can suggest. It is one of its express commands—'Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, if there be any praise, think on these things.'"—Pp. 185—187.

In the valuable Lecture respecting the nature and tendency of the Christian doctrine, considered as an argument for the divine origin of Christianity, we find a plain view of the evidence for the great scriptural doctrine, the *oneness* and exclusive worship of God, stated, as it is often well to state truth, without reference to opposing theories. This is followed by an interesting sketch of the moral system of the gospel, its principles, precepts, and sanctions, which could scarcely be perused by a virtuous unbeliever, without the *wish*, at least, that it were heavenly light.

The first part of the XIth Lecture respects Inspiration, and particularly that of the apostles. The author here writes with great caution; in general, however, advancing as far from popular opinions as evidence would support him.

With this subject he puts a period to his "plan of stating and illustrating the evidences of Christianity;" and occupies the remainder of the Lecture in urging the propriety and expediency of making an explicit profession of the religion of Christ, particularly by attending the Lord's Table. It is hardly conceivable that none would accept the persuasive invitation of their pastoral friend. We were much interested in perceiving, that he had, by this time, learned and taught the members of his church, that it is the *Lord's* Table, and open to all who own him as their Lord.

"With great pleasure and satisfaction," (he observes,) "I can now say, what I could not have said according to my views at some former period, that there are no impediments in your way of human device, no arbitrary, unauthorized terms of communion, such as giving in an experience, by writing or speaking,—of which the New Testament says not a word in such a connexion,—a demand or expectation on the part of others that you should unfold the exercises of your mind and the feelings of your heart, to those who are required or qualified to look at the life only."—P. 228.

The last Lecture is on Nonconformity; and we strongly recommend the close consideration of it to the young, who, through the repulsive tenaciousness of some, and the spurious liberalism, or rather indifference, of others, are likely to lose sight of those principles on which their fathers rested firmly for the defence of their dissent from a church which, the Lecturer observes, "is really founded upon Acts of Parliament," and of which "the civil magistrate is the head and governor." The views which he states are abundantly sufficient to justify the dissent of any who perceives the force of them: whether they would render it in all cases imperative, as a matter of duty, we cannot determine. The great reason for Unitarian dissent, that the worship of the Established Church is in various parts unscriptural, is not brought forwards.

In the conclusion of the course, Mr. Horsey urges his young hearers to "cherish a spirit of unbiassed inquiry;" and thus ends his Lectures:

"As to religion,—it was the principle of investigation and inquiry adopted by Luther and Calvin, and the reformers in general, which emancipated the Protestant world from the shackles of ignorance, superstition, and cruelty, in the church of Rome; and it must be by reason and argument, not by force, that the unhallowed claims of dominion over conscience must still be subverted, wherever they exist.

"It is owing to the want of perceiving the propriety and importance of free inquiry, and acting upon it, that many persons, though possessing natural capacity equal to others, continue through life confused in their conceptions, and contracted in their spirit; vehement about trifles, and tenacious of customs, authorised or unauthorised, merely because they *are* customs; and thus become impediments to reformation or improvement, perhaps, without intending it, or even knowing it.

"The aged we consider as fixed; so that, in philosophy, politics and even religion, an attempt at any material alteration, how much soever for the better, is scarcely to be hazarded. But it is different with the young. Of them we hope better things; and that, by inquiry and impartial examination, they will adhere to what is true, as the result of conviction—for inquiry does not necessarily produce a change; and that they will relinquish what they find untenable, without reluctance. I will only add, always treat subjects of importance with seriousness proportioned to their importance, while you earnestly seek from the Father of lights divine guidance and direction in all your researches and determinations."—Pp. 252—254.

We have already sufficiently expressed our estimate of the character of these Lectures, and given the reader the means of forming his judgment respecting their value. They would, we doubt not, be serviceable and acceptable to many who have not attended to the subjects brought forwards in a regular form. We do not hesitate in recommending them to the calm and serious perusal of the younger members of Christian societies; and we think that their religious friends might, with great benefit, lead them to the close consideration of one Lecture, as a part of their Sunday employment. The volume might be advantageously introduced into all our congregational libraries. It would be very serviceable, where young men meet together for mutual improvement, to read among themselves. And it might be made by ministers, in various situations, the groundwork, at least, of a very useful course of instruction to the younger part of their congregations. If, as we hope it may, the demand for it should call for another edition, a few errata must be corrected; and it will be highly desirable to reprint it in a more unexpensive form, by which means it may find admission, with benefit both to the Editors and our public, into some of our societies for the distribution of books.

NOTES ON PASSAGES OF SCRIPTURE.

"—— laboribus virorum doctissimorum ita usus sum, ut nullius partibus aut auctoritati aliquid darem, sed ex meo tantum sensu de eo quod probandum videretur, vel minus, sententiam dicerem."—J. A. DATHE.

2 Kings ii. 3, "The sons of the prophets."

In Samuel's life-time, if not a little before—certainly, for a great number of years afterwards—there existed what writers on Jewish antiquities agree in calling *schools of the prophets*. Young men destined for the prophetic office, received, in these colleges, an education suited to the employment: some of the pupils became prophets in the highest sense of the word; while the function, which the rest had in view, was that of being divinely-inspired teachers of truth and duty.*

The government of the Jews, under Moses, was, in the strictest manner and degree, a *theocracy*. No such government has existed in any other instance. Although God is King of the whole earth, yet he was immediately and eminently the Sovereign of the descendants of Abraham; not because he loved them more than the Gentile world, nor on account of any merits of their own; but that, in their seed, and by their means, the human race, without reserve, might finally be blessed. Civil monarchy was unknown among them for many years after their settlement in Canaan. In the progress of time they restlessly desired to copy the usages of the neighbouring peoples; they wished for a king, to be taken from their own nation; and Saul was the first who bore the royal authority and name among them. The line of the *Judges* ended with Samuel, who, in addition, sustained the character of a prophet; inasmuch as he foretold events yet future, and delivered solemn admonitions to the new monarch and his subjects, concerning their respective and mutual duties. At this juncture, the prophetic office became particularly important in the Jewish commonwealth: nearly at this crisis, too, were the schools of the prophets instituted. Of such an order of men a succession was to be raised up for the purpose of checking and regulating the Sovereign's power, which otherwise might with ease have degenerated into absolute despotism, and was in danger of being instrumental to idolatry. As long as the independence of this people lasted, and down to their captivity in Babylon, the prophets and *the sons of the prophets* contributed principally to keep alive any sparks of virtue and piety in the nation, and were often an effectual restraint on the excesses of the court, the turbulence of the multitude, and the worldly spirit of the priesthood.

Between the Jewish priests and the Jewish prophets there was an emphatic distinction;† the want of a just regard to it has betrayed some writers, even of talent and ample general information, into gross mistakes.

Hos. iii. 5, "Afterwards shall the children of Israel return, and seek the Lord their God, and David their king."

Whom are we, in this verse, to understand by *David*? Is it the temporal

* In the scriptural import of the word, a *prophet* is an individual who either foretells supernaturally future events, or, under a special inspiration, delivers religious precepts, warnings, reproofs, &c.

† The difference is admirably illustrated by the younger Cellérier, in his excellent little work, entitled "De L'Origine authentique et divine de l'ancien Testament. Discours, &c. Genève et Paris. 1826." Pp. 215—18, note.

For notices concerning *the schools of the prophets*, I must refer the reader to Smith's Select Discourses, 2d ed., pp. 245, &c.; Jennings' Jewish Antiq. B. I. ch. iv.; Blayney's Jeremiah, under ch. xxvi. 7; and Jahn's Biblische Arche. (2d ed.), B. I. pp. 463, &c.

arch, be he who he may, that was the descendant of David and one of his successors? Or is it the Messiah? Archbishop Newcome [in loc.] was of opinion that the prophecy remains to be accomplished, and that on the return of God's people an illustrious king of this name and stock will reign over Israel. The Primate, from his annotations on two passages in Ezekiel,* appears to have considered the Messiah as being so designated and predicted. Bahrdt's comment is, "ei, qui est alter David, i. e. Messias. Obstat frequentissime tempus, quo Judæi rediere e captivitate, cum temporibus Messias conjungunt, tanquam res ad eandem epocham, nempe ad testamenti ultimam pertinentes."† Pocock‡ takes the same view of the passage; and Dr. John Jebb§ speaks of God's representing the Messiah in temporal terms, and calling him *David*.

Of myself the texts in Ezekiel seem the most decisive of any which have been produced in favour of this statement. Yet the whole number of the passages bearing upon it is very small. I would earnestly recommend the reader to the inquiry and communications of one class of the readers of the *Monthly Repository*.

Gen. iv. 3, "Abraham believed God," &c. In the original, *πιστεύουσα δὲ αὐτῷ Θεῷ, κ. τ. λ.*

Exactly in the same manner does James, iv. 23, make the quotation. In the passages I conjecture that δὲ should be omitted, (and there is respectable authority for the omission,||) or that we should read δι. The Greek version of Gen. xv. 6, is not strictly followed in either text.

Lev. xii. 24, "— the blood of sprinkling," &c.

This single clause is sufficient to set aside the usual interpretation of vers. 25. We have a description here, not of the future state of happiness, but of the characteristic genius and privileges of the Christian dispensation. "The blood of sprinkling," belongs not to the celestial world: of the economy of the Gospel, while we are yet on earth, it is an essential part.

Pet. iii. 19, 20, "By which also he went and preached to the spirits in prison, which some time were disobedient," &c.

Let us compare with this language Luke iv. 18 [Is. lxi. 1], "The spirit of the Lord is upon me, because he hath anointed me—to preach deliverance to the captives." By virtue of his high commission and sacred gifts, by his apostolic ministry, and by that of his apostles, Jesus proclaimed freedom to those who had been fast bound in the fetters of bigotry, superstition, idolatry, and sin. Many of the Gentiles, in particular, "gladly received the word," nor were disobedient and unbelieving, like the hardened contemporaries of Noah. This I take to be the sense of the passage.** The writer's associations of ideas lead him to the history of the Old Testament as illustrating the contrast.

Isa. xii. 2, "— in pain to be delivered."

Dr. Mangey, in Bowyer's Conj., would place "a comma at *εἰς ἀντίδοσιν*." This punctuation appears to make the sense more clear.††

N.

Is. xxxiv. 23, xxxvii. 24. † Apparat. Crit., &c., in loc. ‡ Comm. in loc. *Works*, Vol. II. p. 154. || Griesbach, N. T., in loc.

Ion. Rep. Vol. II. pp. 142—146.

I am happy to meet with the same view of it in Lindsey's Seq., pp. 285, 286,

Even in critical editions of Greek and Roman writings we meet with some instances of a faulty punctuation. In Hor. Od. lib. ii., iii., ll. 17—19, Wakefield rightly puts a semicolon after "domo," and the same point after the second "cedes." The printer's arrangement is less skilful.

very few of the members of the secret party.
I was not at all sure that we had complete
the same feeling as to whether we should not go
to the point of view, and that I would have been
very much more interested in the matter of international
relations, and the whole of the world of interest
and the whole of the world of interest, and the whole of
the world of interest, and the whole of the world of interest,
and the whole of the world of interest.

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the same feeling as to whether we should not go
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the world of interest, and the whole of the world of interest,
and the whole of the world of interest.

ledge is that of the eternal and supreme existence of the only God, who *in the beginning created the heavens and the earth*. They alone speak of him in a manner worthy of his grandeur; the rest of the human race know him not. Whilst in other countries immortal geniuses, capable of singing the glory of the Most High, insult him by their unworthy conceptions; whilst some few sages *feel after him* to find him, and at best are delighted with a faint and uncertain glimmering of light, the Jewish people adore the only God, before whom men can bow without a blush. How strange the contrast! The Jewish people, the most stupid, the most ignorant of all! they who had never derived from those who surrounded them any thing but lessons of idolatry! who had passed two centuries in the slavery of Egypt, of that Egypt, whose gods, to use the expression of a poet, lived in stables, and grew in gardens! it is they who alone were in possession of that truth, which was the most sublime, the most important, the most abstract of all. Did they discover it by chance? Or do they owe it to their own wisdom? Absurd suppositions, which the slightest examination will subvert! Rather believe them when they tell you *God spake to our fathers*; God made himself known to Israel: and bow before that Supreme Being, who shews himself *as it were face to face*, in the work of revelation, as well as in those of nature."—Pp. 25—27.

The Discourse on the New Testament is divided into three parts: the first, on the authenticity of the gospels; the second, on the knowledge of facts possessed by the evangelists; and the third, on the truth of the gospel history, as the consequence of the two preceding positions. This Discourse, like the former, is followed by extensive additions, containing a variety of critical and explanatory matter, which demonstrates how deeply the author has studied his subject, and how completely acquainted he is with the writings of those who have treated of it; not only with our own Lardner and Paley, but with Michaelis, Eichorn, Olshausen, and others of the German school. We wish that we had room to quote his very useful account of the Manuscripts of the New Testament, pp. 216—226; his judicious remarks on Inspiration, p. 372, and Old Testament, p. 254; or his very distinctive characters of Peter, James, John, and Paul, pp. 266—302; but we must content ourselves with a single extract from the last of these passages:

"In the first part of this work we considered the character of Peter as a man and a disciple; it is now the writer that we have to contemplate. This study will relate solely to the first epistle, as being longer, more characteristic, and more indisputably authentic.

"The most remarkable feature of the writing which we are examining, that which from the very beginning attracts the attention and affects the heart, is the transports of the apostle in announcing redemption. He opens with an exclamation of gratitude and joy. The idea of the salvation brought by Christ, the recollection of his promises and his example, bear rule over all his thoughts, form the basis of all his lessons, and supply the motive of his most special precepts. Do I deceive myself when I think too that I see in the manner in which the writer speaks of this redemption through the blood of Christ, something of that singular, but noble and elevated ardour, which characterized the apostle Peter? I recollect him in the gospels incessantly interrogating his Master, impatient to understand, to discern the clear sense of, his predictions and his instructions. In the Epistle I think that I recognize the same apostle by the impetuous warmth with which he depicts the efforts of the prophets to penetrate the destinies of the Messiah, the useless wishes of the angels to pierce to the bottom of this abyss, and the happiness of the elect, the chosen objects and the enlightened witnesses of so much love. There is here also a deep feeling respecting the price which the reconciliation of man has cost, the blood shed upon the cross, the danger of neglecting so

great a salvation, and the folly of braving the judgment of Him who, after having acted as a Father, will judge without acceptance of persons. It is not, however, the case that the writer has any natural tendency to be doctrinal; on the other hand, it is impossible to be more essentially practical. He is perpetually recurring to moral precepts and directions; his Epistle is almost wholly devoted to them. This is even his most striking characteristic—that which, along with the clearness of his instructions, distinguishes him the most from St. Paul. In general every thing is simple and positive; St. Peter scarcely stops to speak of the mysteries of faith; he appears to care less about opinions than about consequences and feelings. Those which he sets forth are not even always his own; he borrows without scruple from both James and Paul, and he seems to have much more power of speaking from the abundance of a feeling heart, than of explaining doctrines, or seeking for ideas. If, then, he says much of redemption, it is not because his head thinks much, but because his soul is moved—because, in short, he loves Jesus Christ. Here again we may recognize St. Peter, the apostle who has lived with Jesus, and who loves in him, not only the Saviour, but still more the Master and the Friend. Hear how he speaks of him to his readers, *Him whom you love, without having seen him!* He appears to be astonished at that affection which does not cling to the recollection of a venerated image: he himself has seen, and he feels that these recollections of Jesus speaking, loving, reproving, pardoning, constitute the life of his soul, and the support of his faith. If he were to be deprived of them, he would think that he was losing every thing; and he congratulates, he admires, those who, without having them, can love and believe like himself. Paul would never have expressed himself thus. In another place Peter calls himself, with dignity, and as if to establish his authority, *witness of the sufferings of Christ*; and he adds, *who ought also to share in the glory which shall be manifested*. He thus connects his hopes, or rather, to speak as his heart speaks to him, his certainty of obtaining heaven, with the circumstance of having actually seen Christ insulted, dead, and raised. This is, if I mistake not, an association of ideas altogether local, a connexion of time and place with his hopes and his recollections. Doubtless he sees himself at the feet of Jesus, saying to him, *Lord, thou knowest that I love thee*; and his Master answering him, *Follow me.*—Pp. 268—274.

We quote the following passage, not merely for its intrinsic merit, but on account of the striking similarity of some parts of it to a passage in Dr. Channing's Sermon on the Evidences, beginning, *Passing over these topics* (p. 36, Bristol edition); for we regard it as no mean proof of the correctness of an opinion, that it has been broached equally by two judicious writers, neither of whom appears to have seen the work of the other.

“ — The book survived its authors, and attained by degrees the first consideration; and this, be it observed, in the midst of an advanced and a still advancing civilization. Whilst the works of the greatest geniuses have grown old, whilst they are regarded rather as curious than useful, or are known only to the learned, this book is in the hands of every one, from the monarch to the shepherd, from the teacher to the child. An immense multitude of honest and enlightened persons read it, not once or twice like any other book, but every day and throughout their whole life; they affirm that they find in it on every perusal more interesting matter, new ideas and sublimer beauties. This is not the result of fanaticism and party-spirit; these survive not to the age of eighteen centuries. Sometimes, indeed, the world has neglected this book; but never without repenting of it, never without returning to it sooner or later, with greater eagerness and increased advantage. This book has been furiously attacked by some, who were chagrined by its glory, and who undertook to put an end to it. They employed by turns ridicule and reasoning, learning and wit; they excited against it powerful and contagious passions. They pronounced their blasphemies amidst the

applauses of a train of enthusiasts, and an infatuated multitude repeated them. But this triumph lasted only for a day. These proud adversaries are dead, and the book lives. Modern ages, witnesses and judges of these contests, are, in respect of books, richer and more difficult to please than any which have preceded them. Woe to the writer who, without style or method, should attempt to find a public to read him. The New Testament has neither method nor style, yet it reigns with more decided sway over our own than over preceding ages. In a word, at the end of eighteen centuries this book is as applicable, as important, as much respected, as it was at first. It is even more so; for being now contemplated at a greater distance, and by more enlightened spectators, its general character and its distinguishing features are better discerned. Its contemporaries called it an inspired book; since that time sixty generations have passed away, and civilized societies still give it the same name. Deep and impartial thinkers declare even, that of all books in existence this is that which contains the greatest amount of useful truth and of just philosophy.

"I know not, for my part, how to explain this phenomenon except by divine inspiration, and to me this single proof would be sufficient. Though I had not, in favour of this grand system, either the miracles, the predictions, the rapidly-spread doctrine, or the character of Christ, nor yet the character of the apostles, their uniform declarations, and their martyrdom, this fact of the fate of the book, of its intellectual and moral excellence, compared with the incapacity of its authors, would alone convince me. I know by whom this book was written; I know also what the Jews of that age were able to do: I study the book, and view it in relation to the wants of our learned and intelligent age. I see it in advance of civilization, still serving as a goal for the human race, which progresses and yet reaches it not, sometimes without knowing it. I see that instead of tending to bring me back towards the ages of ignorance, in which it was written, it pushes me forward in an indefinite progress of knowledge, virtue, and philanthropy. In one word, I see it not Jewish like its authors, but universal, eternal, heavenly. From this moment my conviction is complete, and I name it with respect *THE WORD OF GOD.*" —Pp. 353—357.

We find but little to object to in the work before us, and shall only mention, that we cannot agree with Monsieur Cell  rier in thinking that a special interposition of Providence is necessary to account for the success of the Bible Society, N. T. p. 369; nor yet can we believe that Uzza was guilty of no sin when he applied his hand to the tottering ark; 1 Chron. xiii. 9—11.

"Could not He," asks M. C., "who calls upon all the children of Adam, sooner or later, to give back their mortal covering to the earth; who has made them what they are, and measured to them according to his good pleasure their portion of existence,—could not he without injustice take an innocent man from the world at one moment rather than another, when this death was necessary to the instruction of contemporaries, and would to them appear just?—when it would be the means of saving them from crime? God meant that they who witnessed the infiction, should regard it as the punishment of a fault, and the fault as worthy of death—this is all that we can affirm, but there is no proof that God really meant to punish. How do we know that this death was not even a reward?"—O. T. p. 45.

And he afterwards represents the people as contemplating the corpse of the deceased with terror,

"While the soul of the pious Uzza, quitting with joy this world of trouble, rises doubtless in triumph to the abode of bliss—already it reposes with delight in the bosom of its God!"—P. 47.

Now to us it appears, that if Uzza was innocent, his death was not to be

justified ; if he was not innocent, it was but the punishment of his sin ; and that he was really guilty, considering the positive laws of the polity under which he lived, we have no hesitation in deciding ; for the Levites, and they alone, had charge of the tabernacle, and of all the vessels belonging to it : when it set forward they were to take it down, and when it was to be pitched they were to set it up ; “ and the stranger,” i. e. one of any other tribe, “ who came nigh, was to be put to death.” See Numb. i. 51 ; 1 Chron. xv. 2.

In conclusion, we beg to recommend these works to young students in theology, not only as containing much that is valuable on the evidences of Christianity, and on various topics of biblical criticism, but as furnishing good models for a pulpit style. We are well aware that we are treading on very tender ground, when we recommend a style for imitation ; we are well aware that there is perhaps no style which deserves implicit and unqualified praise ; and we will further admit, that that of M. Cellérier, particularly in the first of these Discourses, is somewhat declamatory. Still, with all these deductions, we find here much that is deserving of imitation. There is throughout, wherever the subject admits of it, a power of graphic and animated description, a rich vein of religious feeling, and an overflowing spirit of devotion, which render these works eminently fitted to arrest the attention, and to affect the heart, and of which, we confess, we should wish to see a much stronger infusion than is at present to be found in the compositions of our English divines. In justification of this praise, we may refer to the extracts already made, and still more to the peroration of the first discourse.

Our readers have been apprized by a notice in our last Number, that the Rev. J. R. Wreford is preparing for publication a translation of the first of these Discourses ; and from the opinions we have expressed they will readily infer our hope that he will meet with sufficient encouragement to induce him speedily to perfect his task by adding to it a translation of that upon the New Testament.

THOUGHTS ON AFFLICTION.

IF we believe that God is, and that he is a holy and benevolent Being, we must also believe in his superintending care and providence over us. We must believe that he arranges all the events of our lives, and all our moral and intellectual as well as our physical relations ; that, as respects both our lives and our souls, we may truly say, that in “ Him we live and move and have our being.” There is a rich provision made for us both in the material and the rational creation, and a beautiful appropriation of means to the wise ends required by our Creator ; and the more we contemplate and study these, the more we shall be convinced that, even to the humblest or most unfortunate individual, the Author of his existence has been lavish of his blessings. Our external senses, with all the various sources of pleasure they produce, their exquisite and beautiful structure, and the very organization itself of our animal condition, are so many living demonstrations of the power and goodness of our Maker. We behold a wonderfully intricate frame, combining strength with the finest and most delicate contrivances, and with all its complicated variety of parts, yet moving on in life and in health, under the influence of an unfailling order, and a regular, though mysterious, power

of existence. In the still nobler world of mind we find the same beauty and the same order ; faculties and capacities of an almost unbounded extent obeying similar laws and developing similarly benevolent purposes ; all overruled for good by the care and watchfulness of their Maker ; all formed for the exercise of the moral powers and the cultivation of the highest and noblest virtues. The mind is never idle ; like the pulse, it works on its destined way with an uninterrupted energy. All the gifts which are bestowed upon us are complete and perfect in their way, and it is given to us to use or to debase them. They are in themselves gifts worthy of the Being from whom they spring ; in their wise adaptation bearing the marks of his infinite wisdom, in their usefulness and contribution to our enjoyment ever stamped with his love, and in their exquisite and astonishing construction opening to us vast and sublime displays of his omnipotence. Wherever our reason can reach, we trace these attributes—around us, above us, and within us ; in the natural world, in the human soul, and in the still purer and brighter glories of revelation. Can the Being, then, who has made every thing so lovely and so perfect, who has bestowed on his creatures such a redundancy of means and enjoyments, be indifferent to their *individual* welfare ? If we cannot behold even an insect without surprise at the care and provision which have been exercised for its safety and pleasure, can we suppose that there exists the *rational* being who is not the object of his Maker's attention and bounty ? If not, if indeed the very hairs of our heads are all numbered, if the daily continuation of our being itself is a proof of continued watchfulness and love, with what reasonableness, under any circumstances, however calamitous, can we indulge in fear or in solicitude ? The worst earthly afflictions are but like a slight shadow over the multiplied blessings and various advantages that surround us ; they form a small part indeed when weighed in the balance with our pleasures, our powers of usefulness, our opportunities of improvement, and our immortal hopes. Supposing even the whole of our earthly existence to be a scene of toil and struggle and difficulty, or of disappointment and privation, what is there in these things as a cause of regret, if we possess our souls in patience and faith, and have our hearts filled with all good and resigned feelings ; if we can look beyond them to the ennobling and consoling prospect of an eternal felicity, and have it in our power to form those virtuous habits and dispositions which will prepare us to enjoy it ? And who can say in *any* grief that this is not in his power ? Who can say, if he use it as he ought, that affliction does not contain in itself a salutary and elevating influence ? Does it not lead him to think more of God and futurity ? Does it not open more clearly to his view the vanity of the things of time and sense, the transitory nature of all human possessions, the instability of every thing, in short, except religion and virtue ? And in doing this, is it not of incalculable service ? Does it not abate the ardour of earthly pursuits, calm the impetuosity of passion, awaken the insensibility of prosperity, and lead by its very nature to reflection and to self-examination ? And does not this knowledge, thus forced upon us by our sufferings, lead us eventually to self-government and to peace ? And if so, is not this peace, the peace of religion, and the consciousness of virtuous exertion, worth far more than all that we may have lost in exchange for it ? Where is the man who, being aware of the value of a holy and well-regulated mind, would, having gained that possession, consider himself unfortunate under any trials ? Would he not rather bless the circumstances which have contributed to such a result—the pains which have purified and the tears which have refined him ? Yes,

it is what is *within* the heart and the soul that decides our real destiny ; it is the controul or neglect of the moral world within us that alone can render us permanently happy or miserable : and how many do we see in life who, being eaten up with the cares of riches, the deceitfulness of worldly pleasures, and the thousand vain objects that surround them, are living wholly to external things, and hold no communication with their own hearts ; who go thoughtlessly down the stream of time till they are suddenly startled by the call of death, and gaze with dismay in their dying hour upon their unprepared condition ! Whatever saves us from a fate like this, in whatever painful form it comes, is surely a blessing, and perhaps the greater to us when we have not been aware of the necessity of it. We do not believe that our Heavenly Father can chasten us for *his* pleasure, because we know he loves us and does not willingly afflict us ; and if indeed it be for our profit, let us take heed that we do not misunderstand his purposes or counteract his merciful intentions. We are liable to do this in various ways, and it may be useful to point out a few of them.

In the first place, we counteract the kind designs of Providence in our afflictions whenever they make us morbid and useless, when we give way to unavailing sorrow instead of performing the active duties which remain to us, when we yield to self-indulgence, and think our grief is a sufficient excuse for it : by so doing we increase our own sufferings ten-fold, and we also make those around us uncomfortable. 2dly. We misuse our afflictions when they make us selfish and exorbitant in our claims on the sympathy and kindness of others, when we torment them with vain lamentations or anxieties which they cannot relieve, and give vent to our own sorrow at the expense of the peace and comfort of our friends. Religion cannot be said to sustain the mind which feels a continual necessity for this, for it is one of the first and happiest results of religion to produce a self-dependence in adversity, to make the communion with our Father and our God supersede the necessity of other comfort and confidences. In the 3rd place, we defeat the intent of our afflictions, when, instead of bringing our faith and principle to meet and support them, we try to evade their effect altogether, and to dissipate our painful feelings, by escaping as much as possible, if not entirely, from the consideration of them. It is not thus that they can work out for us any good results ; we may forget them in the hurry of business, or stifle them in the amusements of society, or assume a stoicism or a gaiety we do not feel ; but what is this but to heal an uncured wound, which at any moment may break out with a fresh violence ? No, it is by *religion*, and *religion* alone, that we can really conquer our sufferings ; that we can rise beyond their influence into higher and more extended views ; that, taking into the prospect our heavenly destiny, and all the circumstances of our lives as connected with it, we can feel all the narrowness of selfish sorrow, and the folly of clinging so eagerly to the things which are so soon to pass away. In this light we shall see adversity in its true colours—not as the dark destroyer of our enjoyments, but as the minister of good, sent to try our faith, to exercise our virtues, and to rouse our faculties to their noblest efforts. In addition to these advantages, if improved as it ought to be, it will teach us *humility*. It is a strange fact, but it is nevertheless true, that some persons seem to think that much affliction privileges them to be objects of peculiar respect and attention, as if they had attained a right not merely to *complain*, but to engross the sensibility and time of all around them, and to monopolize the general sympathy. But it should be remembered that it is the *improvement* of chastisement, and not the chastisement

itself, which confers superiority ; and that in most cases it is a proof that we stood in need of correction. We have centered our affections on some beloved being, perhaps, to the neglect of our other duties, and the hand of death snatches him from our gaze, and reveals to us our idolatry. We have enjoyed an uninterrupted state of health and forgotten to be grateful, and the blight of sickness is sent forth to teach us its value, and to make us thankful for even hours of ease. We have neglected the poor in the midst of our abundance, and our riches are taken away from us, that we may learn to feel for others, and cease to abuse entrusted talents. We open our eyes to our faults in the day of our calamity, and they flash upon us with a conviction that may not be resisted. There will come a time when we shall reap all the benefit of these at first inscrutable dispensations ; when on looking back even on the wreck of our fondest expectations, we behold them as

“ Hopes blighted by a Father’s care,
Perhaps to save us from despair,”

and trace the wisdom which overruled the storm. But it may be said, that some are afflicted who have always been religious, and gentle, and submissive, and who, to human judgment, seem to require no corrections. And *who* is there so good and so holy that he may not be made still holier and better ? Who is there whose faith, however strong, is not frail and human ; whose heart, however kind, is not at times a scene of conflict with selfishness or temptation ; and who is not more or less the creature of circumstances ? And if so, let him reverence the benevolence which has called him to a still higher degree of refinement and virtue, and welcome the sufferings which have added to his purity heavenly-mindedness, increased the strength of his faith, and given additional glory to his hope. Such a man will understand the value of chastisement, and he will at all times acknowledge with grateful submission that the Being who made him

“ Has not in vain
In his life’s web of virtue woven pain.”

THE WATCHMAN.

No. VIII.

“ Watchman, what of the night ? Watchman, what of the night ? The Watchman said, The morning cometh, and also the night.” Isaiah xxi. 11, 12.

THE dislike which prevails against Unitarians shews itself not only in the publications of the orthodox, but also in the intercourses of public and social life. Into their pulpits we could hardly, perhaps, expect them to admit our ministers ; but surely there is a large field of benevolent exertion where there might be a community of feeling, and ought to be a community of operation. But even in this sphere our assistance is declined and rejected ; by the more ignorant, lest we should bring a curse upon the cause ; by the more enlightened, lest by acting with us in public they should be held to think with us in private. The appearance of a Unitarian on the committee of many of the benevolent institutions of the country would either raise such an outcry as to compel him to retire, or create such an odium as to endanger the interests sought to be secured. And for an Unitarian to put himself

forward to set on foot an establishment requiring the aid of persons of other communions, would be almost sure to cause the undertaking to fail. So in private, the charities of the man are overpowered by the prejudices of the sectarist. Around the hearth the petty distinctions which separate Christians should be forgotten; hospitality should respect the person, not the creed; and the interchange of sentiment be sought for with every honest man. But from the parlour as well as from the pulpit the Unitarian is excluded. The very greetings of his orthodox brethren are stiff and cold. He is looked upon as a strange, out-of-the-way creature, with whom it is desirable to come as little into contact as possible. The idea of him and the fear of temptation are inseparable. His words and arguments have, it is believed, a witching power; but though plausible, they are soul-destroying; and though he himself be just, amiable, and generous, he does not on that account cease to be the property, and perhaps the agent, of the evil spirit. In the minds of the vulgar especially, there is a certain vague horror of a Socinian which makes them regard such an one as the abstract of evil in religion. Whatever is damnable in heresy, whatever is wicked in self-delusion and hardness of heart, whatever is terrific in the conception of one who denies the Lord that bought him, tramples under foot the blood of the covenant, has committed the unpardonable sin against the Holy Ghost, set up his own reason in place of the Divine Will, sought by subtlety to evade or smother the teachings of conscience—this and much more is implied in the common notion of a Socinian. Tom Paine was once the scarecrow wherewith to frighten the weak; now the Socinian serves the purpose. The consequence is, that the Unitarian is an insulated being. He stands apart from the rest of his fellow-Christians. If he has society out of his own connexion, he must seek it with those who believe less, not more than himself; if he wishes to be friendly with the orthodox, he is looked upon with distance; if to join in their benevolent plans, with avoidance; if to rectify their errors, with horror. He can find his way neither to their head nor their heart. The public services of his temple they avoid, as they would a Lazar-house. He is cabined, cribbed, and confined on all sides; his days are spent in inaction, and his charities are narrowed by reason of restraint; he is a stranger in a strange land, having a peculiar language, a peculiar spirit, a peculiar creed. This must be highly injurious to himself, to the cause of religion, to truth, charity, and benevolence. Can it be avoided? We would hope in time it might. A knowledge of the causes which have led to this state of things may, through the blessing of God, lead to a knowledge of the means, and to a pursuit of them, by which it may be removed. The opinion entertained of us in the world we have spoken of. How has this been occasioned? We know it is essentially incorrect. What is its origin? In part misconception, and misrepresentation, and legislative intolerance. Calumny has been busy with our characters. Clergymen have made us the stepping-stone to the episcopal bench. Falling reputations have been bolstered up by the slaughter of Socinians; suspicious orthodoxy glossed over by unholy zeal against this “shallow and conceited heresy.” But are there no other causes? Does no blame lie with ourselves? Has there been nothing in the history of the revival of our views to give occasion to misconceptions? Is there nothing now amongst us to strengthen and extend them? Let us inquire. We shall best rectify the misconceptions of others by correcting the occasions of them in ourselves.

Religion may be contemplated under two aspects, the moral and the intellectual. In the one it consists of something to be felt and done; in

is other, something to be understood and believed. The one respects the head, the other the heart of man; the one is valuable in itself, the other chiefly as it leads to the first. The perfect Christian is he in whom both parts of religion are maintained in due proportion, and in vigorous activity. He thinks before he believes, he believes before he feels, he feels before he acts. But thinking, believing, feeling, and acting, are, with him, parts of the whole—links in one chain, connected, blended, and harmonized together, so as to make "the man of God."

Now the recent history of Unitarianism is the history of a change of sentiment, and consequently of intellectual activity. It will not, therefore, be surprising if religion has been cultivated amongst us too exclusively in an intellectual relations. The nature of the change which has been undergone would seem to lead to this error. By thought, the modern lights of Unitarianism delivered themselves from the thralldom in which they were held; by awakening doubts, and encouraging thought, they endeavoured to lead others from the inventions of man to the pure milk of the word. The men who were likely either to lead or to follow in the change, must have been predisposed by intellectual activity for the entertainment of the question respecting the gross errors of prevailing creeds. The addition of so rousing and extensive a subject as that of Unitarianism would necessarily augment their intellectual energy, and could hardly fail to give it undue predominance. Thought crowded upon thought, and one investigation led to another, till the whole circle of theological dogmas had been encompassed. Thus activity prevailed on all sides, but it was the activity of the head, not of the heart; inquiry prevailed, but into errors of creeds, not errors of life. We do not mean to intimate that Unitarians neglected the weightier matters of the law; but that the question, What is to be believed? rather than What is to be done and felt? was more frequently propounded. The mind received a bent towards discussion, the affections took the same direction, and the character lost forthwith somewhat of its fair and Christian proportion. Surprise was felt in every direction at the errors which had crept into the creed of Christians; delight at being delivered from them. A new reaction had taken place; but it was of mind, not of heart; and the surprise and delight that were felt lent the energy of character they awakened to the intellectual, not the moral, faculties. Subject after subject was touched upon, and each was found in parts unsound. Hence arose a general suspicion, and a habit of doubt. The very foundation of religion was examined, and examined, not in youth, with a view to form the principles, but in manhood, with a view to ascertain its safety. In this process early moral impressions, and consequently the tone and energy of moral feeling, must have received injury. In this breaking up of opinions the practical principles must at least in their basis, and often in their operation, have been impaired. The feelings of youth, the lessons of parental love, the emotions of holy sympathies, must often have been put in abeyance, and often by inactivity have decreased in power. Debate and doubt imply freedom, and our most delicate emotions hardly endure freedom and roughness. They are like flowers that fall if they are touched, and perish if they are handled. Words have a magic power over the heart; like the keys of an instrument they awaken our emotions the moment they are put in action, and our emotions, like the sheep mentioned by our Lord, know the voice of the shepherd, and follow only those leaders to whose tones they have been accustomed. Even, then, if the change had been merely a change of words, the heart would have been injured. The novel voice would have been strange to the emotions,

and the emotions would not have responded to its call. What a multiplicity of feelings does the word Atonement arouse in the mind of a believer in the doctrine; and how poor a substitute would be found in the periphrastic expressions by which, having become a Unitarian, he would designate the work effected by Christ! Poor, we say, relatively to *him*, and their power over his heart, not relatively to the absolute truth or value of the views entertained by us on this important point. So would it be in other instances. Let a Catholic substitute the word communion for sacrament, and there would with him be a similar want of correspondence between the expression and the sentiment. Though an opinion, as held by different individuals, be in essential points the same, yet a diversity of phrase will occasion a diversity of feeling. Few men know how to translate the language which they use into that of others, or to discriminate between a different sentiment and a different representation of a sentiment, and most judge that sentiment to differ in reality which wears to them a novel garment. But the change to which we have referred was more than a change of phraseology—it was a change of opinion, a radical change, affecting tenets once held most sacred. How was it possible for such a change to take place, such a revolution of sentiment, without a breaking up of the moral being, without weakening its power, and unduly increasing the sway of the intellect? Let a youth, arrived at an age to think for himself, have all the teachings of his parents impeached and exposed, and could he fail to experience a revulsion of feeling? Would not his heart be disturbed and unsettled? Would it not require a long time for the agitated elements to subside? Would not the intellect gain the mastery in the interval? Would it not be a labour of inconceivable difficulty to acquire moral feelings equally strong with those infused into him in infancy? Is it probable that in the majority of cases any such would be acquired? That eloquent visionary, Rousseau, would, we are aware, have a youth left till arrived at years of maturity before the teacher should assume his office to form the intellect and the heart; but he must know little of human nature who does not see that the teacher would then find his pupil's mind and soul wholly, and in all important points, irrecoverably preoccupied.

The immediate effect of this disproportionate culture of the intellect has been injurious to those engaged in it. They have, in a restricted sense, been martyrs to the revival of truth. They have gone through a process which, however much energy it might give to the mind, impaired the fair and absolute perfection of the character. Like lawyers, whose minds are often cramped and narrowed by foregone and irrational conclusions, and perverted by having the disagreeable task of making the worse appear the better cause; like medical men, with whom the finer feelings and more generous sympathies of our nature, are not seldom blunted and overlayered; so some of those who contended earnestly for the faith, whether in public or in private, with the pen or with the tongue, were amerced in their moral feelings by reason of the undue activity of the intellect, and the incessant employment of the weapons of logic. Professions are mostly injurious to the individual, however beneficial to society. The man is sacrificed to the lawyer. And so the peculiar pursuit of the reformer or the disputant is hostile to the perfect Christian. Let it be understood that we are not casting blame, but stating facts. If the Reformers of religion have suffered, they suffered of necessity—they suffered for us. And a review of their losses should awaken our gratitude as well as our caution. Beside the immediate, we have to notice, and chiefly, another effect of this disproportionate activity

of the intellect. The orthodox were thereby alarmed. Their alarm magnified to them what they actually saw. Hence arose misconceptions, a holy horror, and in many cases pious frauds. They looked at Unitarians, and saw the intellect greatly, they imagined exclusively, in operation, and such a spectacle they deemed entirely alien from the character of Christianity. Their misapprehensions were increased by the fact, that with themselves the intellect was in too many instances all but dormant. The imagination ruled their hearts; and religion, with the many, consisted in frames and feelings, in visions and ecstasies. Truth, in their opinion, was fixed and settled—they had no idea of the pursuit of it—they hardly understood the meaning of the phrase, and could by no means sympathize with the high-minded feeling which prompts to and accompanies sincere inquiries. To inquire at all, implied doubt and uncertainty, and the thought even of doubt and uncertainty filled the mind with pain and the heart with fear. Men more dissimilar than the revivers of Unitarianism and the common class of the orthodox could hardly be imagined. Scarcely had they one feeling in common. The one believed all things—the other nothing, before examination: the one was ever ready to adopt, the other to scrutinize. With the one, the suggestions of reason were the workings of the tempter; with the other, the dawn of important truths. If the orthodox sought evidence, it was to confirm; if the Unitarian, it was to probe previous conclusions. Implicit faith was with the first, a duty; with the second, a sin. No wonder, then, that the rise and progress of Unitarianism was witnessed by the orthodox with alarm and treated with contumely. The spirit manifested was of itself, independently of the conclusions to which it led, enough to engage them in a holy war against us. Denunciation and warning resounded on every side; and safety, it was, and it is still, reiterated, could be found only in keeping away from the subtlety of the disputants. But the conclusions also were of a nature to augment the prevailing prejudice. They consisted, for the most part, in a series of negations. It was rather the removal of error than the establishment of truth that the Reformers had to effect, and the result of their inquiries was, that a number of dogmas were in succession declared to be without foundation. Rejection seemed the rule, retention the exception, with the Unitarians. Hence arose, in addition to the horror already named, a suspicion that what was retained was retained only in order to preserve appearances. Deists in disguise they were therefore called, and with Deists they were in the minds of the people, if not identified, yet associated. It so happened that the hostility of feeling entertained against the Reformers, was increased by the circumstance that the dogmas rejected by them were held, by the orthodox, of primary and essential importance. They were not so much parts of Christianity as Christianity itself, and to impeach them was to impeach the truth of God.

These things should all be fairly considered by us in our estimate of the conduct we still experience at the hands of our brethren, and while we make such allowance as either our imperfections or their circumstances may warrant, we should be careful to rectify if possible whatever there is amiss in our spirit and our demeanour. Then, and then only, have we a right to reprimand them for the want of charity, when we have removed the stumbling-blocks which occasion their fall. But before we say more on this head, we have to remark, in addition, that many of those who have taken a permanent station in our esteem, have indulged in a latitude of disquisition, and thrown out hints, and hazarded opinions so startling, as to alarm the less bold even of their own communion. To doubt, to question, and without ceremony,

the accuracy of Paul's reasoning; to contend that the essentials of Christianity would exist if, all the books being destroyed, we knew only the simple facts of the life, death, and resurrection of Christ; to debate of the efficacy of prayer; to deny the influence of the spirit of God; to subvert the duty of public worship, not to mention the wild notions of Evanson—might indeed furnish food for the intellect and gratify the love of novelty, but must also have occasioned pain in many serious and upright Christians. We deeply regret the extent to which these things went. They could not fail to be impediments to the progress of truth. To the well-disposed they would give alarm—to friends they would occasion grief—to enemies they would serve as a handle—and with a due portion of exaggeration, they would furnish the most desirable implements for calumny to work with. Much of the latitude was indulged in, we know, merely to discover the truth. The process pursued was tentative, not didactic. The questions asked were, What is truth?—Is *this* truth? Not, What do you believe? Many things were hazarded merely that they might be tried. A collision of mind was sought, and there was, therefore, a free communication of sentiment. All this would have been very proper in a college of philosophers, where the object of all was well known, and the possibility of mistake or misrepresentation did not exist. But we must be allowed to think that it was, in the actual circumstances, carried too far; and certain we are that it was carried so far as to occasion deep-rooted prejudices in the minds of pious, however mistaken, Christians. Certain philosophical notions also, on subjects relating to the human will and the human soul, by no means of a popular character, have been maintained by the great lights of our church, and therefore identified with our system. With such it has been said Unitarianism is not at all concerned. True; they form no part of Unitarian doctrine, and the more is the pity that they were ever connected with it by the press or in the pulpit. The gospel knows nothing of such matters, and it would have been well for the cause of pure religion if Unitarians had known no more. To teach or to preach on such subjects is no part of the minister's duty, and it behoves him to consider whether in doing either he is likely to incur unnecessary obloquy, to diminish his usefulness, to check the progress of the gospel truth, and the efficacy of the gospel precepts, as set forth and recommended by him. Evils of this nature have, we fear, been occasioned by indulging in philosophical speculations. And it is curious to remark, that in these speculations, as well as in religion, the nature of the conclusions was such as to place Unitarians in every case among the few, and not the many. Thus they too easily appeared to those who were unfavourably disposed to be all over in the wrong, to choose in preference on each point the most out-of-the-way opinions, and to be prepared

To run a muck and tilt at all they meet.

Hitherto our view has been retrospective; let us now confine ourselves to the existing state of things. Still is religion cultivated amongst us too exclusively in its intellectual relations. This is our great fault—a fault perceptible in all the bearings and workings of the system. Our periodicals contain excellent nutriment for the mind, almost none for the heart. In respect of the talent they exhibit, they are far superior to any thing of the kind proceeding from the orthodox press. They will teach you, and teach you well, to think—to think accurately and liberally, “with modesty and candour;” they establish truth and recommend its adoption and avowal; they expose error and deprecate calumny; they vindicate the rights of Christians of every

nomination. Holy and righteous employment! But more is needed—much more. There are, in our estimation, more errors than the doctrine of Trinity—heresies more fatal than bigots ever imagined. The only fatal error is in fact the heresy of a wicked life. Nor is there any so difficult cure. A man will more easily part with all his opinions than resign one bad habit. If so, then the moral part should receive the chief attention. The exposition should be followed up by the application of truth. Truth as it relates to the government of the conversation and the passions—that truth which is emphatically life—the life of God in the soul of man—the means of quickening all the elements of holiness within us, the means of gaining the divine favour, and of saving the soul; this kind of truth, embracing interests of infinite importance—yet, alas! how neglected—this truth, the one thing needful—in comparison of which how little do all speculative questions appear! The moral and religious lessons of the gospel should be brought home to the bosom, illustrated by actual instances, sanctioned by Christian motives, commended and enforced with the earnestness which befits the address of a dying creature speaking to another on the vast concerns of an eternal life. Much has been said about the evangelical spirit. Except we have read the New Testament to no account, the tenor of its writings is that of deep anxiety and deep earnestness for the immortal welfare of man, and we are not, therefore, but consider any work, having for its object the furtherance of Christianity, as essentially defective in which this same anxiety and earnestness are not manifest. It belongs not so much to the conductors of periodicals, as to our body at large, to remedy the evil of which we have just complained, and which conspires to prejudice the cause of truth in the estimation of the orthodox.

With a like defect is the pulpit chargeable. In that, intellect, instead of religious earnestness, too much predominates. Do not let it be supposed, in any instance, especially in the one now before us, we are derogating from the value of intellectual pursuits and intellectual excellence. They are of high price; yet there is for the good of man a more excellent way. This is but a means, piety is the end; the one should be subordinate, the other paramount. The addresses with which we are favoured from the pulpit are excellent as expositions of duty; but too much is conceded to taste, to literary excellence. We do not suppose that a preacher needs be popular in order to be popular; far from it. Yet there is a difference between the chaste elegance of a collegiate essay and the earnest vigour of a pulpit address. There may easily be an undue anxiety about the accuracy of words and metaphors, the adjusting of members, and the balancing of sentences. The file may be used so much as to take from the composition all strength. The feelings may be so much restrained as to render the discourse frigid and dull. An essay is not a fit composition to take into the pulpit, because it is correctly written and soundly argued. Johnson and Emerson may do to read in private, but Barrow and Channing should ascend the pulpit. Accuracy is indeed good so far as it goes, but for the pulpit it is more than a negative good; and to accuracy must be added earnestness and animation, a devout address, a pointed and striking style. The attention must be arrested, roused, and sustained; the heart must be moved, the conscience must be probed, the soul alarmed. And where the needs of these great objects exist, we confess for ourselves, we should be over critical; and alas for the preacher and his flock, who, to the undervalued requirements of taste, sacrifices the higher qualities we have just eulogised! How pitiable to think of a man trimming a metaphor, when he

should be awakening the soul! In these particulars the Unitarian appears to us defective; the intellect reigns, not the heart. It is good food if people will but come, and when they come, But now, as of old, every one begins to make excuse, and waits for them to come in. In addition we would say, the sooner our card written compositions the better, for the sake of their friends and the cause to which they are pledged. But, alas! the hearers presents at present—how long?—an insuperable difficulty are too many itching ears in our congregations to permit a more than the best means of general usefulness. People go to chapel for a spiritual treat, and they are disappointed if they do not find one. They are craving for something new. They want an exhibition, not a sermon. They want to be soothed, not aroused. They want a gentleman, not a preacher; or, if a preacher, not “a methodist.” What wonder their compositions even to an extreme, when, in whatever they see in the pulpit, they see some who, having a refined taste, stain if that taste was not consulted; or others, who, setting themselves up as judges of composition, would go away and impair with cynicism the impression made on the minds of persons intent on the one thing. What wonder their compositions and address are cold, when small and lukewarm? What wonder their affections are dull? What wonder the atmosphere in which they live is heavy and sluggish? They themselves require rousing; instead of that, how often are they required to support—how often are they checked and restrained in the state of things can proceed only from a change in the people; gain its legitimate influence among them, and then will the ministry be magnified. Not till then; for who could stand against impediments, and opposition, which the adoption of a different method that which prevails would at present bring on any one, especially a minister? The same evil, only operating in a different way, has been in our missionary exertions. They too, we have reason to find, are unduly of an intellectual character. The work of the mission has often been to demolish rather than to erect. We ourselves have scarcely ever preached in a strange place but he demolished in the whole fabric of orthodoxy, beginning with original sin, the immateriality of the soul, an intermediate state, the evil devil, the invalidity of pædo-baptism, and ending with the Christ and the doctrine of the Trinity. What could possibly be the result? The people were amazed and went home. In cases where we have not been gone into, the peculiar doctrines of Unitarianism have been preached, rather than the doctrines of the gospel; error exposed, truth expounded; correctness of faith, rather than correctness of conduct forced; the necessity set forth, not so much of repentance as of knowledge. Nor do we think that a better way could be devised to diminish the influence that prevails against us, than by the mission of one or more preachers to the kingdom, engaged, with all seriousness and affection, to proclaim the truths of the gospel respecting life, death, and eternity; and not to expose—to arouse and to alarm, rather than to minister to—debated doctrines.

As might be expected, the spirit which prevails in our pulpits, and in our congregations, is communicated also to our annual and anniversary meetings. In these, also, it is the intellect, the

rule. There is something worse—a secularity of spirit which is deep and fervent piety, and, consequently, to enlarged success. The affair is too often more like a political than a religious meeting. Abundance of eating and drinking, and there are toasts to give the lash. Zeal rises in proportion as the feeling of comfort and hilarity

Liberty is the ruling theme; civil and religious liberty all over the introduced, welcomed, and enforced, amidst thunders of applause. Now comes, the spirit has evaporated, and the temperature is sunk to and then, forsooth, conscious of the calmness of our own feelings, we are critical on the fanaticism which prevails at the meetings of the , forgetful that the chief difference is, that they are heated in their hearts in the head; that the fire within them burns for a time, whilst we too often suddenly extinguished. In America these things are much better, as our readers will observe by the account of the American Association, which we intend to reprint entire, and which is found in our Intelligence department. Let us learn of them, and will be kindled by a more enduring and a purer spirit.

While, the circumstances which we have detailed injure us in the opposite religious world. We are in one extreme, the orthodox in the one minister to the head, they to the imagination: and, therefore, we understand each other. Their magazines are as much for the heart for the intellect; so with their pulpits, so with their associations. As to neglect what they deem of vital importance, they learn to shudder at the prevalence of our views; seeing us lukewarm in cases where zeal and judgment can hardly burn too strong, they come to question our sincerity. The gospel, they argue, is a matter of infinite value. The Unitarians are indifferently indifferent about it: little do they try to put others in possession of its blessings; how can they duly estimate its value, or have the spirit of

Nay, may they not even disbelieve that which they are by no means to further? The invalidity of this reasoning we are not at present disposed to exhibit. But, however great may be their misapprehensions, exaggerated their view of our remissness, there is still a show of honesty in what they say, and a ground for their conclusions in our spirit of indolence. The fact is, we may both be mended by an exchange. We desire heartiness, they want our mental activity. The union of the two would make a perfect Christian. Alas! they exist apart, and hence arise misconceptions, and the efficiency of each is diminished.

In consequence of the little time and the comparatively diminutive means Unitarians have had to spread their views—in consequence also of the indifference of many, and the withholding of aid that ought to be available for a common cause, our chapels are in general but thinly attended, and our progress is but slow in progress. Perhaps, if we advert to the increase of infidelity in these kingdoms, we must speak, not of progress, but of retrogression. However, the orthodox look upon the day of small things, and the nakedness of the land, infer that the hand of God is against us, and that the brand of his displeasure is imprinted on our cause. This, especially among the people, is a prevalent feeling, and serves unhappily to turn our hearts against all favourable impressions respecting us, and to drive us away from communion with us as from a devoted and dishonoured

There is another circumstance prejudicial alike to our cause, and to our intercourse with the religious world. The fact of the change undergone

by Unitarians being a change of the head, not of the heart, has tended to keep our zeal at a low temperature. The same effect has been produced in another way. Each Unitarian has thought, examined, and decided for himself. Religion, as far as it goes, is strictly personal. We have acknowledged no leader. We symbolize with no assembly. We form our views for ourselves; we stand alone, upon our own responsibility, and guided by our own judgments. The Bible is our only standard; we each draw thence our own creed, and call no man master. Hence has arisen a spirit of individuality, a dislike of party connexions, and a fear of party trammels. Power and influence we have been disinclined to delegate, lest individual rights might be injured; and through a morbid dread of usurpation we have often lost the advantages of co-operation and government. But without mutual aid, no good end can be secured, no common interest can be felt. Zeal can hardly exist except nourished and sustained by joint exertions, and the most vigorous zeal, if insulated, will last not long, and can effect but little good. And so it has come to pass that Unitarians are too much a rope of sand, and consequently ineffective. Of all people they are the worst for uniting together. Each one thinks for himself, and therefore each one acts by himself. The esprit de corps is little felt, and little recommended. And when it is, there arises in the mind and issues from the lips of some a multiplicity of observations against the evils of sectarianism, as though sectarianism was the great and besetting sin of Unitarians. It will be time enough to discourse at large of the evils (aye, and of the good) of sectarianism, when Unitarians are brought more than hitherto to unite together for common objects. In the mean while such observations, however well meant, excuse the indifference, and justify the standing apart, which still exist so much amongst us, and which are the worst evils any cause can have to encounter. In consequence of this want of co-operation, our institutions and our cause want spirit, activity, and energy; and the orthodox look on, and beholding how much we are at ease, how quiescent we each are, how little alive to the success of any object, and especially how lukewarm about the salvation of our fellow-creatures, judge that there must be something radically wrong in our system—a cooling and a chilling influence which breathes not from the pages of the gospel. That their conclusions are erroneous, inasmuch as they are too sweeping, we know. That their own extreme makes them view our failings in magnified proportions, we also know. Still it is true that we ourselves are in part to blame for the pious horror which they feel toward us. Nor will that horror materially abate till we have more of the moral energy of the gospel, not merely in our hearts, but going forth in our actions; till we unite as Christians for Christian objects, and labour more in the spirit of our Master to call sinners to repentance, and save the soul alive. A natural result of the intellectual activity of Unitarians has been to diminish their esteem of merely speculative doctrines, and to make them liberal towards those even who believe less than themselves. In the progress of their inquiries, they have learnt that belief has in itself no merit; that truth is on many subjects by no means easy of attainment; that it is possible to pursue it with the best intentions, and yet fail of acquiring it; that those who profess to believe the most, often acquire the least; and that what they do believe, tends to narrow their judgments and sour their hearts; and that belief may exist without works, and be therefore dead: how, after these lessons, could they hold faith in certain dogmas to be essential to salvation, or condemn those whose

conclusions were of less dimensions than their own ? But to regard belief as of small value, must in the eyes of those the essentials of whose religion were bound up in creeds, be a sin of no ordinary complexion : and to extend to an unbeliever the hand of amity and brotherhood, to recognize him, if virtuous, as a man and a child of God, was held by those who can see no means of salvation out of the pale of their own church, as a surrender of Christian allegiance, and a forfeiture of Christian fealty. God forbid that the spirit of Unitarians should contract itself to meet the views of such ! We yield to no man in regretting the prevalence of unbelief, and because we regret it, we would treat unbelievers with candour and brotherly love. Though unbelievers, they are yet men ; though they believe not in Christ, they are children of God, and as such have a claim on our fraternal recognition. This liberal, and in our view truly Christian spirit, is in all points alien from the spirit of the day, and has done inconceivable harm to the cause of pure Christianity.

The evil has unfortunately been augmented. Unitarians have in many instances learnt to estimate truth solely as it bears on practice. This is the utmost to which many will go. It is not far enough. Religious as well as every kind of truth should be estimated for itself, and for its origin. The perception of truth is the perception of God's will, and ought to be coincident with desires and efforts for its furtherance ; it is the perception of the divinely-appointed agents of human good, and though that good may not be immediately apparent, still the obligation to extend its influence ceases not. Truth, we have said, should be esteemed for itself ; for truth is knowledge, and to gain knowledge is one great business of life. The philosopher who, without fear or desire, without thinking of or caring for the results, seeks to obtain, and when obtained, to propagate, truth, is an object of veneration and esteem. What prevents the same being said of the divine ? But worse than this ; indifference to truth, except in so far as it has a perceptible bearing on practice, has led some to indifference for truth altogether, and to the means by which truth may be acquired and communicated : at least they have cloaked their entire indifference under the assertion that truth is only to be valued as it leads to virtue. A more serious error could hardly be committed ; a more painful instance of unfaithfulness could hardly be adduced. In consequence, however, of these feelings, many influential Unitarians discourage controversy and ot : means to propagate the doctrines of Christianity ; and again the orthodox find, as they imagine, a proof of the paralyzing influence of Unitarianism, and of its discrepancy from the spirit of the gospel. How, they ask, can you seriously believe what you are indifferent to promote ; and what is the value of principles which prompt not to active exertions ? If your principles pervaded the heart as well as the head, if they affected you with the consciousness of benefits conferred, they would necessarily lead you to wish and seek their extension. You either do not believe them, or if you believe them, you hold them of no value ; or if you hold them of value, they are too weak to awaken your benevolence. Your conduct proves one of two things ; your principles really are, or you hold them to be, of little practical importance to your fellow-creatures.

The question now presents itself, how far the disparaging circumstances that have been mentioned admit of being remedied by us. To stand well in the estimation of our fellow-Christians must be an object of our earnest desire ; to remove every impediment to the progress of what we deem truth is our imperative duty. In as far as the undue predominance of the intellect

prevailed in the recent revival of Unitarianism, we have no reason for complaint, though we may have for regret. To complain would be unwise, for the process was precisely that which circumstances necessitated. To regret that such should have been the case we have reason, for the past generation have transmitted an influence to the present, and our way is yet impeded by the difficulties under which they laboured, and our characters impaired by what injured the harmony and proportion of their own. Do not let us be supposed to have an intention of casting blame on the worthies into whose labours we have entered. We declare with perfect sincerity that we venerate their characters, and esteem them beyond expression for their works' sake. They were the very men that were needed; they discharged the duties of their day with fidelity and success. Still those duties may have been such as to give a disproportionate sway to their intellectual powers; and still may the tendency of the position in which we are lead to the same result. Let us then be on our guard; let us not by admiration of the confessors of the past age follow them in their imperfections; let us consider what was peculiar to their times and circumstances, and leaving that, mould our characters into the same love of truth, combining therewith the earnest, affectionate, and active spirit of gospel benevolence.

Before all things it is necessary, if we would conciliate the good opinion of our orthodox brethren, and stop the mouth of calumny, and put down misrepresentations, and remove misconceptions, that we should remedy the evils to which we have adverted. To the work of evangelists we must give ourselves with more energy, with more unity of operation, and with more sanctity of means. The religion of the heart must receive cultivation and encouragement more than heretofore; the tone of our public addresses must increase in earnestness, and of our periodicals in practical teachings. We must awaken as a body, and Christ must give us life. We must imbibe and breathe the spirit of gospel zeal, not to scrutinize creeds so much as to search the heart and save the soul. Yet must there be no indifference to truth, since, as God has made known his will, it is not a matter of indifference what opinions I or a brother may hold. We must contend earnestly for the faith once delivered to the saints, but yet so as to extend, not to check, its progress, and as remembering that the great business is to turn men from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified. Then, not till then, will prevailing prejudices disappear. Let us be true to our principles, and others will learn to think well of them as well as of us. Let us labour to diffuse the sentiments we entertain, and doubts of our sincerity will be scattered. Let us strive to extend the kingdom of Christ, and men will cease to question our allegiance. "A good life," says Ben Jonson, "is a main argument," and a Christian zeal is no bad sign of the Christian character. Certainly, it is a sign which will have more weight with the many than the most logical arguments, and the most eloquent appeals. Already we hope and believe the reaction has commenced. From intellectual we are passing to moral energy. Yet much remains to be effected, very much, before it can with truth be said that the Unitarian *body* in these kingdoms are in action for the furtherance of the gospel of Christ. Of individual and insulated effort there has been, and is still, much. Many have toiled and do toil, bearing the heat and burden of the day, and sacrificing comfort, in some cases health, to the cause of Christ. Their efforts have drawn a few of kindred dispositions around them. The band is small, and we ought as one man to arise to the aid of the Lord against the mighty

power of sin and error. We shall more easily live than write down prejudice, and the boundaries of our Zion will best, can only, be extended by our assuming, *en masse*, an attitude of active and energetic beneficence. We have spoken of imperfections—let it not be supposed that we see no excellence in the spirit of Unitarianism. The first, it is the business of the Watchman to exhibit, lest the safety of his charge should be endangered; the second, every one will know for himself. Something of what has been said may, we know, be perverted by the hostile and designing; still truth must be spoken. *Μοιη θυτων τη αληθεια* is our motto. We have no party interests to serve, and if we had, the exhibition of defects, with a view to their removal, would do more good than the silence and indifference of misjudging partisans.

ESSAYS ON THE ART OF THINKING.

III.

WE have stated that, in the most philosophical minds, ideas are classed in the order of Cause and Effect. In this manner alone can the true relations of things be ascertained: by this method alone can our experience be made useful to us, or our present circumstances become conducive to our future good. Though we have no knowledge of the nature of the connexion between causes and effects, and can only reason from the fact that certain antecedents have invariable consequents, it is plain that without a distinct apprehension of this truth, there can be no real knowledge. This distinct apprehension, in the mind of the most ignorant of mankind, will produce rational conduct, in so far as its influence extends: while its obscurity may subject the profound philosopher to error at which he will hereafter stand astonished. The child who, having been stung, fears a wasp, is inspired by a more rational terror than the many wise men who in former days dreaded that the downfall of a kingdom would be the consequence of an eclipse of the sun. In the present infancy of our faculties and of our knowledge, we are subject to error in every speculation, and to hindrance in every pursuit, by our imperfect perception of the important relation of which we speak: but by steadily adhering to established truth, and by enlightened efforts to extend the inquiry, we may obtain substantial knowledge and enlarge our capacity for an increasing store.

A chemist wishes to ascertain the cause of a particular phenomenon. If he be unenlightened, he will mix his materials together at random, and thus fail entirely, or succeed only by a fortunate accident. If he be rendered somewhat wiser by an exercise of observation, he will discover that the appearance arose after the combination of a certain set of ingredients: he will combine these substances anew, and place them in the same circumstances as when he first observed them; and will thus obtain the desired result. If he be wise, however, he is not yet satisfied; but continues his experiments till he has discovered whether all, and which, of the ingredients he uses are necessary to the production of the phenomenon under observation. He takes away first one and then another substance, and simplifies the process by degrees, till he can affirm, with certainty, that such and such a cause will produce such and such an effect: and this fact

will then become a foundation for further inquiries. A similar process should be attempted by the followers of truth in every form ; and those who have no time and opportunity for study by books and philosophical experiment, should observe the same rule in their daily course of life ; or they will be necessarily subject to disappointment in their schemes, and failure in their exertions. The father who expects his boy to be a prodigy because he sends him to the same school which has produced a prodigy, deserves to be disappointed. So does the mother who pampers the appetite of her children with delicacies, and expects them to be healthy, because she knows a family of children who happen to have thriven in spite of such indulgence, and not in consequence of it. To similar disappointments shall we be liable while we overlook or mistake the relation between causes and effects, whether the risk we incur be trifling or important : whether we assure ourselves that the sky will be clear at a certain hour to-day, because it was yesterday, or expect that the current of our highest affections will continue in bright and full flow, while we neglect to purify and replenish the springs.

The only manner in which our past experience can be made useful to us is by shewing what effects will be produced by certain causes : and if no care be taken to observe and record such experience, life is, so far, spent in vain. No one but an idiot can pass through life wholly untaught by such observation ; but in proportion to our attention to experience will be our wisdom. The weak mind receives impressions as they arise, and perhaps retains them in all their vividness, but in a series which renders them useless or even hurtful. The young mind which has been oppressed by a first calamity, and has found relief from that oppression in the soothing of friendship and in praises, kindly meant but injudicious, as well as in higher consolations, is ill-prepared for another infliction, if he ascribes his recovered peace in an equal degree to human sympathy and to religious hopes, and thus places his dependence where it would be well for him that it should fail. In the pursuit of science the most fruitful source of error is the liability to mistake temporary and accidental for permanent connexion. We smile at the simplicity of a savage who believes an eclipse to be the consequence of the discharge of a musket, because the events occur in immediate succession ; and if we suppose him capable of following a chain of reasoning on this false assumption, his conclusions will be necessarily absurd ; but not more so, perhaps, than our own, if we fall into a similar error at the commencement, or in the course, of a philosophical inquiry. Not more absurd, perhaps, than the reasoning of persons who affirm that actions may be independent of motives, and yet profess invariably to estimate the value of actions by the purity of motives. Not more absurd, perhaps, than the empirics (by profession or by taste) who expect the cure of all disorders from the operation of one medicine. Not more absurd, perhaps, than the opinions of those who ascribe the increase of crime to the diffusion of education, and foretell a further augmentation of the evil from the continued advancement of knowledge. We knew a lady (of unquestionable benevolence) who on being applied to for her annual contribution to a school, declined subscribing again, " for," said she, " I have had three very bad servants lately, and they could all read and write." There are many who, like her, can never be persuaded that mental illumination is no more the cause of moral darkness than the flash of a musket or an eclipse of the sun, or than the erection of Tenterden steeple of the formation of Goodwin sands.

Our anticipation of the future will be no less faulty than our recollection of the past, or observation of the present, if we fall into the error in question. If we believe that the same causes will produce various effects, we shall be liable to expose ourselves to temptations under which we have formerly fallen, and we shall commit acts of imprudence in the vain hope that the consequences will not again be disastrous. We shall, with the impetuosity of our earlier years, rush into dangers of which experience has already warned us; and, with the folly of childhood, expect grand results from trifling operations, and magnificent effects from inadequate causes. The most harmless form which this error assumes is the confidence with which the schemer continues to multiply his expectations in proportion to their failure, and is ever looking for gratifications which never arrive. As happiness consists in the full employment of our faculties in some pursuit, such a man as this may enjoy a considerable portion, provided he takes care to involve none but himself in his disappointments: but his happiness can bear no proportion, *cæteris paribus*, to that of a man who pursues well-defined objects by adequate means, and who guards himself against all failures but those which proceed from influences beyond his controul. If they both live to old age, the one will have obtained ample stores of knowledge, will have so enlarged his capacities of improvement as to be prepared to enter on the state which must next be revealed; and, unruffled by disappointment, unmoved by anxiety, will calmly and cheerfully await the opportunity of exercising his powers on the objects of the unseen world. The other, unstable in all his ways, confused in all his thoughts, will be tossed about by hopes and fears, vague and groundless; his experience will be worth little more than that of the new-born infant: and there is but too much reason to fear that when he exchanges this life for another, he will not only have almost every thing to learn, but much to unlearn. This may be thought an exaggerated picture. We put it as an extreme case: but it should be remembered that the operation of causes, though often obscure, is as invariable in the moral as in the physical world, and that he who neglects the observation of them in the one, is little likely to know much of their connexion in the other.

In our observation of the relation of cause and effect, too much care cannot be exercised, lest our views should be too confined, lest in our conviction of their invariable sequence, we should overlook the thousand circumstances which may intervene to modify the results for which we confidently look. If we watch the operation of one cause when many are at work, the result will be different from what we expect. If we expect that a certain agent will produce a certain effect upon various bodies because it does upon one, if we believe that a scheme which has been invariably successful, will always be so, under every change of circumstances, we deceive ourselves, and presumptuously imagine that we know more than it is in our power to know, and can judge more accurately than our limited capacity allows. A medicine which cures a head-ache to-day, may aggravate it to-morrow; not because the effects of the medicine are opposite, other influences remaining the same; but because we have fewer ailments to-day than we shall have to-morrow, and our state of body being different, the effects of the medicine will not be the same. In like manner, a reproof which will bring a child to tears at one time, will produce no emotion at another; and laborious exertion which has hitherto met with its appropriate reward, may hereafter be frustrated, through no fault of our own, and without inferring any breach of

the law of cause and effect. Such experience should teach us to be moderate in our expectations, and though firm, yet modest in our convictions; as, unless we knew all the causes that are at work, we cannot reckon with positive certainty on any event; and in the pursuit of truth are as liable to error and uncertainty, as in the practical labours in which we are daily impressed with our short-sightedness and weakness. While we rejoice that we have sufficient assurance to encourage and reward the labour of our heads and hands, we must beware lest we depend on this assurance too far, and become liable to new disappointments, and the victims of error the more humbling as it is allied to presumption. In some departments of science, the operation of causes is less obscure than in others, and results may therefore be predicted with greater certainty. An astronomer foretells an eclipse, and it happens on the very day and hour specified, perhaps, a hundred years before. But the wisest parent, watching with the most unremitting attention over the education of his child, cannot pretend to judge what his intellectual, and still less his moral character will be, ten years hence. Such differences in the various departments of study should be carefully marked by the lover of truth; or he will be apt to determine the ratio at which his intellectual progress shall proceed, or to fly to the other extreme, and place little reliance on the calculations of astronomers, and to question the demonstrations of the mathematician.

We must not leave unnoticed one most abundant source of error to which all are liable, but more especially inexperienced and shallow thinkers; we mean the liability to attend to words rather than the ideas of which they are the symbol. It is so impossible to press into our limits what ought to be said on this subject, that we feel some hesitation in adverting to it at all. But the slightest warnings are better than none at all; and when we mention that it is by taking advantage of this infirmity that sceptics and infidels have acquired every advantage of which they can boast, there can be no further question of the importance of care lest we be thus seduced from the path of truth. Language is far from being a perfect mode of communication. We have more ideas than words, and the same word must often, therefore, express more ideas than one; and a proposition which may be perfectly true when a word bears one sense, may be false if the meaning be changed. Artful reasoners take advantage of this imperfection of language to mislead the unwary; and careless reasoners are themselves led astray by it. The greater part of Hume's arguments which have done the most mischief are easily refuted by clear thinkers, who are accustomed to begin an inquiry by fixing the meaning of the various terms employed, and adhering steadily to it through every step of the argument.

We well remember the dismay and perplexity with which we first read Hume's Dialogues; being unable to discover where he was wrong, though perfectly convinced that there was artifice somewhere; the chain of argument seemed for the most part complete, though errors were apparent here and there. When at length the deception was discovered, it was still difficult to detect it in every false step of the argument: to find at once the exact place where the meaning of a word was changed, or to discover how many significations it was made to bear. Such pains, however, are well bestowed; the result can but be satisfactory in all such inquiries. Among the many excellent works which have for their object the exposure of this species of deception, and the offer of assistance to the weak and inexperienced thinker, we cannot but mention Cogan's *Ethical Questions*, as one which has done

and will continue to do good service in the cause of truth, by exposing the fallacies of her opponents.

Careless reasoners who, without dishonest intentions, make use of ambiguous terms, are unable to arrive at truth themselves, and do much to obstruct the progress of others. They make out a verbal truth, and are satisfied; while they fearlessly build one proposition upon another, till they come to some monstrous conclusion; and are confounded. If they have patience to go back, step by step, till they find where the error lies, it is well: they are then only to lament their lost time and labour, and have gained a valuable lesson. If they give up the point in despair, they are in worse condition than when they set out. If they prefer believing and acting upon the false conclusions to which they have arrived, their situation is awful. apply, it does not always happen that

“ False conclusions of the reasoning power,
Make the eye blind, and close the passages
By which the ear converses with the heart ;”

and the mind may be guarded by favourable influences from the baneful effects of error and unbelief, and may preserve a practical faith when the speculative is shaken or overthrown. But such instances are rare; and the risk of moral as well as intellectual perversion is so fearful, that no precautions can safely be neglected which may preserve us from the sophistry of fidelity and the snares of perverted reason.

Where neither artifice nor carelessness exists, there is room for much misunderstanding from the inadequacy of language. It is probable that no two persons affix precisely the same idea to any one term; as our ideas are impounded originally from our sensations, and there is no reason to believe that any two persons receive and retain impressions in precisely the same manner. At any rate, as we can communicate our ideas by no method more exact than language, we cannot ascertain how nearly similar the perceptions of others are to our own. This imperfection it is beyond our power to remedy; and we only mention it as a thing to be borne in mind when we are engaged in the pursuit of truth, and as a hint to exercise candour when we see others perplexed by difficulties which we do not perceive. This consideration should also provide an inducement to us to exercise the utmost care in the use of the instrument which, though imperfect, is the best we can command for the communication of our ideas. We should early accustom ourselves to a scrupulous accuracy in our modes of expression, at least on subjects intended to employ the reasoning faculty. This may be done without dandyism, without formality; as is proved by the instances which we may all have had the advantage of noticing, of persons who, without premeditation, put out stores of valuable thought in a flow of appropriate language, and without affectation speak on the commonest subjects with an energy and delicacy which incline us to hope that the imperfections of language may at length vanish away.

If the utmost attention to the meaning of words cannot always secure us from error, what must be the plight of those who think little about the meaning; at all, but are influenced by sound rather than sense! How many such there! How many rational theologians are called fanatics or methodists because they use language which, though scriptural, is out of favour, because has been abused to the purposes of fanaticism! How many bad arguments are heard and dismissed as valid, because expressed in imposing lan-

guage ! How much utter nonsense is cried up as fine poetry, because dressed in words which awaken pleasant associations as they pass over the ear ! How many sonnets are read with delight and committed to memory by young lovers of poetry which contain absolutely nothing except in the last line ! This is so frequently the case with English sonnets, that we believe many readers join in the practice which we have long adopted of never venturing on a sonnet without glancing at the closing rhyme. We are ready to acknowledge that the sense is by no means the only thing to be regarded in poetry : all that we mean is, that it ought not to be dispensed with. We are very fond of the measured diction and studied harmony of our classical poets : but the beautiful versification of Pope would find no favour in our eyes, if it were not for the depth of meaning condensed in his flowing lines. Wordsworth expresses our ideas exactly in one of his prefaces, where he places in immediate contrast the passage from the Proverbs, "Go to the ant, thou sluggard," with its pompous paraphrase by Johnson. The effect is ludicrous ; yet who knows but that some have admired the paraphrase more than the original ?

From the weakness of regarding sound rather than sense it arises, that some minds are invariably influenced by the last speaker, or even writer. We have heard some persons lament this in themselves as a deplorable weakness, and others treat it as a jest. When the point in dispute is a controversy where (as is too often the case) the differences are chiefly verbal, and the argument is interspersed with appeals to the imagination and the feelings, such vacillation is not much to be wondered at. But when the argument is grounded on ascertained facts, and when diametrically opposite principles are advocated, it must be an indolent mind which will agree with either without examination, and a weak one that will conclude each disputant to be right in his turn. It would be too much to expect every mind to be able to strip an angry theological discussion of all irrelevant matter ; or to take part at once, and decidedly, with Dr. Price or Dr. Priestley in their amicable controversy respecting Matter and Spirit : but where the dispute regards physical or well-ascertained mental facts, the mind of the reader should either be prepared to form an impartial judgment, or should let the matter alone entirely.

Such are a few, a very few, of the errors to which the uninstructed are liable. Happy he who does not, in turn, fall into them all ! We have been obliged to omit all notice of those imperfections which arise from moral causes ; and yet have found that we have already entered on too wide a field. If we were to point out all the intellectual perversions which arise from prejudice, all the waste of power which is occasioned by want of self-control, all the mental obscurity which succeeds the eclipse of that luminary which God has made to shine in the heart of every man, we should never have done.

It would be unkind to wish that the imperfections which have been described from experience should be recognized by the experience of our readers. But should this be the case, it may be of use to some to follow us in our next inquiry, into the means by which our weakness may be assisted, our errors rectified, and our love of truth duly cherished and substantially gratified.

MISCELLANEOUS CORRESPONDENCE.

On the Poem of John's Gospel.

To the Editor.

Exeter.

PERMIT me a few words in reply to the remarks which have been made on my observations on the opening of John's Gospel, lately favoured with a place in the Repository (p. 284). I was a little startled, I confess, at seeing a quotation from them at the head of an article inscribed "*On the Divinity of Christ* (p. 325); although on proceeding with the perusal I found that the fear, which I at first entertained, of having been seriously misapprehended had but little foundation. Indeed, while the epithet *divine* is bestowed on so many things, as, for instance, on poems, bards, and theologians, and scarcely withheld from any thing which can boast, in its own line, of extraordinary excellence, no grave objection can surely be taken if Christ should occasionally be called our divine Master, or our divine Saviour. And if he may be called divine, we cannot in consistency deny his *divinity*. As implying his divine mission, and the extraordinary spiritual excellence and dignity of his person, I should neither scruple to use the term myself, nor blame its use in another. A term, indeed, so little definite in its meaning, does not seem very well suited to express a point at issue between two contending parties, and this is probably the reason why some late judicious defenders of the Divine Unity have chosen to express the doctrine to which they are opposed, not as that of the divinity of Christ, but as that of his *deity* or *proper deity*. This is well, because it obliges the advocates of what is called orthodoxy to speak out, and come fairly to the real point in question: it obliges them to quit a phrasing of their doctrine, so lax and ambiguous, that it may always be plausibly maintained, and to substitute one which may perhaps startle them a little even while it is in their mouths. While, however, we do well in ceasing to proclaim the doctrine of the divinity of Christ as that which we oppose, it is not, I think, quite so clear that we ought to be found inscribing this very same motto on the banners for which we contend. In short, this expression, both as conveying no

definite truth in itself, and as being so completely entangled in the language of polemics, does not seem fit to be made prominent in any way, either for attack or defence, but rather to be laid aside like a clumsy tool to rust in oblivion.

For my own part, at least, I must be allowed to say that I certainly did not intend to advance any doctrine commonly described under this title. In my humble opinion, the doctrine of the New Testament concerning our Lord, so far as respects his own proper person and nature, is, that he was *truly*, and therefore *simply*, a human being; one of the race of man; and that both in body and in mind. What remains is not, as I apprehend, that he had belonging to himself a second nature, but that his human nature existed in a peculiar and most intimate union with his Father, God. That in him which was divine, was not, as I conceive, proper to himself, but essentially inherent in another, even in the Father, who dwelt in him, and spoke the words, and did the works. It will surely be allowed that the highest conception which we can form of the indwelling of the Father in the *man* Christ Jesus can never fairly involve any views that are not consistent with the strictest maintenance both of the unity of God and of the true humanity of Christ; or, in other words, that are not strictly Unitarian. Whether such conception shall also be said to involve the divinity of Christ is not, as far as I see, a point of much moment, provided that battered phrase be properly understood.

I am, in the next place, called on to make some reply to the strictures of your Reviewer (p. 577); and this I shall do, as I trust will be perceived, not in the temper of a polemic, but as one in earnest to find and further the truth. Before proceeding to notice my opponent's objections in detail, it may be well to remind the reader that the difference in the modes of interpretation in question lies chiefly in this: that *the Word*, in my opponent's view, signifies *the system or scheme of revealed truth itself*, and therefore something apart and distinct from the Deity; while, according to that which I advocate, *the Word* is to be regarded as a principle inherent in the Divine nature and part of it, something

not separable or distinguishable from God himself: *so much, in short, of the Deity as dwelt in Christ*. I did not pretend to explain the nature of this *Word* further than by referring to the few particulars detailed by the Evangelist himself respecting it. Indeed, I am of opinion, that all that can pertinently be said on this question lies, in fact, within very narrow limits; for though the nature of the *Logos* should continue to be discussed for ages, yet, after all, half a dozen brief and simple clauses of John, the only writer who treats of the subject, will, I trust, for ever remain the sum total of the evidence that can be produced. And when we consider the peculiar nature of those few oracular sentences, so simple in terms, while their subject matter is so deep and inconceivable, how can we hope that any discussions will be of much avail to render them clearer than they are, or to ease our labouring faculties of that difficulty which the nature of the subject itself throws upon them? I will now take notice of my opponent's objections more particularly.

Lardner paraphrases *the Word*, by the *wisdom and power of God*; to which it is objected that the term *Λόγος* never signifies wisdom and power. True; it shall readily be granted that the term *Logos* does not mean wisdom and power, but speech, command, or discourse; and that, on the whole, no more proper English representative of it can be found, at least as far as concerns our present subject, than this very term *the Word*, which our vulgar translation employs. But I presume that the design of Lardner was not to translate the term, but to point out the thing signified. Every real existence may be viewed in many lights, and consequently described under a variety of terms, which, though not equivalent in sense to each other, may, notwithstanding, be very fitly predicated of the same thing. So, in the present instance, that divine energy which, having at first called the world into being, afterwards spoke life and light into it afresh through the agency of Christ, may be called in one place *the Word*, by a somewhat peculiar and expressive title, (in which, by a metonymy, the cause or efficient principle receives the name of the effect,) and in another it may be indicated by the commoner descriptive periphrasis of the power and wisdom of God; the thing signified in either way being in effect the same. Although, therefore, the term *Logos* does not in itself signify wisdom and power, yet may a

certain exertion of the Divine perfections be called *the Word*, which shall also be very properly spoken of as the Divine wisdom and power; and hence, I think, it appears that my opponent's critical objection does not in truth much concern the question.

I readily allow that the interpretation for which I plead obliges us to understand the term, "*the Word*," in a sense which can hardly be precisely paralleled in any other passage of Scripture; but, till the passage itself can be paralleled in its general strain and conception, I see in this no objection. When a new turn of ideas is introduced, some novelty in the application of the leading terms is a natural consequence. It is an obvious remark, that wherever the word of God is mentioned, there the Deity is represented as speaking; although sometimes, as when the natural creation is concerned, it be only a figurative mode of expressing the going forth of his will. Now, in general, by what is called *the Word of God*, we understand that which God says; the doctrine or command which he delivers. Sometimes, however, the phrase implies *the efficient power* accompanying what is said, as, for instance, in that passage, "By the word of the Lord were the heavens made," &c.; or in that (Psa. cxlvii.), "He sendeth forth his commandment upon earth, his word runneth very swiftly." Passages such as these certainly introduce a phraseology near akin to that of our text; and it is well known that among the early Jewish commentators, the term *the Word of God* was very extensively employed, instead of the name of God himself, when his efficient power was to be signified. Although, however, the phraseology of the text may in this way be illustrated, I do not pretend to match it with a perfect parallel. That distinctness of subsistence, and, at the same time, essential identity with God here ascribed to the Word, are, as already observed, something peculiar to this place, and belong to a new train of conception. I have only to remind my opponent, that while my hypothesis encounters here no greater objection than that of slightly modifying the acceptation of a term in order to give expression to a new mode of conception, his, although it may preserve to the term a more familiar sense, involves us in the far heavier difficulty of making concerning it assertions without parallel, and I had almost said, without meaning. For how can we speak otherwise of propositions which assert of a scheme of doctrine, that "it was God," or that

me flesh and dwelt among us" ? I will reply to your correspondence, that as both our views of the Word to be *impersonal*, so a labour under equal difficulty of this opinion ; for though, on the other hand, no distinct and proper personality is ascribed to the Word as being the living agency of personality must inevitably be with it in our conceptions, and we can hardly speak of it but in a somewhat personified manner ; as our Evangelist appears here to do. In the use of the word *providence* somewhat analogous to this, a term not personal, yet having so much of force that we very commonly use it in a personal manner ? Or, to use the words of Watts, " Why may not God be represented as a person transacting his own divine affairs with us, and his spirit under personal influences, since a man is often represented as transacting human affairs with his understanding, mind, will, reason, conscience, in a personal manner ? For these reasons I cannot subscribe to the Reviewer where he says, " either of our hypotheses can the Word, God, be taken in its usual sense. On the contrary, I maintain that the Word's hypothesis, which I am adopting, is taken precisely in its usual sense, as is the distinguishing appellation of the eternal Jehovah, whom John declares *the Word* to have here is nothing unexampled in the use of speaking of the Word at once in a sense distinct from God, and substantially the same with him. The Spirit spoken of in the same

" What man knoweth the Father, but the Spirit of man in him ? Even so the things that no one knoweth no one but the Spirit of God. In the whole, I think myself justified to conclude that the attempt of the correspondent to place the two hypotheses on a level with reference to the meaning of the clause, " the Word," has not been made on good grounds, and that I may still claim for it a decided superiority in this re-

spect to the grammatical question of the substitution of substantives for adjectives, I will only observe that although such substitution does not unfrequently take place in the case of nouns expressive of qualities, as *βελιγγμια*, *ἀμαρτία*, &c., in the other cases, yet it does not

appear admissible in a word like *God*, which is the distinctive appellation of a personal being. This is not, I conceive, a question affected by any peculiarities of the Greek language, but one which may be equally well tried in our own, and which must be decided not by critical dogmas, but by the judgment of common sense.

The point for which I have been contending is, that what the Evangelist intended by " *the Word*" was not, as your correspondent maintains, the scheme or system of revealed truth, but a certain operative principle proceeding forth from God, and essentially the same with himself : and, consequently, that in the phrase, " *the Word was God*," the term *God* is to be received in its highest and most proper sense. This I conceive to have been the ground chosen by Lardner and Priestley, and other eminent Unitarian divines, and for which it becomes the well-wisher of Unitarianism strenuously to contend. I believe it to be the only Unitarian view of the passage which the orthodox in general have not treated with contempt, and indeed successfully ridiculed. On this, therefore, I rest, and would fain hope that the arguments which have been adduced may not appear to your readers altogether inconclusive. But supposing all this conceded, some questions will still arise respecting the *precise* sense of this passage, which are of no trifling importance. In short, were these opening verses of John intended to carry back our thoughts to the natural creation, or do they wholly relate to the Christian economy ? Leaving to every one his own judgment of this nicer point, I will briefly state my reasons for embracing the latter opinion. By " *the Word*," then, I would understand that especial, enlightening, and life-giving power of God which wrought in Christ, that peculiar emanation or exertion of the Divine Nature which then became manifested on earth, the author of mighty deeds and of eternal life ; by " *the beginning*," I would understand the beginning of the events of the gospel, and the following clause likewise, " all things were done by it, and without it was not any thing done that has been done," I would refer to those same events. It is from the parallel passages in John's Epistle that I draw the chief arguments for this view of the subject. There the phrase, " *that which was from the beginning*," with what follows, plainly refers to nothing more than the gospel history : there " *the word*" is paraphrased by " *the word of life*:" and " the

word was with God," by "the life which was with the Father;" expressions, I think, evidently alluding not to the natural creation, but the spiritual blessings of the Christian religion. These expressions, I think, go far to prove the point in hand, and there are others to the same effect, which will not escape notice, if the Epistle be carefully perused. There is also, I think, a very strong additional argument in the sequel of the passage itself. Let the reader suppose that the Evangelist refers "*in the beginning*" to the natural creation, and let him consider where his mind can pass to the new dispensation, preparatory to the clause, "there was a man sent from God," &c., without an abrupt and unnatural transition. But on the former supposition, nothing of this difficulty will be felt; the whole passage becomes consistent and well connected. This, I think, is a very powerful argument.

I had intended to make some reply to the charge of advocating mystery, which my opponent brings against me, but this, if I do at all, I must leave to some future opportunity.

T. F. B.

On the Divine Unity and Love.

To the Editor.

SIR, *Hanley, April 16, 1829.*

THE ancient Greeks and Romans were accustomed to give the most minute descriptions of the offices, influence, and peculiar dispositions, of each of their deities; and to those circumstances the religious services offered to each were most scrupulously adjusted. In proof of the correctness of their views and practices, nature was appealed to, and compelled to give the wished-for evidence; and consequently analogies, illustrative and confirmatory of the favourite hypothesis, were every where found. And have not many Christians reacted the follies and absurdities of Pagans? Have they not their deities (persons is the word, but words do not alter things) of different dispositions, offices, and influences? Are not religious services offered to each, with the strictest adjustment to those circumstances? And is not every part of nature found to give testimony in favour of the system? Accordingly, the sun from morn to eve, and from age to age, shines forth a Trinity; his heat the Father, his light the Son, and his influence the Holy Ghost. Man himself, made up of body, soul, and the principle of action, is an epitome of the triune God. Most things are said to have

three essential constituents. Three is a multiple of nine, the *mi* in figures, as the note *b* is in music. There are three leading colours, namely, red, green, and violet; three principal flavours, sour, bitter, and sweet; and to complete the whole, a triangle, the basis of all mensuration, is a perfect *tria juncta in uno*, proving beyond all controversy the consistency, reasonableness, and truth of a Trinity.

Thus clear, and even palpable to the senses, are the popular doctrines, while the inquirer is looking for evidence only in their favour. He may then see, hear, taste, smell, and feel proofs of their truth, and they are of all things the plainest, of all things the simplest. But should he venture only to ask what analogy any one of these triads bears to the trinity, or whether there are really any symbols of it in nature, or any thing said about it in the Bible, he is instantly checked and frequently hushed into silence for life, by the hard imposing words, "daring presumption," "infidel cavilling," "awful incredulity," "inscrutable mystery."

Would it not be useful to expose the common sophisms by which thousands are deceived, and shew that the Trinity and its kindred tenets derive as little evidence of their truth from the natural world, as they do from the Sacred Volume, and that they are as directly opposed by the former as they are by the latter? Might it not be absolutely demonstrated that there are no three things in nature to each of which the very same attributes belong, and any one of which is equal to the whole three? It cannot, for instance, be affirmed, that there is in a triangle a first, second, and third side, either of which is a whole and perfect triangle; neither can it be predicated of the heat or light of the sun, that it is the sun itself; nor of body or soul, that it is a whole and perfect man. On investigation, therefore, these, and I am persuaded all other, imagined or real triads, would be found to possess no analogy whatever to the Trinity.

Investigations for the above-named object would not only expose error, but elicit truth. They would shew that all the analogies of nature go directly to prove the strict unity of the Deity, and that simplicity of contrivance, benignity of design, and sublimity of effect, pervade all his works. Hence it would appear, that instead of inscribing on creation the signs of enigmatical theology and unintelligible metaphysics, he has deeply engraven in broad, resplendent,

and universal characters, "There is but one God, who is good to all, for he is LOVE." By the aid of modern discoveries, it would be made most obvious, that the same attestations to the oneness and goodness of the Creator are impressed on an animalcule as on man, on a grain of sand as on a world. What then could be more likely to engage the attention and warm the heart than essays on the accordance of natural phenomena with the best interests of man and the revealed will of God? What can be more interesting or important than shewing that every thing that God has done, as well as every thing he has said, aims at one object, and that object is the good of his creatures?

Let the numerous facts be adduced which prove that the Universal King does not reign in terrors, nor desire to fill the subjects of his government with slavish dread and awful gloom; that this earth is not a heap of ruins, converted to a loathsome prison-house for hated man; that the mercies and love of heaven are borne on the lightning's wing, uttered in the tempest's roar, and echoed by the earthquake's crash; that these changes which hurt or destroy a few, minister to the enjoyments and uphold the very existence of millions; and that the Eternal Potentate legislates for all his dependants at once; provides now for countless generations to come; and, as all things and beings existed in his view from all eternity, prepared even before the foundation of the world for the necessities and enjoyments of all his rational offspring in this state, and for their happiness in that which is to follow. The animal, the vegetable, and the mineral kingdoms, will readily lend their united aid in this great work, and furnish the most clear and satisfactory evidence that

"There's not a place, nor deep, nor high,
Where the Creator hath not trod,
And left the impress of ONE GOD."

The statements on which such moral and religious reasoning must be founded, and from which the conclusions must be drawn, are, indeed, necessarily given in all our modern scientific treatises; but in those works they are, as they ought to be, unconnected with those reflections and deductions which might accompany the very same statements in a professedly religious periodical. Writers constantly appear in the Monthly Repository who are well able so to combine science and religion, so to unite the truths and prospects of the Holy

Bible with the laws and phenomena of nature, as to shake existing errors, and to please, instruct, and materially benefit very many of its readers. Amongst those who would rejoice to see some of your talented correspondents so employed, is your constant reader,

HENRY CLARKE.

A Vision.

"This is my commandment, that ye love one another."—JOHN xv. 12.

A RIGID Calvinist, who carried the doctrines of his sect to their greatest length, excluding from the pale of salvation all those who differed from him on doctrinal points, but whose error was one of the head, *not* of the heart, and who endeavoured faithfully to fulfil the law of Christ, expired in Christian faith and Christian hope; nor did they deceive him. No sooner had his eyes closed upon this world than instantaneously was the spirit at the portal of heaven in full possession of its identity, and of the power of communicating its sentiments to a beautiful being who was ready to welcome the stranger, and to bestow upon it the celestial crown. A lovelier spirit than this Heaven did not contain as its inmate, nor one on whom the divine rays shone brighter. "Happy are you," said the new inhabitant of Paradise, addressing his heavenly guide, "in having been one of those *really* enlightened by the grace of God, one of those who, amongst the numerous variety of Christian denominations, was called into the *only* one that could lead to eternal happiness." "And what class of Christians are those?" demanded the angel, in astonishment. "When I dwelt in a tabernacle of flesh I was what men below termed a Catholic." The still prejudiced spirit exclaimed, "It was not surely possible for a Catholic to gain admittance into the realms of bliss!" "This heavenly badge shall answer you that," replied the cherubim, pointing to the refulgent crown that encircled her ethereal brow. The Calvinist spirit now perceived that the Catholic's crown far exceeded his own in brightness and splendour. "And how did you get here?" he immediately asked. "By believing in the Lord Jesus Christ, and keeping his commandments," was the short and simple reply. "But, friend," continued the divine speaker, "dismiss, I beseech you, such earthly ideas as those you have expressed ere you enter the mansions of heaven, for such opi-

nions are unknown in these regions of peace and love." Scarcely were these words spoken when the Calvinist perceived an old associate (for this departed soul was able to recognize those he had known in this world) with whom he used to have long and bitter arguments in the time of their earthly acquaintance, and whom he had utterly consigned to endless woe upon not finding it possible to make him think in the way he deemed necessary to procure salvation. No time was there to express surprise, for another celestial inhabitant now appeared, strung a golden harp in all the majesty of heavenly beauty, and who did this prove to be but the spirit of one whom he remembered on earth as an Unitarian! "*Thou here!*" cried the astounded being: "*Thou here!* I would have pledged my very existence that thou couldst have found no entrance here." "I too believed in Jesus Christ and put on the breast-plate of holiness to the Lord," meekly replied the Unitarian. The Calvinist, by this time thoroughly enlightened and completely freed from prejudice, now regarded his former opponents with the warmest love, exclaiming, "How could I have cursed whom God had not cursed, or made any other distinction than between those who served God and those who served him not!" The hymn of praise to the Most High resounded this moment through the regions of heaven, in which these once fierce antagonists joined in perfect harmony and concord. No voice was heard denouncing Divine vengeance on those who dared to differ; no menace was uttered, threatening with everlasting misery any unorthodox believer: bigotry and intolerance could not stand the pure light of heaven—they had faded and vanished away. The names of Trinitarian and Unitarian, Calvinist and Lutheran, had expired to revive no more. The reign of peace, love, and charity, was universal in the kingdom of the Messiah.

A. F.

*The Apostle Paul—Justin Martyr—
Bishop of Lincoln—Dr. Priestley.*

THE Bishop of Lincoln, in his *Account of the Writings and Opinions of Justin Martyr*, lately published, though he claims him as a witness in favour of modern orthodoxy, yet has done an act of justice to an assertion of Dr. Priestley, which was once combated with considerable zeal; and I am ready for one to allow the Bishop due credit for his candour and impartiality.

Dr. Priestley's assertion is, that "the Jews expected a mere man for their Messiah, born as other men are." To preclude cavil, let me observe, that the latter part of the sentence is explanatory of the former; mere man, i. e. a man born of human parents.

To prove that the expectation of the Jews were really such as Dr. Priestley asserted, I will now select a few extracts from the notes to the preface of the Bishop's treatise.

"I observe that Justin takes considerable pains to prove that the ancient prophets have applied the titles of God and Lord of Hosts to the future Messiah. But this surely was an unnecessary waste of time and labour, if the prevalent belief of the Jews of his time was, *that the Messiah, who was to come, was God*. To what purpose does Trypho [the speaker for the Jews] quote Isa. xlii. 8, but in order to prove the absolute unity of God, in opposition to Justin's assertion respecting the divinity of the Messiah? * * * Trypho thus addresses Justin [the Christian Apologist]: * * * *For that you should say that this Christ existed, being God, before all ages, and then submitted to be born, and to become a man, and that he was not a man born of man, appears to me not only strange but foolish*. Justin replies, *I know that this doctrine appears strange, and especially to those of your race, who, as God himself exclaims, were never willing either to understand or to do what God prescribes, but listen only to your own teachers*. But, even if I cannot shew that *this Jesus pre-existed, being God, the Son of the Maker of the universe, and became man born of the virgin*; even then it does not follow that *he is not the Christ of God*. But as I have shewn that *he, whoever he may be, is the Christ of God, though I may not have shewn that he pre-existed and submitted, in compliance with the will of his Father, to be born a man, subject to like infirmities with us, and having flesh*; you ought to say that *I am mistaken only in this (latter) respect; but ought not to deny that he is the Christ, (even) if he appears as a man born of men, and is proved to be elected to the office of Messiah*. If Justin thought that he was addressing men who believed that the Messiah, who was to come, was God, he must be allowed to be most unfortunate in the selection of his arguments. Then follows a passage, which has furnished copious matter for discussion, containing an admission, on the part of Justin, that there were persons in his day who confessed that Jesus was the Messiah, but said he was a mere man."—I break off here just

to observe, that these persons were the real body of Jewish Christians, who continued to adhere to the plain doctrine of the apostles, and would not receive the fabricated accounts of the miraculous conception. Observe also, that Justin does not refuse the name of Christian to those who said that the Messiah was a mere man, nor does he even call them heretics.—“To this reasoning of Justin, Trypho replies, *If what they say, who affirm that he was born a man, and was selected to be anointed, and thus became Christ, appears to me more credible than what is said by them who talk as you do. For we all expect that the Christ will be born a man from human parents, and that Elias will come and anoint him. If, therefore, this Jesus appears to be the Christ, be assured that he was a man born of men; but as Elias has not yet come, I affirm that he was not the Christ.* We must either say that Trypho does not express the opinion of the Jews of his day, or that their belief was not that the Messiah, who was to come, was God.”

Modern Christians of different sects and communions are very eager to derive countenance to their doctrines and ceremonies from the works of the Fathers. But however valuable their works may be in enabling us to verify certain facts, or to trace the existence and history of certain opinions, they are not to be considered as persons who were authorized to propound any Christian doctrine, not mentioned or sanctioned by any of the writers of the New Testament; they are entitled to no authority in matters of faith; and few, indeed, will admire them throughout either as reasoners or expounders of the Scriptures.

Those who are called the Christian Fathers are the very persons who began, and almost completed, the attempt, which proved but too successful, of corrupting the Christian doctrine. In pursuing this object they had two ends in view—to assimilate Christianity as much as possible to the heathen systems of belief and philosophy, and to increase their own personal influence as an order of priesthood.

Is it not a subject of sincere regret to the wise and reflecting, that men in general should possess so powerful a predilection for the *mysterious* and the *sacred* in religion, and that they are so easily duped, through the medium of their love of excitement? These were strong features of the heathen systems; they distinguish Mahometanism and all idolatrous systems throughout the world at the present period; and, pro dolor!

they are the characteristics of the prevalent systems of modern Christianity. But the Christianity of Christ and his apostles was altogether free from them—disdained—denounced them. Compare the longest and most important discourses or sermons in the New Testament with those of the modern Evangelicals or Methodists, and who will not be struck with the difference? What a departure too from the Christian spirit and models of prayer! To this corruption of the Christian system too, the Fathers led the way. A zeal for the truth came to be much more admired and applauded than the truth itself. The forms of religion were more regarded than the great end which religion itself was designed to subserve—“good works.” The shadow remained, the reality vanished.

One cannot but admire the ingenuity and regret the perverseness with which Justin Martyr distorted the real meaning of the Scriptures to set up and support something like the modern Trinity. He is the founder of that building, though the superstructure has been improved since and ornamented. But he did not build it “upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone.” No, he reared the building of heathen materials, and roughcast it with broken fragments of the sacred text. We always see too much of this perverse adaptation of the meaning of Scripture, and we deplore the effect of it exceedingly—the want of concern to understand the real import of Scripture language.

It has been often confessed, and not unfrequently boasted by Trinitarians, that their sublime doctrine is found in Plato, and illustrated by him; but what real grounds there are for this opinion, to which the Bishop of Lincoln “cannot yield his assent,” is an inquiry too extensive to be entered upon here. I have no time at present to work in the mine of Plato.

The Jupiter, Neptune, and Pluto, of the Heathens, is a trinity. In the Pagan religion we have the notion of the Dea triformis, and the expressions *τρίκαρπος*, *τρίμορφος*, *τρίσωματος*. Nothing was more common among the Pagans than the deification of men, and of Jupiter begetting children by mortals. Hence Livy says of Romulus, “Deo prognatus, Deus ipse”—*Begotten by God, himself God.* Those of your readers who are Greek scholars will also remember the

following passage from Herodotus:—
*αὐτὰ καὶ ἐς τοὺς θεοὺς φάτις ἀπικέλο, ὡς Ἀθηναίη Πεισιστράτου καταγεί-
 και δὲ ἐν τῇ ἀστυὶ περὶ τοῦτον τὴν γυναῖκα
 εἶναι αὐτὴν τὴν θεόν, πρὸς εὐχὰν τὴν
 αὐτῶν. κ. τ. λ.* Immediately the re-
 port reached the people that the goddess
*Minerva herself was bringing back Pisi-
 stratus; and the inhabitants of the city
 believed that the woman was Minerva her-
 self, and prayed to a mortal woman.* This
 is a very brief specimen of the genius of
 Paganism.

The ancient Apologists for Christian-
 ity imagined that they gained a very great
 advantage by assimilating Christianity to
 the established notions and deep-rooted
 prejudices of men; and, in fact, by that
 means they facilitated the progress of it
 in appearance, though in reality they
 greatly corrupted it—tarnished the purity
 of its doctrines, and weakened the effi-
 cacy of its moral precepts; and it is
 surely an imperious and sacred obliga-
 tion on Christians of the present day,
 regardless of our benches, stalls, or de-
 nominations, to separate the pure wheat
 from the empty chaff.

We have not to learn from Justin Mar-
 tyr and the other Apologists—we learn
 from the New Testament itself—that the
 great objection against Christianity, the
 almost insurmountable difficulty, felt by
 those to whom it was recommended,
 against receiving it, was preaching Christ,
a crucified man, as the object of faith.
 But observe the contrast between the
 conduct of the Apostle Paul and the
 policy of the accommodating Apologist.
 The language of the former is the follow-
 ing: "The preaching of the cross is to
 them that perish foolishness.—It pleased
 God by the foolishness of preaching to
 save them that believe. We preach Christ
 crucified, unto the Jews a stumbling-
 block, and unto the Greeks foolishness.—
 I determined not to know ANY thing
 among you save Jesus Christ, *and him
 crucified.*" The force of the last expres-
 sion amounts to this—even *that man who
 was crucified.* Here is no palliation, no
 subterfuge, no recourse to a mysterious
 Logos. But the avowal is undisguised,
 open, and unambiguous, that however
 foolish the preaching of the crucified
 man may appear to the world, it is the
 wisdom of God unto salvation; yet in the
 estimation of men *base, despised,
 weak, foolish*, yet it was chosen by God
 to confound the wise and the mighty.

Such were the views of Paul. Let the

Bishop of Lincoln explain the views of
 the Apologist, Justin Martyr. "One of
 the prejudices [existing against Christians
 in the minds of the Heathen] was, that
 they worshiped a *crucified man*. O no,
 the Apologist replies, that is by no means
 a true state of the case; the real object
 of our worship is the divine Logos, who
 was content to become incarnate, and to
 die on the cross for the sake of man-
 kind."

If any man be so blind as not to see
 the difference and discordance of these
 two modes of preaching *Christ crucified*,
 after this brief exposure, his darkness is
 too great to be easily enlightened.

W. J.

TRANSLATION

OF THE LINES (p. 627) WRITTEN BY LORD
 HAILES, ON THE SUDDEN DEATHS OF
 HIS WIFE AND CHILDREN.

Twins I beheld, with all the father's
 pride;
 The mother's sorrow, then, how well
 repaid!
 A transient bliss! their timeless grave
 beside,
 'Neath the same turf, I mourning, saw
 them laid!

Thee, wife, how lov'd!—How swift my
 sun's declivity,
 Soon as I welcom'd his meridian ray!
 Darkling, forlorn, I roam; no longer
 mine
 The eudæric companion of life's dubious
 way.

Sept. 4, 1829.

J. T. R.

TRANSLATION

BY ANOTHER CORRESPONDENT.

I SAW two twins—with a fond parent's
 pride—
 The graceful offspring of one happy
 birth:
 But soon I saw, with a fond parent's
 grief,
 Those twins laid low beneath one turf-
 clad mound!
 Thee, too, dear wife! sun of my life
 and soul,
 How hast thou fallen from thy radiant
 sphere!
 And now, alas! I darkly wander on
 Thro' this world's dull and dubious path
 obscure,
 My course uncertain, and my path-way
 lone.

ΔΔ

OBITUARY.

MR. THOMAS HOLLAND.

To the Editor.

SIR,

SEVERAL of the friends of the late Mr. Thomas Holland, of Manchester, have felt considerable disappointment that no respectful notice of him has been inserted in your valuable publication. If it be not thought too late, the following is sent as a candidate for insertion in your Obituary.

V. F.

MR. THOMAS HOLLAND was born at Manchester, October 29, 1760, and spent his early years under the care of his parents, who long kept a flourishing boarding and day school for young ladies in that town. At ten years of age he became a pupil of his uncle, the Rev. Philip Holland, of Bolton, whose eminence as a teacher of youth has still some living witnesses. Here his natural quickness of intellect, under such judicious direction, rendered the acquisition of knowledge extremely easy and rapid; he soon obtained a competent share of Classical and French literature, and became particularly expert in arithmetic and geography. Being designed for trade, he did not pursue the higher classics so far as several of his class-fellows. At fifteen he was apprenticed to the venerable John Mort, of whom an interesting Memoir by Mr. Henry Toulmin was published by the Unitarian Book Society, and whose name is familiar to the readers of British poetry by Mrs. Barbauld's beautiful character of him. Here, entering on his new employment with his characteristic ardour, and at the same time continuing his attention to literary pursuits, it is thought that by too minute exactness in ascertaining the fineness of the pieces brought in by the weavers, according to a scale by which they were paid, he injured his sight; it is certain that his eyes began to fail when he was about seventeen, and by the time he was nineteen he was totally blind. Returning to his parents' house, he naturally took up the office of a teacher of youth, in which, throughout the whole of his subsequent life, he was eminently successful. His peculiar infirmity led him to carry on his plan of instruction very much by conversation and close questioning on the books which he gave his pupils to read; and he may be said to be the Father of the Interrogative system, which has since been claimed by another, whose merit, however, in promoting its extension it is not here intended to question.

VOL. III.

The "Exercises for the Memory and Understanding," published in a very enlarged form in 1798, in conjunction with his brother, the late Rev. John Holland, were rendered extremely valuable to other teachers by the large appendix of questions on some of the most popular books of education. His daily examinations also of his pupils in English grammar, geography, and arithmetic, he conducted on this plan; varying his questions with great skill, according to the capacities and opportunities of those whom he had to teach. By this means he rendered his pupils in general uncommonly ready in applying to actual practice the knowledge thus acquired. Besides his reputation and success in this way, his skill in ready calculation rendered him also a most valuable and efficient member of the committees of several of the Canals, Railways, and Water-works, connected with the important district in which he resided. In these useful labours he spent a long life; highly esteemed, at the same time, among an extensive circle of friends for intellectual qualities of no common sort, extensive knowledge, and great cheerfulness; qualities which continued to the last amidst much bodily infirmity, under which he laboured during several of the latter years of his life. He died on the 12th of June last, calm and resigned, and at the close so easily, that the moment of his departure was not perceived by those of his numerous family who surrounded his bed-side. He was a constant attendant at the Unitarian chapel in Mosley Street, where his funeral sermon was preached by the excellent Minister, the Rev. J. J. Tayler, who has permitted the following well-merited character of him to close this tribute to his memory:

"We have lost a valued friend, an old and much-respected member of this religious society, one the labours of whose life were animated, and whose closing hours were cheered and supported, by a firm and rational trust in the mercies of his Creator, and in the immortal prospects of the gospel; one who, in looking back on a long, an active, and an eminently useful life, a life devoted to the noblest of purposes, the instruction and formation of the youthful mind, might have applied to himself, without any undue presumption, the words of the apostle, 'I have fought a good fight, I have finished my course, I have kept the faith.' Surely, my friends, that is the best exhibition of the spirit of Christi-

3 D

INTELLIGENCE.

chester College, York.

Following Address from the Visi-
W. Turner) to the Students,
chester College, York, after the
amination, on Thursday, June
; unavoidably omitted in our

TELETYPE,

last Address I took the oppor-
tunity of offering some advice to our
friends who were then about to
depart with the view of entering on
the study of the Law.* But as it is
the duty of most of you here pre-
sently to undertake the discharge of the
most important duties of the
Ministry, I avail myself of this
to offer you a few thoughts on
discharge.

First, upon this, indeed, with con-
fidence, after the excellent
address delivered to you from this place
very last, by my friend Dr. Hut-
ton, a deep impression of which I
ever remain upon your minds.†
Secondly, that Address related chief-
ly motives which ought to ac-
company a person in making choice of
a ministerial profession, and as those
who are now to leave us are
about to undertake its *immediate ex-*
ercise, I persuade
of the purest motives, I have
it might not be unreasonable to
be subject in this its important
application.

Thirdly, no doubt that, in the course of
the study of the New Testa-
ment, the direction of your ex-
egetical Tutor, you have
been struck with the Epistles of
his pupils Timothy and Titus;
and determined to make the in-

structions which they contain the sub-
ject of your frequent and diligent study.
Permit me to direct your attention par-
ticularly to the exhortation in the se-
cond chapter of the Epistle to Titus, at
the fifteenth verse, "These things speak
and exhort; and rebuke with all au-
thority: let no man despise thee." The
words stand in close connexion with
the account which the Apostle had been
giving of the nature and design of the
Christian Religion, as the result of the
Free Grace and Mercy of God, offering
salvation to all men, forming or train-
ing up (*ταῖς ψυχαῖς*) those who accept it
to lead sober, righteous, and godly lives,
in this present world, in expectation of
the blessed end of their hope. And they
contain very useful advice to the Teachers
of the Gospel at all times.

First, they instruct you what you
should speak. You should be careful
to give a just description of the peculiar
doctrines of the Christian religion, and
point out the connexion which they
have with a life of virtue and obedience.
You will call the attention of those who
hear you to the account which the Scrip-
tures give of the Divine compassion and
mercy, and to the favourable aspect
which the grace of God in the gospel
bears on the salvation and happiness of
mankind; and you will point out the
necessary connexion which this view of
the gospel has with the sentiment of
devout gratitude to God, the Original
Author of this great blessing, and with
all the practical expressions of it in a
holy and virtuous life. You will also
think it your duty to represent in its
proper light the greatness of the love of
Christ; and will lay before your hearers
such views of the nature and conse-
quences of the great work which he hath
achieved, as may engage their affection
to him, and produce an abiding sense of
the many benefits which God has de-
signed for the world by his means.
You will often insist upon the excel-
lence of his doctrine, and its happy ten-
dency to enrich the mind with the best
and noblest sentiments; you will speak
with pleasure of all that he has done in
his life and by his death, and on the
sure and precious promises which God
hath confirmed by raising him from the
dead; and you will shew, that the whole
supplies new and most powerful motives
to all the duties of life, and is calculated

Monthly Repository for Septem-
ber, p. 590.

At the Trustees' Meeting (Friday,
18th) it was unanimously resolved,
that the thanks of this meeting be
given to the Revds. J. G. Robberds and
J. H. Hutton, Public Examiners at the
University Examination in February
last, that Dr. Hutton be requested
to deliver his Address, then delivered, to
be before the public through the
Monthly Repository. [It has been re-
solved and will be inserted next month.

to raise those who receive and understand it to all the acts of benevolence and piety, or, in the language of the Apostle, "to make the man" or servant "of God perfect, thoroughly furnished unto all good works."*

Such a kind of preaching you will find, I am persuaded, most agreeable to the great ends of the Christian ministry. There will, no doubt, be frequent occasion on which it may be necessary to defend your own particular views of the gospel doctrine, and to expose and confute the errors of others: but to be constantly engaged in this way, as it is apt to cause some evil impressions, and particularly to sour the tempers of those who enter into the conflict, so there is danger lest it should exclude the weightier matters which it is the Apostle's object to recommend to his young friend—the display, I mean, of Divine Grace and Mercy, which we have in the life and conduct, the doctrine and promises of Jesus, and that it was his great design to lead us to become "a peculiar people, zealous of good works."

The Apostle's next advice is "to exhort," which, as the former, may be considered as extending to the faith as well as the practice of those whom his young friend was to address. For though our speculative faith is not a matter of our free choice, but we must believe as things appear to us, yet there is a faith which may be made the proper subject of exhortation. The faith to which such high things are attributed in Scripture depends not so much on the understanding as on the heart, and rather proceeds from a disposition of mind open to receive the truth, than any great abilities for its discovery. To one who contemplates the goodness and love of God in his providential dealings with his creatures, and especially in the measures which he has taken by Jesus Christ for leading the penitent, sincere, and faithful, to glory and happiness hereafter, it is surely impossible to restrain the emotions of gratitude, or not to feel the heart prepared to receive the declarations which he has made to this effect by Christ. This may assist us to understand what the Apostle means by "believing with the heart,"† and by "an evil heart of unbelief;"‡ and will shew you the reasonableness of exhorting your hearers to faith—that is, exhorting them to guard against those

evil dispositions which might create a prejudice against the truth, and to cultivate that candour and simplicity of mind, that love for truth, and for the virtuous character connected with it, which will prepare them, according to the words of St. Peter, "As new-born babes to receive the sincere (or pure) milk of the word, that they may grow thereby;"* the meaning of which you will shew them is, not that they should resign their understandings to the direction of others, and receive whatever doctrines their spiritual guides may think fit to teach, but only that they should attend, with an open and ingenuous spirit, to those divine and heavenly principles which have the best influence on the virtue and happiness of men, with the same confidence and readiness of mind with which infants receive the food that is provided for them.

Still, the exhortations of the Christian teacher will chiefly turn on that virtuous practice to which the principles of religious truth are intended to lead. It will be his great aim to produce in others those virtues which are the highest ornament of the Christian character, and to form them to that wise and exemplary conduct which is the great means of their present and everlasting happiness.

The third particular in the Apostle's charge to his young friend is, to convince or reprove; for the word *λεγειν*, it should seem, is capable of both these senses, and perhaps both may be intended here; that he should endeavour to convince those who have prejudices against the Christian religion, and reprove those whose temper, character, and conduct, are inconsistent with and a disgrace to it.

It is plainly the duty of a Christian minister to endeavour to convince the prejudiced, and to lay before them such arguments as may be most effectual to display the truth and excellence of the Gospel. And if he meet with any who actually oppose it, he should be provided with the best answers to their objections.

But the worst enemies to the gospel are those who, professing Christianity, act inconsistently with it, and dishonour it in their lives. These the faithful minister will admonish, and reprove where it can be done with any hope of success. It is, indeed, an office of the greatest delicacy, and requires great prudence

* 2 Tim. iii. 7.

† Rom. x. 19.

‡ Heb. iii. 12.

* 1 Pet. ii. 2.

and temper in order to its success. There is, however, one mode of reproof which is at all times in your power; and that is, by silence expressive of displeasure; by withdrawing from the company, if this be not effectual; and by giving no countenance at any time, by your own behaviour or conduct, to the follies or faults of others: which would expose you to the just and severe disapprobation of the respectable part of society, and to the hearty contempt of those wicked persons themselves, at whose vices you thus meanly connive.

This reflection, indeed, coming, as it seems to have done, into the mind of the apostle, appears to have introduced the fourth piece of advice which he gives to Titus, as he had before done to Timothy,* "Let no man despise thee." And it is an advice well worthy of your attention, my young friends.

You may not, indeed, expect to escape contempt, as the preachers of a doctrine every where spoken against. But this you will be able easily to bear, so long as you possess the approbation of your own minds, and are conscious that you act conscientiously on the principle of "obeying God rather than man," and of following the dictates of your own minds, rather than submit to the usurpations of men like yourselves. While you find it necessary to repel direct attacks upon yourselves or your principles, and keep yourselves ready at all times "to give an answer to any one that asketh you a reason of the hope that is in you," and of the grounds on which you entertain that hope, you will do it "with that meekness and fear" of giving needless offence, which will raise you above all *just* contempt, and, generally, conciliate even your adversaries.

You will, indeed, deserve contempt, if, professing to teach the religion of Jesus Christ, and calling yourselves his ministers or servants, you are yet at no pains to understand it yourselves, or to represent to others what he hath taught. Ignorance is deemed reproachful on any subject: but if any one be ignorant of the art which he professes to teach, and of the principles which he undertakes to explain, it is justly reckoned peculiarly so, and however he may gain the esteem of fools for high-sounding words, or for the flourish with which he delivers them, in the sight of the wise and good he will be held in deserved contempt.

But it is a greater reflection still if he

be himself ashamed of what he ought to deliver, and either conceals or disguises his real principles to accommodate himself to the humour, or to flatter the prejudices or vices, of those before whom he appears. A man may be mistaken in his judgment, and yet very upright in his intentions: but he who will allow himself to countenance popular errors, or even is unwilling or afraid to deliver any truth by which the great interests of religion and virtue may be promoted, is the meanest and most contemptible of men: and with whatever applauses he may be received by the party to which he has attached himself, in the judgment of all impartial persons he will be considered as one devoted to his own interest or ambition, and as having no further regard to religion than as it is conducive to these ends.

But to secure a Christian minister from contempt it is absolutely necessary that he abstain from those vices which his religion expressly condemns; and that his life be an example of piety and all virtue. Every one will acknowledge that he acts a very mean and unworthy part who endeavours to persuade others to what he does not himself practise. When a man's life shews that he has no concern with his religion but in the pulpit; when he, who is all devotion and goodness on the Lord's-day, allows himself on the other days of the week to violate without scruple the great precepts of the gospel, and to act contrary to his highest obligations as a man and a Christian, it cannot be any breach of charity to say of such a one, that he has no regard to religion in his heart; and that all the zeal which he expresses for it is only intended to serve the purposes of a low and narrow self-interest.

Let it ever be your great concern, my young friends, to practise yourselves the duties of your divine religion; to shew that you have that steady command over your appetites and passions which it is its great design to establish; to exhibit a strict regard to integrity, and a heart susceptible of humanity and compassion; to be ready to all the offices of charity which it is in your power to perform; and to testify on all occasions the highest reverence for God and his holy laws. You may then with the highest reason look forward to engage the respectful attention of others when explaining and enforcing the obligations of religion, and may hope, not only to escape contempt, but to be received with esteem and approbation. In a word, by thus "taking

* 1 Tim. iv. 12.

heed to yourselves and to your doctrine, and continuing in them," you may reasonably hope, as the Apostle speaks, to "save yourselves, and those who shall hear you."*

Oldbury Lecture.

AT the Annual Lecture at Oldbury, in Shropshire, Tuesday, September 8th, the Rev. John Cooper offered the general prayer. A sermon was preached by the Rev. Samuel Bache, on "the competency and credibility of the apostolic testimony to the resurrection of Jesus," from Acts ii. 32; "This Jesus hath God raised up, whereof we all are witnesses." The Rev. John Kentish then delivered a discourse on "the situation and duty of Protestant Dissenters," from 1 Cor. vii. 22; "— he that is called, being free, is Christ's servant."

Somerset and Dorset Unitarian Association.

THE Twenty-first Meeting of the Somerset and Dorset Unitarian Association was held at Bridport, on the 9th of September. The devotional part of the morning service was performed by the Revds. S. Walker and E. Whitfield, after which the Rev. R. Scott, of Portsmouth, discoursed on a part of Paul's address to the Athenians, Acts xvii. 30, 31. In the evening the Rev. H. Squire, of Wareham, offered up the prayers of the congregation, and the Rev. T. W. Horsfield delivered a sermon on Hebrews v. 12. The audience, on both occasions, was numerous and attentive.

The business of the Association was transacted at the close of the morning service: Thomas Colfox, Esq., in the Chair. Thanks were presented to the Rev. R. Scott for his "very excellent and truly evangelical discourse." It was recommended to the congregations forming the Association to request the ladies to undertake the office of collecting the subscriptions. Measures were taken to prepare and print a tract on Dissent. And it was resolved, that the next meeting be holden at Yeovil, on Good Friday, 1830.

The friends of the Association dined together in public as usual. About sixty gentlemen were present, and the proceedings of the afternoon gave rise to many pleasing remarks on the favourable aspect of the times. E. W.

* 1 Tim. iv. 16.

Sussex Unitarian Association.

THE Sussex Unitarian Association held their Half-yearly Tea Meeting at Ditchling, on Wednesday, the 9th instant. The Rev. J. Taplin preached a useful and interesting sermon on the occasion. The object of the sermon was to prove, that the Proem of St. John's Gospel was perfectly in accordance with Unitarian sentiments, and that an acquaintance with biblical criticism and the idioms of ancient language was calculated to support his hypothesis. The company took tea together after the service, and spent two or three hours in discussing the "*object of public worship.*" The next meeting was appointed to be held at Lewes, on Good Friday, 1830.

C. P. VALENTINE,
Secretary to the Association.
Lewes, Sept. 11, 1829.

Tenterden District Unitarian Christian Association.

THE Annual Meeting of the above Association took place on Wednesday, the 9th. From the unsettled state of the weather we anticipated some decrease in our numbers at this anniversary, but were agreeably disappointed. The number of persons assembled was greater than on any former occasion. The chapel service was respectably attended. Mr. Talbot offered up the introductory prayer, and read the Scriptures; Mr. Blundel, of Northiam, succeeded; and Mr. Saint, of Cranbrook, delivered an instructive and impressive discourse from Ephes. xiii. 19, 20.

Those who inclined then adjourned to the White Lion Inn, where tea was provided, and a hundred and thirty-six persons of both sexes, being an addition of sixteen above every former meeting, partook of this social repast.

Mr. Saint was then called to and ably filled the Chair. Messrs. Holden, Talbot, Payne, Blundel, Buckland, and Mylam, severally expressed their sentiments upon different subjects. The usefulness of co-operation by local preachers was earnestly pleaded; and at eight o'clock the company, which had been much increased after tea, separated, with every expression of satisfaction.

There is an almost unavoidable uniformity in these reports; but it must gratify the friends of free inquiry and evangelical truth, to find our holy cause thus increasing in influence and power; that Unitarians scruple not openly and firmly to avow their principles, whilst

they equally breathe a spirit of benevolence and charity to all around them. Sunday evening lectures have been and are delivering at Headcorn and Biddeford with gradually increasing numbers; and a donation of Unitarian Tracts from the British and Foreign Unitarian Association, or from any other quarter, is become desirable, the local preachers or others seeing to their distribution.

L. H.

Tenterden, Sept. 13, 1829.

Southern Unitarian Fund Society.

THE Annual Meeting of the Southern Unitarian Fund Society took place at Portsmouth, on Wednesday, September 16th. In the morning, the devotional services were conducted by the Revds. E. Kell and J. Fullagar, and an interesting discourse was preached by the Rev. H. Squire, of Wareham, from John i. 9, "That was the true light which lighteth every man that cometh into the world." In the evening, the service was introduced by the Rev. M. Maurice, and the Rev. R. Cree, of Bridport, delivered the sermon before the Society, from Luke xii. 32, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom," which concluded with an eloquent appeal to the members of the Society to persevere, without regard to the fear of man, in their laudable endeavours to diffuse a purer knowledge of the gospel. From the Report which was read by the Secretary, the Rev. Russell Scott, it appeared that the Society having in preceding years supported week-day lectures at the towns of Fareham, Gosport, Portsmouth, and Portsmouth, it had been thought desirable to transfer the operations of the Society to the Western part of its district, and that during a part of the last winter, lectures had been delivered by the neighbouring ministers, once a fortnight, at Poole, where the audience had averaged 250 persons. A few lectures had also been delivered under the superintendence of the Society at Wareham, which were well attended. As a request had been received from the Unitarian Societies at Poole and Wareham, that lectures might be continued in those towns during the ensuing winter, it had been determined by the Committee that a lecture should be delivered once a fortnight at each place. Between the religious services, the members and friends of the Society dined together at the Fountain Inn, T. Cooke, Jun., Esq., in the Chair. Among many valuable observations which were made at the

meeting, a hint was thrown out by Mr. Cree, that as Unitarians are often subjected in their attendance at meetings of the Bible Society to the necessity of hearing their opinions publicly attacked, it would be desirable to set apart those funds which they at present devote to this object, to the support of a similar Society of their own, and that, under the auspices of such a Society, it might be advisable to print an edition of the Bible similar in its form and its general text to the present "Authorized Version," but with an alteration of those few passages connected with doctrinal points which are generally allowed by all competent judges not to represent the words of the original.

E. KELL.

Separation from the Synod of Ulster.

DUBLIN, SEPT. 15.

(From the Correspondent of an Evening Paper.)

THE Synod of Ulster have at length agreed upon the terms of a separation. This body has been composed of Calvinists and Unitarians, but the former were the great majority, and for a considerable time past there has been a struggle for the predominance of Calvinistic principles in the Synod, the congregations of which include the great body of the Dissenters in the north of Ireland. A Conference was held in Belfast on Wednesday, between a committee nominated by the General Synod of Ulster, and a committee chosen by the Remonstrants (Unitarians) against certain overtures enacted by the Synod in 1828. These committees were appointed in order to arrange the terms of an amicable separation between their respective constituents, which had been considered absolutely necessary, owing to the distractions and disagreeable bickerings which have prevailed for a considerable time past at the meetings of the Synod. Although the Calvinists and Unitarians are the very antipodes of each other in a primary point of doctrine, nevertheless, as Presbyterians, they submitted to the clerical discipline of the Synod; but in consequence of the passing of the "overtures," or regulations for the examination of candidates for the ministry, and other obnoxious rules, the Unitarians remonstrated without effect, and finally resolved to separate. The remonstrants presented a minute of terms at the Conference, which, after much discussion, and some modification at the instance of the Calvinistic party, was agreed to.

The conditions of the agreement secure to the Unitarians the principal rights which they formerly enjoyed, so far as the Synodical funds are concerned; and with regard to the Royal bounty, or "regium donum," which was the chief topic of discussion, the ministers of the existing remonstrant congregations are to obtain it in the usual manner; but their successors, and the ministers of new congregations, are not provided for in the conditions—an omission which drew forth an expression of discontent from the Unitarians, and may hereafter be the cause of litigation.

American Unitarian Association.

[Reprinted from the Report.]

THE Fourth Anniversary was celebrated in Boston on the evening of Tuesday, 26th of May, 1829. The Association was called to order by the President, in the Berry-street Vestry, at half-past six o'clock. The records of the last annual meeting were read by the Domestic Secretary, who also presented the Treasurer's Report. This report contained an abridged statement of the receipts and expenditures during the last year, and is now published, a more full exhibition of the accounts, certified to be correct by the auditors, having been placed on the files of the Executive Committee. The officers for the ensuing year were then elected, the Vice-Presidents after nomination from the Chair, the other officers by ballot; after which the Association adjourned to the Congregational Church in Federal Street.

The meeting was opened with prayer by Rev. Dr. Ripley, of Concord. The Annual Report of the Executive Committee was read and accepted.

Rev. Dr. BANCROFT, who presided, offered a few remarks introductory to the discussions of the evening.

*He invited general attention to the ability and fidelity of the Executive Committee, exhibited in their report; ob-

* In the ample sketches here given, of the speeches made by different gentlemen on this occasion, it will not be expected, that the language, or even the thoughts, should be precisely such as fell from the lips of the speakers. It is believed that the substance of their remarks is retained, and if any slight variations or additions have been made, it will be considered an excusable, if not a necessary consequence of the circumstances under which these sketches have been prepared.

served, that past success should animate to future efforts, and expressed a full persuasion that the members of the Association would readily give the needed co-operation.

Dr. B. remarked on the opposition that Unitarians are called to encounter, which, however, he said, though sometimes violent, was less general than formerly. An evident reaction was taking place. He noticed some reasons for his belief that Unitarian and liberal principles are gradually prevailing through the community. But a few years since, and as it respects the great body of the people, an awful, a mystical sanctity rested on the doctrine of the Trinity. It was held as a traditional notion, without distinct views, and unsupported by proof. People were afraid to exercise their reason on the subject. Even to bring into question the supreme divinity of Jesus Christ, was, in their judgment, to deny the Lord who bought them; was as criminal as to deny the government of God; and put the soul's salvation in jeopardy.

This mysticism and fear are now removed from almost every mind. The doctrine of the Trinity, and the dogmas of Calvin, now, like other religious opinions, are freely brought to the test of reason and scripture. This change is highly favourable to truth, and free inquiry has increased the number of Unitarian disciples.

The exclusive spirit and violent measures adopted by certain Calvinists have produced a reaction in the Christian community, and disapprobation is manifested. This is evident by the multiplication of Unitarian societies in different parts of the country, and by the increase of liberal individuals in orthodox parishes, and these are generally from their most improved members.

Unitarian opinions are not to be inculcated on sectarian principles. To make converts without imparting necessary information, is to make bigots, and they have no stability. Enlightened disciples have a reason to give for their faith and hope, and they become firm in their principles and steady in their course.

From the thorough investigations and general improvements of the age, an unwavering persuasion is entertained, that Unitarian, liberal Christianity will prevail as extensively as in reason can be expected or desired.

Dr. Bancroft concluded with saying, that it was his earnest hope, that Unitarians, especially Unitarian ministers,

labour to disseminate the truth, by the efforts of intellect, or of sound learning, but by the ass of interest with which they fulfil their duties, as professors of religion of the heart—a religion whose influences were to be the chief benefit to the world.

CALEB STETSON, of Medford, read the following resolution, which he supported at considerable

cost, "That it is the opinion of this Association, that the progress of Christianity is not to be estimated by the number of religious societies, or by any other circumstances; but that its silent influence is sure and constant."

In illustration of this resolution, Mr. Stetson said, that he did not mean to deprive Unitarians the exclusive possession of Christian truth. He rejoiced that the most important practical truths of religion were scattered through various sects of Christendom; with more or less of error. As we have, however, that our own views are nearer than any other to the plain simplicity of the gospel, we are allowed, in this discussion, to regard them as Christian truth.

Mr. Stetson remarked, that liberal sentiments constantly making their way into the bosom of orthodox societies. Where Unitarianism has never been preached, and where no outward circumstances indicate its presence, it is prevalent extensively among those who are not actual members of exclusive churches. These sentiments apprehend themselves so entirely to the reality of the native moral sentiments of the people that they are almost certain to be shared by all who have not given up freedom of thought. Hence it is common to find, in Calvinistic churches, large majorities who have outgrown the religious opinions which they have been accustomed to hear from the pulpit and whose minds are at least open to the reception of truth.

Liberal sentiments are also making progress among the younger members of orthodox families. It is impossible for ministerial and parental influence to counteract, wholly, the influences of the social position and of the light which is breaking upon them from all quarters. The secular literature of our age is essentially liberal, and it is daily shaping the minds of the rising generation to generous views of the character of God, and to rational

sentiments in theology. A better understanding of the Scriptures, aided by the publications of this Association, is doing much to accelerate the progress of truth in societies not avowedly Unitarian. Public opinion has been much enlightened even within the memory of young men. The reading and thinking part of the community are rapidly liberating, and communicating to inferior minds, feelings and sentiments with which the errors of a darker age cannot long co-exist. Liberal Christianity is promoted by every thing which increases the intelligence of the public. Most of the popular superstitions which were the terror of our youth, are now quite forgotten, or have become matters of ridicule even to children; and the superstitions which have gathered around religion, cannot long survive them. Even those who wish to derive credit from the name of Calvin, seem to be ashamed of his doctrines, and think themselves ill used, if a controversial writer imputes to them the well-known opinions of their sect.

From these considerations we are assured, that truth is making a rapid progress in the country, even where it has no visible triumphs; another generation will disclose results beyond the anticipation of its most sanguine friends.

But it may be asked, why our opinions are not avowed in a greater number of parishes? Why have we not more visible and unequivocal proofs of their progress?

In answer to this inquiry, Mr. S. observed, that we deprecate the practice of dismembering parishes, even for the sake of introducing a purer worship, and a more rational theology. We are unwilling to cause so much certain evil; we think it better to trust to the gradual diffusion of our sentiments under the providence of God.

Mr. S. then spoke of social blessings, derived from the public institutions of religion. He regarded them as most efficacious in preventing the evils which arise from harsh and selfish passions, and in cherishing kind and generous affections. The former condition of the Congregational parishes in Massachusetts was adverted to by way of illustration. Almost every small town was a parish, and all its ecclesiastical concerns were transacted harmoniously in town meeting. All the members from the different extremities of this little community were weekly brought together for a common object; they interchanged friendly smiles

and greetings; they became acquainted with each other's persons; they united their prayers and sympathies, and became intensely interested in each other's happiness. The boundary of a town was then a circle of affection, and to be a fellow townsman was to be a friend—so numerous and strong were the social and religious ties which bound man to man in these communities.

And to preserve these social blessings, the bounds of congregational parishes were, till lately, held sacred. A minister who should break over them, and preach within the limits of a brother clergyman, without his consent, would have been regarded as disorderly. But this beautiful harmony has been disturbed—chiefly by the influence of men from another State—men who did not understand, or did not regard, the principles and feelings of our citizens. They have looked over the peaceful and happy parishes of Massachusetts, where the social virtues flourished and piety was a principle of holy living, and have declared them all missionary ground. Their emissaries have been sent to divide and conquer.

We are not called upon, said Mr. S., to judge the motives of these men, but we deplore and condemn their practice; we will not promote our cause by imitating their example. Where division already exists, and the religious harmony of a people is incurably broken, there we will gladly go with the truth and consolation of a purer theology. In large towns, where several sects can afford to worship apart from each other, we would encourage every effort to promote the establishment of Christian worship on liberal and rational principles.

He then noticed the inevitable evils of breaking up harmonious parishes. Among these are the general prevalence of unkind, ungenerous, and uncharitable feelings, and a bitter and denouncing spirit, unfriendly to the peaceful and benevolent spirit of our religion. A community is divided into two or more parties, hostile to each other, and disposed to thwart each other, even in plans for the public good. So much of a persecuting temper prevails, that men cannot enjoy their religious opinions without being injured in their civil interests and relations. The charities of social life are destroyed, and the offices of mutual kindness are interrupted; friends become enemies, and the rancorous spirit of sectarianism carries discord and bitterness even into the circles of domestic affection. Families, which have long

lived in blessed union, and with one heart worshiped the same God at the same sacred altar, now moodily disperse to seek spiritual light and instruction in opposite directions. Our Saviour's mournful prophecy is fulfilled; "a man is set at variance against his father, the daughter against her mother, a man's foes are they of his own household." We deprecate the spirit which produces this state of things. With the far-reaching vision of God's prophet, our Saviour declared, that "offences must come"—the unholy passions of man will inevitably bring them; but we remember too that he solemnly denounced "wo to that man by whom the offence cometh."

The last evil which he should notice, Mr. S. said, in breaking up parishes, was a pecuniary one. The resources of religious societies are crippled by division; and if we look forward to another generation, we shall find this a most alarming evil. A parish which has harmoniously united in the support of one minister is rent asunder, severely taxed to provide another house of worship, and still more severely to support an additional clergyman. This may be borne, and will be borne, while the excitement which caused the division remains. But it cannot always continue; in this generation, or the next at farthest, men will think soberly of the weight of an evil which every year presses hardly upon their interest. They will feel that they, or their fathers for them, have paid too dearly for their will, by taking up a burden so oppressive. And they will relieve themselves by falling away, and throwing a still severer load on others, till it can be no longer sustained. The numerous ephemeral churches which have sprung up in the midst of excitement, must languish for a time without a ministry, and fall into premature decrepitude—the objects of pity or derision.

Coming generations will exhibit the deplorable effects of this system. The young will grow up without public worship, in habits of irreligion and vice. Those sacred institutions which we inherited from our fathers, which have preserved social order and sound principles, and practical piety among us, will lose their hold on the public regard; and the light of heaven will rapidly disappear from our sanctuaries.

We will not then, said Mr. S., endeavour to hasten the progress of Christian truth by measures which we deplore as ruinous, and condemn as wrong. We

uld employ gentle and rational means accomplish our holy object. We are confident of the sure, though silent, diffusion of our sentiments. We fearlessly set our cause to the growing intelligence of the public mind—to the light of God's revelation—and to the aid of his powerful spirit.

Rev. JONATHAN PHILLIPS, of Boston, addressed the meeting.

He observed, that laymen will undeniably regard religion in a somewhat different aspect from their clerical brethren. To the latter, it is the almost exclusive means by which they develop and improve their intellectual faculties; it is their occupation; the greater or less influence which it gives them over others, decides their relative ability, in community or the age in which they live.

The minds of laymen, on the contrary, are expanded and strengthened by other means than that of religion; their occupations are, apparently, less intimately connected with morals; and their rank in society arises either from the superior industry which has widened their knowledge and increased their good sense, or from their positive power from political position, or from other grosser modes of operating on society.

From clergymen we expect a more accurate, and comprehensive view of the principles of religion as addressed to the reasoning faculty of man. In their characters we look for a more elevated, impressive, and elevated exemplification of its moral influence; a love of God, supreme in its power, and bringing every thought into subjection to the reason of Christ; a love of others, as true and as sincere as their love of themselves, eradicating pride, excessive sentiment, harshness of censure, and binding them in the bonds of a disinterested affection to every human being, never low or degraded, to promote

improvement and welfare; a divine ambition for excellence, engrossing the attention, quickening the faculties, exalting the imagination, sanctifying the emotions, giving to the individual an able ability to trample under foot every obstacle to his religious advancement, a capacity of exciting in others the warmest sympathy in his expression of the most admirable qualities, of which his nature is susceptible—yet unalloyed by the agitation of individual or party selfishness; while, losing himself in the labour to perfect himself, he beats down his party-spirit by a continually widening attachment to our common hu-

manity. This is the moral standard which Christianity presents for the attainment of every Christian; this excellence laymen expect to see laboured for by every clergyman—while they forget its equal claims on themselves; so easy is it to censure others, and to forget our own faults.

Clergymen are liable to view with partiality those who are fond of abstract speculation, or whose opinions coincide with their own on controversial theology; laymen view every man as the child of a Father of infinite excellence, as a brother, as capable of indefinite improvement in knowledge, and of increasing power, enabling him to be more and more a being wisely efficient in promoting his own happiness and that of others. Clerical men love to dwell on the principles of religion as objects of contemplation to a mind trained, by long habit, to observe them; laymen demand that primary truths be put, as speedily as possible, to the test, and be strengthened by meeting and overcoming the moral difficulties of active life.

Clergymen are habituated to the use of authority, and to see others influenced by their judgments to an indolent repose on the conclusions of other minds, rather than arriving at satisfactory decisions by a patient, wise, and independent action of their own faculties. Laymen consequently feel more strongly that unquestionable fact in the moral creation, that each individual stands alone, that nothing is so difficult, from the constitution of our nature, as that one man should positively benefit another; voluntary choice, decided and long-continued action of each man, being the only process by which any man can be improved and advanced.

This is the fundamental truth intended to be brought home to every bosom by nature, by revelation, and by the experience and observation of ourselves and others.

This harsh and severe discipline of the passions is, ultimately, intended to increase our conviction of our greatest power as individuals—our moral power, and thus enforce the justice and mercy of that responsibility enforced on each one by the conscious action of his own nature, and make him, in that nature, the creator of good or evil, of honour or dishonour, of weakness or efficiency. This talent of individual moral power is the free, spontaneous, unmerited gift of God; its increase, or its diminution, depends on ourselves.

In our opinion, said Mr. P., no man

can be truly grateful to God, who does not recognize this most munificent act of his bounty. It is impossible not to reverence such a nature, and not to be indignant when it is enslaved and insulted by the brutal violence of the passions, or when it meanly resigns itself to the controul of others.

The causes of good and evil are in our own breasts, and they are severally active or dormant, as we prefer to give activity to the one or the other. The fountain of sin is thought, the stream is action. If we cannot always directly choose our own thoughts, yet out of those which are presented, we may cherish some and neglect others. Cherished thoughts love to return to us, as to a home of cordial welcome and stated residence; neglected ones resent the neglect, and will not return even when opportunity offers or solicitation supplicates. This is the kingdom of God within us, and there alone must we look for its origin, advancement, and confirmed establishment. We, therefore, said Mr. P., view with a degree of jealousy associations for the best purposes, for the direct promotion of religious objects, or the preservation or diffusion of religious freedom, lest they should limit or weaken individual freedom or action. In our opinion, nothing can successfully withstand a sincere, growing, and determined individual virtue, even in our world. Its foundation is usually laid in humiliation and sorrow. It generates modesty, but firmness, a wise caution in judging, a dauntless intrepidity in action, towards others the tenderness of a sister and the friendship of a brother; and the self-respect which gradually grows up in such a mind, leads to an intercourse habitual, filial, and continually cheering, with the Father of our spirits.

This closer connexion with Him serves us from all slavish dependence on others, and we feel our independence on them. To such a man his own nature presents a constant accumulation of intellectual and moral power; not the barrenness, but the productiveness—not the weakness, but the ability—not the dissatisfactions, but the satisfactions, even of the present existence, crowd on, engross, and delight his mind.

Mr. Phillips concluded by expressing his sympathy with this Association in their purposes, so far as they encourage individual action, and cherish individual freedom. His own happiness in life had resulted from these causes more than from any other; and he had been led by his interest in the subject, to speak of

the dangers to which even the best men and the best institutions are liable.

After Mr. Phillips had concluded his remarks, Rev. Dr. CHANNING, of Boston, rose.

He began with observing, that there was a danger to which we were exposed at such a meeting as the present; that the sight of so many brethren, assembled to promote a good and great cause, tended to give undue strength and confidence to the language which might be used; that in a crowd it required effort to be calm and see things just as they were. At the same time he felt that such a meeting was encouraging, and that it was right to look on the bright aspects of the cause to which we were devoted. He was encouraged, he said, by the statements of the report just read; but he was not in the habit of attaching great importance to particular facts, whether prosperous or adverse. These might be only eddies in the stream. What he wanted to discover was the main current; and that this current was now setting steadily and strongly towards freedom, liberality, rational views, and a nobler form of religion, seemed to him very plain. There were those who were trying to stop it and turn it back; but their efforts gave him little concern. One thing he saw, that men were learning to respect themselves more, were waking up to their own claims and rights; and he was sure, that just in proportion as this took place, they would throw off the yoke of theologians and human creeds, and would repel those degrading views of human nature, on which the false systems of the day were chiefly built.

There was one encouraging circumstance respecting Unitarian Christianity, on which he begged to say a few words. It was worth all others. He cared for no other. He referred to the influence of this doctrine in elevating the human character. He knew little of the statistics of sects, and was not anxious to know. History had taught him that growth was no sure proof of truth, and he suspected, that of all proof sudden growth was the least to be trusted. What encouraged him was, not the spread of his particular views, but his deep conviction that a more enlarged and generous faith was establishing itself in many minds, and was raising them to a more godlike virtue than had been common under other systems. He believed, that under this influence human nature was going forward, and this was all he wanted. What was it to him that

or less number might call Liberal or Unitarian Christianism little pleasure. He trusted but one interest, and that progress of the human mind to perfection of its Creator, to spread truths which would be what they had been. He saw one human being disengage prejudices, human creeds, notions, and raised from a sensualist into a man, into a and improving child of God, multitude cast passively into a human creed, and made of their priests and spiritual men, he thought that he did more generous and liberal Christianity held by Unitarians, doubtably mixed with corrupt past times, were doing more for the advancement of the world. He clearly saw that these embraced with a more entire heart than they were striking deeper men's understandings. Nor

Their power over the church was more and more. He believed they were proud, disinterested, generous to God, which could not be understood by those whose religion was in slavish fear, and whose creed God was any other than Father. He thought, too, that they were producing a reverence for the world, a love of the human soul,

with what was good and manly character, and a paternal human guilt, not easily come by those who were accustomed to look on mankind as a race of sinners, meant not to boast. He

of the class of Christians he was particularly associated with to be understood as individuals, not of the mass; as in other denominations, too many whose religion was little more than a name, reduced it to what he deemed worth, to say, that it seemed to be producing those excellent principles which alone the gospel was world.

is one proof of the refining power of Unitarian principles which he could not but give a name—he referred to the excellence which Unitarians had suffered from the treatment which they had from their opponents. It is now, he said, that no body

of men in our country had been so introduced. Even in this metropolis, where Unitarianism has been professed by men and women of the most cultivated minds, and spotless characters, and useful lives, by the most honoured statesmen and incorruptible magistrates, by ministers whose piety and virtue had shed a beautiful light on their religion, by individuals, whose revered names will be cherished by grateful posterity—even here, in the midst of these proofs of the purifying power of Unitarianism in public and domestic life, unwearied efforts have been used to cover its professors with reproach, to hold them up to suspicion and abhorrence, to fasten on them the charge of secret infidelity. They have been declared to be enemies of that Saviour whose character was their model and delight, and whose promises were their trust. Even their attachment to their Creator, to that Infinite Father whose perfection they assert and adore, and to whose service they have consecrated themselves, has been denied, as if their hearts were open to their self-created judges. To degrade them in the eyes of their fellow-citizens has been the systematic object of preaching, and the press, even in this city. And how, he asked, have Unitarians borne these assaults on reputation, these violations of the acknowledged rights of respectable men? Their moderation might well excite wonder. He doubted, whether in the history of the church an example could be furnished of a class of men opposing to such bitter and persevering invective greater calmness, self-possession, forbearance, and charity. They had made the most candid allowance for the power of early prejudice, for ignorance, and for human infirmity. He was carried back by their conduct to their great Pattern, who, "when he was reviled, reviled not again."

He ascribed this moderation to two causes chiefly. The first was, that their habit of prizing Christianity chiefly, if not exclusively, for its influence on the character, had led them to study its spirit more than most sects, to understand the supreme importance of a benevolent temper, to understand Paul's meaning when he said, "the greatest of these is Charity." Another cause, which had powerfully counteracted a spirit of retaliation and invective and bitterness among Unitarians, was the perfect freedom which distinguishes them as a religious body. In this body there are no leaders who give a tone and temper to the whole mass. If there had been, Unitarians

would perhaps have kept pace with others in denunciation. But every man acts from his own conscience. There is no drilling among them. The individual judges for himself, and the consequence is, that there cannot prevail among them a blindness to the virtues of other Christians, or to the defects of their own body. When one of their number speaks or writes censoriously or bitterly of others, there is no secret compact to uphold him, and he meets the severest censure among his own friends. So far is this independence carried, that, when the most distinguished men of this body have thought fit to set forth, with strength and plainness, the absurdity and pernicious tendency of opposite doctrines, taking care to express at the same time their respect for the virtues of their opponents, they have still heard a murmur of disapprobation from their brethren—"You wound the feelings of your fellow-Christians. You wound the cause of peace. Let truth make its way silently, not by assault." Such was the language of not a few. In truth, so strong were the principle of charity and the aversion to sectarianism, that there seemed to be growing up among us a party against party, a sect to suppress sects, an army to fight for peace.

Having offered these remarks on the charitable and pacific dispositions of Unitarians, he proceeded to observe, that these very virtues, through misapprehension, might work evil as well as good, that they might encroach on Christian decision and frankness, that they might be made a shelter for timidity. Let men, he observed, cherish peace, but at the same time hold fast sincerity, and avow what they deem great truths. He feared that even good men might shrink from the conflict to which the times called them, and set down their inertness to the account of charity. He would have no spirit of warfare, but yet an entire fearlessness and frankness in expressing our deliberate convictions. He could state only two out of many grounds for this duty. In the first place, he thought that great firmness in bearing testimony to Unitarian Christianity was due to the cause of religious and intellectual freedom. With this cause Unitarianism was closely connected. It was a system hallowed and pervaded by the spirit of inquiry. Through this it had been restored after a long night to the world, and to this it was devoted. Other denominations had the name of religious freedom; among Unitarians it was a reality. Most Protestant sects were aiming to perpetuate

creeds framed in the darkness of the sixteenth century, if not in darker ages—to stop the human mind where it is, to arrest its upward and forward movements. Among Unitarians, there was a strong feeling of the imperfection of religious knowledge at the present time, an earnest desire for clearer light, a striving for wider and nobler views. Freedom and Progress were their watchwords. The spirit of the denomination is certainly a noble and liberal one. It imposes no shackles. It does not mock men with invitations to inquire, and then menace destruction, should inquiry lead them beyond the bounds of an established creed. It pleads for religious liberty, not because it sees this to be the interest of a minority, but because it reverences the human mind, and would quicken it to use its best powers on the greatest subjects, and because it reverences scripture, and cannot endure that human formularies should be substituted for the words of Christ. Unitarianism is eminently the asserter of Christian and intellectual liberty, and its friends should see in this noble feature a motive for openly espousing it.

There was another important view of the connexion between this doctrine and religious freedom, enforcing the same duty. The attempts to suppress Unitarianism are of a character which the friends of Christian and intellectual liberty must abhor, and ought to withstand. No doctrine, true or false, should be suppressed by tyrannical means—by means which, if suffered to prosper, would war as effectually against the rights of free thought and free speech, as an inquisition. Such means unhappily are combined against Unitarianism. There is a coalition extending far and wide to put it down. A voice has gone from this city to distant parts of the country, assuring them that Unitarianism *must* and *should* be put down, that men of property were ready to sacrifice it to this object, and that distant parts must in some way or other lend a helping hand. He believed that no political coalition was ever formed among us of a more determined character than this religious one. He observed, that when he saw a conspiracy of immense extent, to put down an opinion by joint clamour, by joint wealth, by joint appeals to the passions of the ignorant, by exciting an odium which might prejudice the dearest interests of its advocates, by overwhelming them with a torrent of public scorn or indignation, he saw a despotic power growing up among us against the liberty

of thought and speech as really as if it were incorporated into our constitution. Let this engine once succeed, and what security have we against similar conspiracies to crush other opinions? What truth is safe against such a weapon? No matter, in this view, he remarked, whether Unitarianism be true or false. It must not, and shall not, be put down in this way. He withstood this nefarious attempt, not as a Unitarian, but as a man, a Christian, an American, a freeman, a friend of the rights and liberties of the human race. On this subject he could not but speak warmly. He observed, that if he had found life an increasing good, if he had in any measure succeeded in enlarging his own mind, if he had risen to any generous views of the Christian religion or human nature, he felt that he owed this happiness under God chiefly to the intellectual freedom which he had enjoyed. This had been to him the breath of life, and he must vindicate it for others as well as for himself. It was the birthright of all intelligent beings. He could not endure that men, his brethren, should be debarred the free air, and the free sky, and the free use of their powers, and be immured in the dungeons of an intolerant, bigoted, enslaving theology. He said, that he knew something of the men who were most busy in forging our chains, in imposing what they called the true faith in this community; whilst among them were men of talents and virtue, which he would be the last to question, he knew that they possessed no moral or intellectual superiority which authorized them to dictate to us in religion. Their usurpation shocked him. He could not endure that this metropolis, honoured as it is through the country, for its high intellectual cultivation, its social and domestic virtues, its munificence, its general morals, and its reverence for religion, should pass under the spiritual domination of such men, or of any men. Such an event would be the darkening of all its glory, a humiliation which, he trusted, none living were destined to endure.

He observed, that his remarks on this topic had been so extended, as to render it impossible for him to enlarge on the other motive to which he had referred for firmly and openly espousing Unitarian Christianity. This was the excellence of the system. He wanted words to express his conviction of its worth. To him, it was no small recommendation of Unitarianism, that he could hold it without sacrificing his rational nature and his deepest moral feelings, a sacri-

fice which the Father of spirits could never exact from his intelligent children. He prized this doctrine above all price, as it gave him clear and bright views of the paternal character, of the righteous and benevolent attributes of God, and thus laid a foundation for an unshaken and purifying hope of forgiveness, of perfection, and of immortality. He clung to this doctrine, as binding the human soul to Jesus Christ, and to its Divine Parent, by ties infinitely tender, pure, consoling, strengthening, and exalting. With these views of Unitarian Christianity, he could not but hold it fast and hold it forth, and he besought all who thus viewed it, to give it the homage of their lips—the homage of fearless profession—and, above all, the homage of holy and beneficent lives.

HON. WILLIAM SULLIVAN, of Boston, then rose.

He said that he had been deeply impressed, and felt assured that the highly respectable and numerous assembly which he had the honour to address, had been equally so, by the sentiments which had been expressed. The serious evils which had been presented to the notice of the meeting, seemed to him to arise out of that freedom of opinion and action which is peculiar to this country.

He remarked, that the people of the United States, both in their civil and religious relations, were distinguishable from all other nations; but particularly in this respect, that the political institutions of the country recognize no connexion with professions of faith. Hence every reflecting mind would find itself engaged at times in inquiries of great interest; and, among them, whether, as there is no coercive power in forming creeds, and exacting professions of them, creeds would continue to be formed, professed, and adhered to? Whether the clergy, there being no compulsion on the public to maintain them, would continue to be maintained? Whether, as certain promptings of ambition, and love of power, in spiritual affairs, had no help from political patronage, popular elections would be resorted to and used to supply the want? Whether public opinion alone would be strong enough to uphold intelligence, virtue, and religion; and to make ignorance and vice shameful, and hypocrisy disgraceful? Whether the advantages gained by liberal instruction were in any danger; and if they were, by what means they might be preserved and carried onward?

In solving such questions, said Mr. S., there are no historical facts to guide us;

the case nearest our own, but which affords hardly an analogy, is that of the states of Europe, having an established religion, but tolerating Dissenting sects; while our own is truly a nation of sectarists. Every sect here is at liberty to prove itself right, and to prove all others wrong, if it can; each one may, if it can and will, increase its own numbers, by decreasing the numbers of all others; and hence there is opened for us a field for ingenuity and industry, extensive enough for the action of every motive which can enter the human mind. It cannot be otherwise. We are a numerous people, occupying a great portion of the earth's surface; we are to be more numerous, and shall occupy still greater space; we have every variety of education; great numbers without education; a free press, and freer tongue. We spread from the ocean to the forest, from the alluring and seductive city to the solitude of wilderness settlement, the natural abode of rude and superstitious notions. In such a community we must expect to see every variety of human character. We rest with grateful pleasure on that part of it wherein we see good sense, sound learning, disinterested benevolence, and pure motives, striving to impart just views of God and of human duty, and to advance the physical, moral, and religious welfare of men. We are pained to see, in the same community, not a little of exclusive and selfish ambition; of unwarrantable assumption; and of that love of dominion, not unknown in any age or country, which triumphs over ignorance, credulity, and distempered fancy. Some persons are caught by representations, marvellous and mysterious, while (by means well understood and put to use) others are drawn into union, and combined in common efforts, in the absurd delusion, that they are to gain a *victory*, in the matter of *religion*, over their fellow-men! We see in these movements that spirit which, in other countries, and in former times, aided by the civil power, manifested its true character in the familiar use of torture, of the axe, and of faggots. Fortunately, hitherto, fanaticism and ecclesiastical craving have formed no partnership with civil authority. It is consoling that these movements are limited to a few men; more consoling that they will, with proper efforts, be limited to fewer, and fewer still. It is undoubtedly true, that among all sects that are found in this land, there are most estimable members of society, exemplary teachers, and worthy followers. Among them all there

is a desire to spread the means of education; and, generally, a willingness to permit to each sect the undisturbed enjoyment of its own faith and practice.

The public look, with displeasure, on attempts to pervert even learning to sectarian purposes. They are awakening to that mischievous policy which breaks in upon the harmony of religious societies, upon the union of friends, and the peace of domestic life. If the truth were known, it would appear that even some of those who are terrified into submission, feel, as a large portion of the American public feel, that this misdirected zeal affronts good sense and good feeling; that it is in direct hostility to the spirit of the gospel; that it is utterly inadmissible that any class of men should prescribe and enforce creeds, and rule the consciences of others. It is apparent that this class of labourers in the vineyard are treading down their own plants, and watering and cherishing those which they would uproot and destroy. They may be doing some good, unknowingly, in this way; but not a little of evil in another. It cannot be doubted that much of the scepticism and infidelity in this country is the natural reaction of religious theories which shock human reason, and bring discredit on the cause of divine revelation. The reigning principle among the well informed in this day is, that society may be and must be instructed; and that the human race may be and must be trusted with the use of all the knowledge which they can acquire. If this be not so, we should hurry back again to the dark ages, and submit our souls to the government of monks; and our persons and estates to the united despotism of the church and the sceptre. We are too far onward for this in civil and religious information; it will be our own fault if we are turned back or impeded in our progress. The world has learned, in some degree, and will learn more and more, to use reason and common sense in matters of religious faith as well as in other serious concerns. Mankind will not much longer be threatened with eternal punishment for not believing what their nature renders them incapable of conceiving; nor be deemed irreligious for not using terms to which the intellectual power of man cannot annex a meaning. What is true or false, right or wrong, good or evil, must be settled by human understanding. There can be no other rule in religion.

If, said Mr. S., the friends of intelligence, virtue, and religious freedom, persevere in their efforts, to enable mankind

to think and judge for themselves, the day will come when pure and simple Christianity will prevail wherever Christianity is professed. The doctrine taught from the pulpit will be just conceptions of the attributes of the DEITY; of the character and destiny of man; of the rights and duties of men to each other; that existence here, though attended with trial, change, and sadness, was meant to be, when duly regulated, a beneficent gift; that every thing on the earth which can produce innocent, rational, and chastened pleasure, was intended for the enjoyment of man; that the whole of life passes within the view of, and under accountability to, a gracious and compassionate PARENT, and not an austere and merciless tyrant; that the sentiment, which should ascend from earth to heaven in grateful recognition of the mission from heaven to earth, is not one of mystery, dismay, and terror, but of cheerfulness, resignation, tranquillity, and hope. If such were the religion of the world, how many of the deformities which exist in society would be unknown; how much would the evils of life be decreased, and its blessings augmented!

So far as such a system of religion has found its way in the world hitherto, observed Mr. S., much may be ascribed to the efforts of the Unitarian clergy; and it must be preserved, and further diffused, by the same means. It does not become the friends of free inquiry and of rational religion to stand still and see their ministers reviled by any combination of men, by whatsoever motives or impulses such combination may be governed. On the contrary, we are bound by every sense of duty and interest to strengthen their hands and encourage their hearts. Their purpose is to make the world wiser and better; not for themselves, but for the human race. They apply their teaching to the understanding and to the heart; their avenues are those of plain common sense, the ear, and the eye. They make the Sabbath a day of sadness to those only whom they can bring to contrition; to others, a day of social meeting, in which the audience are to be called away from the cares and anxieties of transitory life, and warned of "the uncertainty of death, and of the uncertainty of the hour." As the Sabbath is the appropriate, and perhaps the only proper stated day of general meeting for social religious instruction, it is of the highest import, that learning, talent, zeal, and effectiveness should be brought into the services of that day. The means of doing this well

deserve the care of those who are able to aid in making the day precious to the interests of individuals and of society.

All who are interested in this very serious call to aid the clergy in their labours, must give their own labour, and must contribute the means of making labour effective. Some sectarians, who regard the purposes which we uphold with no friendly eye, shew us that labour and money are the means. But who will labour, and who will give? We know that the clergy will labour, but who will give? All should give who wish to improve the condition of the age, and lay the foundation for future and successive improvement. This is the debt which we owe to posterity for the acts of those through whom we are *at home*, in a land of civil and religious liberty.

The *young* should give. 'They are entering the world; deeply are they interested that it should grow wiser and better. They desire to escape from follies and extravagancies; from vain, and worse than profitless pursuits, and to know how to choose and value what may be pursued. They can contribute their example, and spare something from their means to raise the standard of moral and social worth; and they may leave the world with the assurance, that they do leave it better than they found it.

The *middle aged* should give. They have lived long enough to know how much more valuable life would have been, if they had found in it settled and acknowledged principles in morals and in religion, to serve as guides in its perplexing and difficult paths; the middle aged have long enough to live, to permit their latter years to redeem the former ones. They will not miss, nor regret, whatever they may give to promote the common object of making human life rational, satisfactory, and profitable.

Those who *have passed* the meridian should give. They feel how fast the years run round; and how soon all which they can call their own will be numbered. All of them will admit, that their retrospect of life would be far more grateful if they had lived, and if all around them had lived, under that moral and religious influence which the Unitarian faith inculcates. Are there none among them who feel that if life were to be given over again, they would do something more than they have done to increase the moral and religious light of their fellow-men, and something less for those things that perish in the using? If it be too late for them to make the world better for themselves, it is not too

late to make it better for those whom they must leave behind to use what themselves cannot carry away.

But it is to *females* that an appeal may be made with the certainty of success, whenever the object is to do any good. The debt which *woman* owes to Christian revelation, though ever in the process of being paid, can never be discharged. *Woman* knows what she was before *men* were Christians, and how slowly her condition meliorated till the era of the Reformation; she acknowledges, with tearful gratitude, what she has become since moral and religious refinement have shed their influence on society. It is to mothers that society now looks to fix the first and most enduring principles of human character. In the days of prosperity—in the dreariness of adversity—in the bitterness of penitence—the lessons caught at the maternal knee spring up, uncalled for, to admonish or console; perhaps to receive the last tribute of gratitude and veneration.

But what can women do in the diffusion of moral and religious light? They can give their influence upon all the classes mentioned, and on all others. They can controul the extravagance of emulation, folly, and fashion. They can make it *the fashion* to spare something from useless decoration and entertainment to enrich the Unitarian treasury. Not that they have been careless of the good they can do. Far otherwise. There are many and honourable proofs of their devotedness to the improvement of the age. It should be noticed on this occasion, that in the last year a sum equal to the maintenance of the domestic missionary in this city has been contributed by the ladies. This mission, and the manner in which its duties have been performed, attract the notice of the considerate and benevolent in an eminent degree.

On the whole, concluded Mr. S., Liberal Christianity has no occasion to despond. Many of the most intelligent and best informed among men, are its faithful friends. It will certainly increase and diffuse its influence, in proportion to the means which are used to bring it to the test of human reason. To do this, we must promote public teaching from the pulpit, and promote and satisfy the demand for knowledge through the press.

If all could be made to feel the importance of this progressive improvement to themselves, to their associates, to their offspring, and to posterity; and if they

could be induced to labour and contribute to that extent only which their dearest interests demand, it cannot be doubted that the pure and simple revelation of the gospel—whether called by our peculiar name or any other—will become, at some time, the only Christian religion acknowledged among men.

Mr. Sullivan was followed by Hox. LEVERETT SALTONSTALL, of Salem.

After some introductory observations, he remarked, that we were associated for the promotion of an object in which we had a common interest—the cause of what we deemed to be religious truth. We were met together to strengthen each other's hands and encourage each other's hearts, and it seemed to him desirable, that gentlemen of the laity should take a part in the discussion of topics which on other occasions, and in a different form, are generally left to the clergy. He had therefore listened with peculiar pleasure to the addresses to the meeting from his friends of the laity.

The remarks of the gentleman who had been heard with so much gratification, on the manner in which controversy had recently been conducted by our opponents—by gross personalities and attacks on private character—had struck him with great force, and were entitled to great attention. He feared, he said, it was part of a system, well understood, and far extended, to put down Unitarianism, by rendering its distinguished professors odious to the community. It seemed to him important, therefore, that there should be a distinct expression of the sentiments of this Association on the subject, that this meeting should express their disapprobation of this course strongly and clearly; and for this purpose he would offer a resolution, which, he trusted, would meet the views of all present.

Resolved, “That the gross personalities, and libellous insinuations, to be found in religious publications of the day, are to be discountenanced, and severely and openly reprobated, by the friends of candour and decency.”

This resolution, said Mr. S., asserts, that there are gross personalities and libellous insinuations in some of the religious publications of the day, and contains the sentiment, that they ought to be discountenanced and openly reprobated. If religious publications have been so polluted, every one present will respond to the sentiment of regret and reprobation; and that they have been, is known to all who are in the habit of reading these periodical and other publi-

tions, which we must often do with an aching heart.

This mode of conducting controversy, on religious subjects especially, is not new. It has been usual, when passion comes much excited, and is a common refuge, when argument fails. But we had flattered ourselves, that there had been an improvement in this respect, that men had learned to differ without denouncing each other, that although they could not see "eye to eye" on all subjects, they were not blinded to each other's merits, and could regard each other's rights. We have seen controversies on religious subjects conducted with great spirit and ability, pushing the argument to the utmost extent, without questioning the sincerity or impeaching the character of opponents. But this is

a hazardous mode of conducting the defence of a bad cause; mere argument will not do; what is denounced as fatal error is gaining ground, and a new mode of attack must be resorted to. A lamentable change has taken place; individual character is no longer held sacred, and attacks have been made on some of the purest and best men—men of unspotted lives, whom we have been accustomed to venerate, whom we have been taught to respect, and have held up as models to our children. There seems to be an attempt making, by a brisk movement, in this way to effect what other and better means have failed to accomplish. Nor are these personalities confined to the living. The dead have not been suffered to rest in peace, nor their children to enjoy in quiet that *good name* which they have cherished as their most precious inheritance.

Mr. S. referred to some instances of personalities, but said he should not attempt on this occasion to defend the reputation of the persons accused. The late beloved and highly-respected President of Harvard University had been cruelly attacked, and this under circumstances which we should suppose could excite only sympathy, when he was suffering under infirmities, and was absent from the country. The late Treasurer of the College has also been the subject of these libellous insinuations. Nor has the venerable Professor of Divinity escaped.

These personalities have been confined to no class or profession. A distinguished member of this Association, an eminent jurist, who has always honoured us by his presence, and sometimes by his addresses, has been the subject of severe remarks. Clergymen, who have grown weary in the discharge of their sacred du-

ties, are not exempt; their flocks are told that their beloved and venerated pastors have never preached a *gospel sermon*, that they have always preached another gospel, and this from worldly motives.

The conduct and motives of whole bodies of men have been impeached. The highest judicial tribunal of the State, to which we have all looked as the ark of our safety—men who have been considered as the ornaments and blessings of the community—PARSONS, SEDGWICK, SEWALL, and other departed and living judges, have been accused of perverting their official authority for party purposes, of making a series of decisions merely for the sake of promoting their particular religious opinions.

To such an extent has this been carried, that even some of the framers of the Constitution have been pursued, and it has been intimated, that the late learned chief-justice, and a few others, procured by intrigue the adoption of the third article in the Convention, and by the people too,—and with admirable foresight; for the purpose, he supposed, of making particular decisions some thirty years afterwards, when he should be chief-justice!

And these insinuations against the purity of our judges are occasioned by a series of decisions which have been acquiesced in many years; acquiesced in?—which the people regard as next in importance to the Constitution itself; which are the great security of our religious rights; which protect the many from the controul of the few.

Nor has the executive department of government escaped reproach. Unitarians are said to have had the address to fill all the chief offices of the State with their friends, while they were denying that there was any such thing as Unitarianism here; a charge of falsehood, as well as hypocrisy and intrigue, against us.

To such extravagant length are these suspicious and insinuations carried, that even the popular branch of the Legislature, consisting of several hundred persons, has been said to be under the influence of the mighty magicians behind the scenes.

Should not such a course, asked Mr. S., be discountenanced and reprobated? What good can come from this mode of conducting controversy? None. It is no test of truth, and has no tendency to elicit it. Suppose all these personalities true, they furnish no argument against the truth of the doctrines we profess. Alas for Christianity itself, were it other-

wise ; for who lives up to the requirements of his religion ? The evils of these reproachful insinuations are great, are innumerable. Great injury is actually done to character, for many read these offensive publications who will not see and who do not care to see the defence. And how many friends have been cruelly wounded in their feelings ! How contrary is this to the spirit of the gospel, that spirit which breathes love and good will, and would promote universal peace ! How contrary to the example of that Master whom we all profess to follow ! He bore with the infirmities and defects of all around him. No denunciations escaped his lips, except against pharisaical pride and hypocrisy, and the spirit of denunciation in others.

What, then, under these circumstances, is our duty ? To defend the reputation of our friends against unjust attacks. Mr. S. remarked upon the nature of slander, and the wide-spreading mischief it causes, unless promptly refuted. It is our duty also to bear open testimony to what we believe to be the truth, never to shrink from the avowal of it, never to shun discussion and fair controversy. There is a mistake on this subject, he said. Controversy is not always an evil. There is a difference between discussion, or controversy, and personalities. Controversy is one thing, personalities another. There must be controversy. No important truth in literature or science has been settled in any other way. What are discussions in our legislative assemblies but controversies ? The abolition of the slave trade was the result of a long controversy. The late glorious act of the British government was the effect of a controversy of thirty years, and had the question now first been started, Catholic emancipation might not have taken place for thirty years to come. The reformation itself was brought about by a severe controversy only, and very little would have been gained by it, if controversy had then ceased.

Let us then not hesitate to meet the important questions that interest the community, always regarding the rights of others, and especially their character and motives. Strange, that men cannot learn, that others have precisely the same right to think as themselves ! Strange, that we cannot tolerate difference of opinion in others, when every thinking man will perceive how often he has himself differed at one period from himself at another.

Mr. S. urged the duty of perseverance. There is much to animate and encourage

us, said he. We are engaged in what we believe to be the best of causes—the cause of sacred truth. We should take courage from its success—its prospects. This full assembly should encourage us. We should not be intimidated by the means used against us. Why should we fear what man can do, his empty threats, when we are in the way of our duty ? True, our reputation may be cruelly slandered—we may be called on to explain transactions which have almost faded from our memory ; but we shall have the testimony of a good conscience, and what is infinitely more important, our witness will be on high ; his promises are sure, and we shall in no wise lose our reward.

Mr. Saltousteil closed his remarks at a few minutes before ten o'clock. They were curtailed by a regard to the lateness of the hour, which also prevented other gentlemen from speaking. The doxology beginning with the words,

“ From all who dwell below the skies
Let the Creator's praise arise,”

was sung by the assembly, after which the Association adjourned “ sine die.”

The meeting was suited to interest and encourage the friends of Unitarian Christianity. The house was crowded, and the character of the audience such as could not but gratify the members of the Association. The addresses were distinguished by independence and animation. It is believed, that by the just employment of its anniversaries the Association may do much in accomplishing the purposes for which it was established. Large assemblies are collected who separate with a deeper conviction of the value of their religious principles, and after practical evidence that these principles can engage powerful minds and warm hearts in their defence. Encouragement is received from the presence of so many who hold the like faith, and opportunity is afforded for discussion on subjects of vital interest to the citizen and the Christian.

The documents presented on this anniversary are now printed by direction of the Executive Committee.

Fourth Annual Report of the Executive Committee, May 26, 1829.

During the last year the Committee have pursued a similar course to that adopted in former years ; seeking to promote, as opportunities should arise, or might be created, a few important objects. It is their duty in this Report to glance at these objects.

The publication of tracts has been

continued, though to a less extent than the Committee have uniformly desired. There has been a singular unwillingness to furnish manuscripts for their use, and their anxiety to give the impress of the Association only to those which are at once original and excellent, they have been perhaps fastidious in their choice, and through their very interest in the subject may have seemed to be inattentive to this department of their duties. It should moreover be considered, that while individuals, who have long been members of the Association, may desire new publications, the wants of another portion of the community, whose situation renders them objects of our sympathy and often of our charity, are relieved by those which have been printed in former years. In this way the Association is doing extensive good, of which the subscribers generally are, and must be, ignorant. Since the last meeting ten new tracts have been issued, seven of the first series and three of the second. The circulation of our tracts is spread over a wide extent of country, some of them having been sent to Canada, to Georgia, and to the Valley of the Mississippi, in compliance with requests from individuals residing in these several regions. The demand for them in New England cannot be expected to continue at that height to which it rose soon after their publication commenced. It probably is now at that point at which it will remain for some years, and at which it will require, on the part of the Directors, a constant supply of plain, useful tracts, illustrating the doctrines, enforcing the precepts, urging the claims, and breathing, while they also inculcate, the spirit of our religion. The Committee are convinced that the gratuitous distribution of tracts, when they are entrusted to honest and judicious persons, is an important means of diffusing the truth which they contain, and on this principle they have made frequent appropriations of this nature.

The Committee have, in two or three instances only, appropriated money to be the support of a Christian ministry or worship. In the course of the last summer two gentlemen were induced to leave their pulpits for a few weeks, on a condition which the Committee accepted, that their places should be supplied during their absence, and undertook missionary tours in Maine. Evidence has been furnished that they were successful in accomplishing the purposes of their visit to the counties of Somerset, Kennebec, and Penobscot. Fifty dollars have been voted to Mr. Peirce, who has for many

years been the pastor of a small Unitarian church in Trenton, N. Y., for his services in that place and vicinity. Mr. May has been encouraged by the promise of assistance to undertake some missionary labours in Connecticut. His character and past ministry entitle him to the confidence of this Association. A similar vote of assistance has been passed in regard to Mr. Hall, who proposed to visit the villages lying in the valley of the Connecticut, but who has been prevented from fulfilling his intention by sickness occasioned by his labours through the winter.

In the course of last summer, Mr. Ware, of New York, made a rapid visit to the western and northern parts of that State. The effects of his services were immediate and great. It was scarcely known, even to the inhabitants of this interesting section of country, that Unitarian preaching would be acceptable. Mr. Ware found not only opportunities to proclaim the truth, but large audiences wherever he journeyed, and an impulse was given to religious sentiment, which has already produced results that must be permanent. The Committee have made an appropriation for the future demands of this region.

The Domestic Mission in Boston, which has been from its commencement under the general care of the Committee, has fully justified the expectations of good that were indulged concerning it. The health of the present "minister at large" among the poor has been impaired by his unwearied exertions, and it is very desirable that one should be found to share the work with him. But it is peculiarly difficult to fill this office. Requiring on the one hand singular qualifications, and on the other imposing onerous duties, few are willing to enter upon its responsibilities; yet no employment offers the means of more immediate or visible usefulness, and scarce any exceed it in lasting and extensive benefit.

From the Treasurer's Report, read at the private meeting of the Association, it appears that the receipts the past year have amounted to 3,848 dol. 30 cents, and the expenditures to 2,390 dol. 62 cents, leaving a balance now in the treasury of 1,457 dol. 68 cents. Of this balance 233 dol. 20 cents are credited to the Domestic Mission Fund, and cannot be withdrawn to any other object.

The progress of Unitarian Christianity during the year has not disappointed the expectations awakened at our last anniversary. Whether it be measured by the diffusion of our distinctive tenets, by the

profession of adherence to our opinions, or by the spread of those just principles and the increase of those generous sentiments which we deem far more important than any sectarian peculiarities, and which we believe may be held in union with various forms of doctrine, whether one or the other or all of these circumstances be regarded, we have occasion for gratitude and rejoicing. Changes in opinion are silently effected, and will be revealed only in their completion. In the history of religion it will appear, that in certain periods of progress more may be attributed to the gradual decline of error, a decline so gentle that even the minds in which it is going on are unconscious of it, than to the direct inculcation of truth. Men become the recipients of good by ceasing to hold that which is evil. It is therefore with satisfaction that the Committee notice the new shapes assumed by the spirit of religious error, since they prove to us, that those who have been its admirers begin to understand its character. The features of Calvinism have been so softened and its oracles so interpreted within a short time, that he who first proclaimed its instructions, could he have seen this day, would have dismissed the hope of propagating a system of faith by creeds and denunciations. Orthodoxy, if it mean the popular religion, is, as it appears in different places, strangely inconsistent with itself; and if it mean the truth, Christians seem to be inquiring in themselves, whether it may not be the common property of many sects, no one of which has a right to claim its exclusive possession. We rejoice in these signs of the times. They augur, they contain good. They indicate the action of causes that will eventually produce the establishment of those purposes for which we are associated.

Still it is painful to witness the efforts made to hinder the reformation that we desire to see perfected. Illiberality and religious sectarianism are struggling to obtain the ascendancy, and in the prosecution of their ends weigh with little discrimination the means they adopt. We have confidence in the good sense, the just feeling, and the free spirit of the people. We never have believed that these barriers could be prostrated by the assaults or the artifices of men, who presume to trample on the rights of human conscience, and to remodel the laws of Christian charity. We have little reason now for fear of such success, when talent, industry, zeal, and wealth, have been called into service, and anathemas and persuasions, things sacred

and things profane, argument and misrepresentation, personal abuse and social agency, have been summoned to lend their assistance, and yet, so far as the overthrow of Unitarianism, or the diminution of its resources, either spiritual or secular, or the character of its friends is concerned, all have been used in vain. The name Unitarian was never held in higher esteem than now; the body of Christians so designated never, in this country, deserved more regard; while the faith which they embrace was never before in such a state of effectual dissemination. It has been shewn to be incapable of destruction. Like the oak, it grows alike by the sunshine and the storm. In the days of peace and near the still waters it flourishes, while controversy but exhibits and increases its strength.

The Committee, as they deprecate, cannot forbear to call the attention of the members of this Association to the manner in which religious sects have attempted to thwart or embarrass each other. Believing that discussion and effort are necessary to the triumph of truth, and that every Christian should be earnest in defence of the gospel which he has received through the ministry of the Scriptures, they are unwilling that these instruments should be perverted. Candour, justice, and meekness, are virtues that should be sacrificed on no altar, and, least of all, on the altar of religious truth. If there is any sin against which the community may be implored, nay, required, to utter the voice of indignant rebuke, it is when, under the pretence of a zeal kindled by Christian faith, kindness and decorum are violated, individual character is assailed, domestic peace broken, and the bonds of social harmony are dissolved. We insist on an obedience to the apostle's precept, that "the truth be spoken in love."

If the Committee thought it necessary to designate particular circumstances that marked the spread of Unitarianism, they might notice the prosperous state of several new societies. In Concord and Dover, N. H., and in Providence, R. I., ministers have been ordained within the last year, under circumstances that promised fruit to their labours, and thus far experience has realized more than was promised. The churches in New York are augmenting their numbers; that in Philadelphia has been blessed with remarkable enlargement of its resources. In Baltimore and Charleston the brethren continue steadfast in their purpose to sustain their Master's cause. The con-

lition of the society at Washington has been contemplated with deep interest. By the loss of their esteemed and able minister, they were deprived of an essential element of prosperity, the administration, viz., of religious ordinances by a settled clergyman. They have exerted themselves to the utmost measure of their ability, and they now look to their fellow-Christians for encouragement to persevere. The Committee present their situation to the respectful notice of the Association.

As has been already suggested, a surprising expression of sentiment has been elicited within the last year in the western part of New York. Mr. Ware preached in Utica, Rochester, Buffalo, Watertown, and other considerable towns, and in each of these places attracted to the subjects of his discourses an interest that has been cherished and diffused since his return to his parochial duties. In Rochester a society has been formed, and a gentleman from this neighbourhood invited to become its pastor. The predisposition to receive our views of Christianity, which has thus been disclosed, was partially produced by the extravagancies in doctrine and practice of which the people had been made the witnesses, and sometimes the subjects. No other part of our country at the present moment offers more encouragement to the hopes of the Unitarian Christian.

In Cincinnati, Ohio, a similar declaration of sentiment, unexpected at this time, has also gratified us. A society has been organized, and if they should secure the services of an acceptable clergyman, will retain the animation that as distinguished its commencement, while it gains the firmness of more mature age. Scarcely any spot in our republic is more advantageously situated for the diffusion of good influences, as from a central body, than Cincinnati, and we shall watch with the anxiety of earnest hope the fortunes of this society.

As we return to notice more particularly the interests of this Association, we may not omit the union which has been formed between this and a kindred Society, in the prosecution of an object alike desired by each. The Boston Sunday-school Society, which has already been highly useful through the effects of its meetings and its correspondence, was established with the design of publishing juvenile books of a religious or moral character. The utility of such a measure had not been overlooked by this Committee, and they proffered their co-operation in effecting it. Their proposal was accepted, and arrangements were

made, according to which a series of juvenile books has been commenced, which, by the purity of their contents, the neatness of their execution, and their low price, invite comparison with any that have been published, and authorize the belief that one of the most urgent wants of the community will be supplied. These books bear the imprint of the Boston Sunday-School Society and of the American Unitarian Association.

A proposition to other Societies to connect themselves with this Association, in a manner which it was thought would be mutually beneficial, though it was not met with the same alacrity, and arrangements have not yet been completed, it is hoped, will not ultimately fail of its purpose.

A change has taken place in the government of this Association. The office of Foreign Secretary, which was created by an amendment of the constitution on the last anniversary, having remained vacant for some time in consequence of the non-acceptance of the gentleman then elected, has been recently filled by the choice of Rev. Henry Ware, jr., who had been compelled by the circumstances of ill health and absence to resign his place as one of the Directors. It was with sincere grief that the Committee acknowledged the necessity of his withdrawing from an immediate participation in their labours. To no individual is this Association more indebted. While resident abroad, Mr. Ware will possess opportunities of securing correspondents that will essentially aid him in his subsequent duties as Foreign Secretary. The vacancy in the Board of Directors was filled by the election of Rev. Francis Parkman.

The mention of Mr. Ware naturally brings to mind the institution to which, if his health should be restored, he will in future devote his energies. The Theological School at Cambridge merits, both from its design and its present excellent condition, the regard of all who desire that the churches of our land should enjoy the ministrations of enlightened and pious teachers. By a recent increase of instructors and of studies it has been enabled to furnish as ample means of improvement as any seminary of the same kind in the United States.

Among the instruments of diffusing the knowledge and love of religion, the periodical works patronized by Unitarians hold a high rank. The Christian Examiner, always worthy of praise, has by a new arrangement been rendered a more general, without becoming a less efficient, agent in disseminating truth. The Committee deem it proper also to

take respectful notice of the *Christian Register*, which has lately received an augmentation of strength in the editorial department. The *Unitarian Advocate*, the *Teacher's Manual*, and the *Liberal Preacher*, continue to deserve liberal patronage.

The Unitarian Book and Pamphlet Society has pursued its path of usefulness without noise or ostentation, but with advantage to many who are indebted to it for a more thorough acquaintance with our opinions and the arguments on which they rest, than they could else have obtained. In the two years of the existence of this Society, 8058 tracts and pamphlets have been issued from its Depository.

A more active correspondence has been maintained with England than in previous years. The letters of Unitarians in Great Britain contain expressions of strong interest in our affairs. The progress of religious sentiment in America is carefully observed by them, our writers are treated with respect, and a disposition is manifested to strengthen the ties of fraternal sympathy. As advocates of the same great principles, and equal lovers of religious liberty, however we may differ on questions of less moment, it is thought to be our duty to cultivate towards them feelings of Christian affection. The late triumph of justice over prescriptive power, of good sense over timid bigotry, and of dispassionate feeling over heated prejudice, has called forth in that land, and should awaken in ours, sincere delight.

In Bengal, circumstances have interrupted the services that had been undertaken for the direct inculcation of Unitarian Christianity. Springs have, however, been put in motion in the higher class of natives, which, it can scarcely be doubted, will hereafter produce a wide and visible change in the faith of Hindostan. An acquaintance with the literature of England will be the means of religious as well as of intellectual improvement.

In Madras, William Roberts, a self-educated native, is zealously engaged in instructing his countrymen in the simple gospel of Christ. It may gratify some to learn that, in a letter just received from him, he speaks of his intention to translate into Tamil the second tract of the first series published by the Association,

entitled, "One Hundred Scriptural Arguments for the Unitarian Faith."

Having thus presented a sketch of their proceedings, and of prominent facts belonging to the occasion, the Committee close their Report with the hope that the topics suggested will afford matter not only for useful thought, but for a free and earnest discussion. Such discussion they desire should characterize the present meeting. This anniversary may be made highly beneficial by exciting the minds of those who prize the same gospel of truth and peace, and desire that it should "have free course and be glorified." The effect is not confined to this evening nor to this city. An impulse is given that is felt widely, and from these meetings the Committee anticipate that no inconsiderable benefit will result in future years.

All which is respectfully submitted.

LITERARY NOTICES.

IN the press, and will appear early in November, a new Annual, upon a more enlarged and splendid scale than any hitherto attempted. It is entitled "*The Landscape Annual*;" and will be published by Mr. Jennings, embellished with 26 highly-finished line engravings, conducted by Mr. Heath, from drawings by Prout. The first volume will embrace the Tour of Italy and Switzerland. The literary department has devolved upon Mr. T. Roscoe, the editor and proprietor of the "*Juvenile Keepsake*."

THE *Juvenile Keepsake*, vol. the 2nd, is nearly ready for publication. The illustrations, consisting of eight beautiful line engravings, are conducted by Mr. Heath; with contributions from the most esteemed writers.

DR. BARHAM has in the press "*An Introduction to Greek Grammar, on a New Plan*." This is a small and compendious work, intended for teaching the elements of the language in a much simpler and easier manner than is presented in any other work of the kind. It is especially adapted for those whose principal design in studying Greek is to read the New Testament in its original tongue. It may be used without any previous acquaintance with Latin.

CORRESPONDENCE.

M. J. N. is mistaken as to Robinson's *History and Mystery of Good Friday* being out of print. It may be had at a very cheap rate, and in any quantity.

Communications have been received from Rev. T. Davis (forwarded to Mr. Wood); A. E.; A. B.; Philalethes; Hieronimus; Castigator, &c.

THE MONTHLY REPOSITORY

AND

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NEW SERIES, No. XXXV.

NOVEMBER, 1829.

ESSAYS ON THE ART OF THINKING.

IV.

Our limits allow us to offer only a few hints respecting the discipline which is necessary to the formation of habits of accurate thought. These hints must be expanded and improved by our readers, if they are to be rendered in any degree beneficial; and our suggestions must be modified according to the circumstances of those who may be inclined to adopt them.

As knowledge affords the materials of thought and the incitement to its exercise, we shall begin by offering some hints respecting the best modes of obtaining information, and shall afterwards point out the methods by which knowledge may be rendered available to the further improvement of the intellectual faculties.

We are careful to develop the power of Observation in a child, because by means of this faculty is to be obtained the most important, if not the most extensive, information which we have it in our power to acquire. In proportion to the perfect development and wise direction of this faculty will be the improvement of the intellect at large. Every human being is possessed of the power of observation, and in every case (not excepting that of the idiot) it is called into action; but how different is its operation, how various are its results, in various minds! The ignorant ploughboy beholds the changes of the seasons, the clouds and the sunshine, the waxing and waning moon, the fixed and moving lights of the sky, and gathers no new ideas from the revolutions of nature; while the fall of an apple suggests to a Newton inquiries which urge on the human intellect to the utmost limits of space and time. Such an instance is sufficient evidence that the faculty of observation cannot be too highly cultivated; and that the common belief, that the power of observation interferes with that of reflection, is founded in mistake. We may observe wrongly, but we cannot observe too much; and if the right direction be given to the faculty, if the stores which it brings in to the mind be rightly disposed and duly appreciated, those stores can never be too ample. But a small part of the external world is subjected to the

examination of each individual, and it is only by means of the guidance of others that we are enabled to explore the wonders of the world within, and therefore we are right to seek the instruction which may be derived from conversation and from books. But how little do we know of the portion which is within our reach! How copious a harvest of facts might we reap, if we chose to put in the sickle! How multitudinous are the operations continually going on around us, while our careless or ill-governed minds are occupied with familiar ideas or worthless speculations!

“ Sweet music breathes

“ Above, about, or underneath,”

for all whose ears are open to it; and the mild light of truth is reflected from every object in nature, to the few whose gaze is not fixed too high or too low to receive it. We remember a good old fairy tale (the delight of our childhood) which carries a more admirable moral than a child can appreciate, while he envies the powers of *Fine-ear*, who could hear the corn springing in the ground, and of *Long-sight*, who could point out the position of every star on a cloudy night. The power of observation can accomplish greater wonders than these, as children and dreamers should be made to understand.

It can never be too early or too late to encourage the habit of observation, nor can we ever become too wise to be taught by the influences which all created things are designed to exert upon the mind. The infant is well employed when gaining new ideas by noticing new objects; and Franklin was never more wise than when he applied himself to learn in the same school, and thus enriched his mind with knowledge which could never have been obtained at second-hand. The dreamers who go through the world in a state of apparent somnambulism, disdaining to stoop or turn aside are, far less happy, far less wise or dignified, than the philosopher while flying his kite; and while they stumble in darkness, he brought down the harmless lightning to play around his head. Nature is the wisest, the only infallible teacher, and her lore is inexhaustible. Books are but her interpreters, and, though valuable aids when she is silent, are never to be preferred to her lessons of wisdom. To those teachings our minds should be ever open; and, whether in the fields or in the streets, by the sea-shore or in the crowded city, in solitude or in society, our observation should ever be awake to familiarize our minds with new objects, or to notice some novel appearance in those which are well known. Every cloud of the sky, every blossom of the garden, every action of childhood, every change of each succeeding day, affords materials for thought and elements of knowledge; and were all these exhausted, another world would yet remain to be explored. The spirit of observation requires no remission of its activity. In solitude and darkness it can still find occupation, and can gather experience from the workings of the mind. There it can watch operations as grand and important, changes as real, and results as interesting, as in the external world.

It is sometimes apprehended that an active habit of observation will incline the mind to be occupied with frivolous objects, and indispose it for the reception of great truths. But this can only be the case when its scope is limited. Its capacity should be unbounded, that the materials which it presents to the reflective power may be ample. We dislike a habit of quick observation in a narrow-minded person, because its effects are not apparently beneficial to the individual himself, and are often disagreeable to all around him. But the evil lies, not in the habit of observation, but in the pettiness of his mind in other respects; and if he were less alive to surrounding influences, he

ould certainly be more ignorant, and less accessible to improvement. A greater mind does not observe less, but more; and having a wider choice of important objects, is at liberty to dismiss those which are frivolous and familiar, when their value has once been duly appreciated.

The operation of this faculty is partial in every mind, and is modified by the character, intellectual and moral, of the individual by whom it is exerted; and if its exercise could become unlimited and universal, its perfection would imply the perfection of the whole intellectual and moral constitution. Then no influence would be wasted, and no clouds would intervene to obscure the emanations of truth which we may hereafter perceive to beam from every object. But at present every mind is in part blind and indolent, and therefore the faculty of observation varies in its operation in every individual. In proportion as the appetite for knowledge is healthy or depraved, strong or weak, will the aliment presented to it be salutary or hurtful, abundant or scanty. Each provides for himself the supply he needs; the philosopher will gather philosophy, the tale-bearer will gather materials for scandal, the artist will collect subjects for his pencil, and the dramatist for his pen, from the new scenes into which each is introduced. The moralist will discern moral relations in all things, and every occurrence in the complicated movements of society will serve as an illustration of some favourite truth; while the man whose whole soul is animated by piety, will "see God in everything, and all in God."—We remember being struck by the difference in the accounts of a grand ceremonial, given by two observers of different habits of mind; and we were thence led to imagine how great a variety of description would be afforded if twenty narrators had told the story instead of two. The ceremony was the benediction of the Pope at the conclusion of the holy week at Rome. What a field is here afforded for a variety of observation! The architect would concentrate his attention on St. Peter's itself, regardless of the countless multitudes which would afford a subject of observation to the statistical inquirer. Some would look on the whole as idle pageantry, while others would await in breathless awe the appearance of the Pontiff. The natives would be engaged in remarking the peculiarities of the foreigners, and the foreigners of the natives. Many might truly mourn to behold the numerous victims of a gross superstition, while some were actually engaged in computing the value of the fine horses in the carriage of the Duke of Sussex, which were driven by himself on the occasion.—The most comprehensive mind among the observers was undoubtedly that (if such there was) on which the fewest circumstances were lost—which could, while noticing the peculiarities of the thronging multitudes of various nations, the marble edifices, the train of Cardinals, the appearance and gestures of the pontiff, likewise remark the relation of mind to mind amid these countless thousands of beings, the darkness of some, the comparative illumination of others, and the connexion of all with the presiding Spirit which called them into being.

This habit of partial observation has been often encouraged from the idea that it is the best way to attain excellence in a particular pursuit; but its consequences (wholly escaped by none) are highly injurious to the mind. To excel in any particular pursuit should ever be a subordinate object to the general improvement of the intellectual constitution; and this object itself is eventually best promoted by encouraging the development of every power we possess. Our capacity of observation should therefore be perpetually enlarging, while the habit is strengthening. For this purpose, a classification

of the facts we obtain should be an important object to us. This classification implies an exercise of the Judgment.

The ideas collected by means of Observation are, in every mind, submitted to a process of Comparison and Selection. The infant, after tasting sugar, honey, and comfits, has an idea of sweetness as a quality of all these substances; and, ere long, he will perceive that the moon, snow, and a sheet of paper, have one appearance in common, and he will thus obtain the abstract idea of whiteness. These processes of Comparison and Abstraction are carried on to an illimitable extent as the mind advances; and by watching them we may discern the mode by which all attainable knowledge may be brought within the compass of a single mind; how the innumerable multitudes of facts which nature and science present may be so arranged and compacted as to lie within the grasp of an individual intellect. Towards this glorious prospect we must not, at present, even glance, but rather proceed to offer some hints respecting the processes of Comparison and Judgment.

In the beginnings of our knowledge, when the simple qualities of objects are subjected to the judgment, there is no possibility of error, provided the senses are perfect. The idiot has as accurate an idea of whiteness and sweetness as the wisest man: but when complex ideas are compared, the conclusions of the judgment will be different in various minds; and the more complex the ideas presented, the wider will be the diversity in the results of comparison. All minds will agree that $6 \times 2 = 12$; but society is even yet divided into two parties on the question of the education of the poor; and respecting various points in theology and science the diversities of opinion are endless. Yet there is, no doubt, as substantial a truth at the bottom of these subjects as in numbers, and that truth may in time be as evident to every mind as that two and two make four. Such a prospect is, however, immeasurably distant. The number of truths which may be demonstrated is very small; as we descend the scale of probabilities and possibilities their number increases, till at length we find that multitudes afford subjects for conjecture alone. They are substantial benefactors of the human race who exalt any subject of inquiry in this scale; and he who removes a single object of doubt one degree nearer to the highest probability or to demonstration, renders an essential service to his kind. There are few who, like Newton, can raise a mighty subject of speculation from the darkest recess of conjecture into the light of demonstration; but all have the power (and are required to exert it) of availing themselves of the researches already made, and of advancing their own minds towards the truth, however little power they may be able to exert over others.

For this purpose, the processes of comparison and judgment should not only be carried on when the exertion cannot be avoided, but should be vigorously urged, and watched with incessant care. All the ideas which the faculty of observation presents should be compared with those which we have already stored up on the same subject; and thus new light may be cast on a familiar object, and new relations perceived between subjects which before appeared wholly unconnected. We are all sensible how, when an engrossing subject is present to our thoughts, every object appears to bear some relation to it. We meet with it in every book; every conversation has some bearing upon it. If we forget it for a moment, the next sight we see, the next sound we hear, reminds us of it, and we are astonished to perceive how close a connexion subsists among all the objects of our senses and

all the associations of our minds. The connexion is, in such an instance, frequently slight, and sometimes imaginary ; but this occasional experience shews us how the results of observation may be classified. In this instance, the classification is arbitrary, because the comparison was partial. Ideas were not impartially received, and then arranged according to their nature and value : but they were welcomed as supporters of some assumed truth, to which their relation was more imaginary than real. We have heard tell how, when the apprehension of an invasion from France had risen to its highest pitch, every distant sound was believed by those who lived near the coast to be a signal gun, and every light was mistaken for a beacon fire. Here a moral cause existed for the perversion of judgment, and the process of comparison was disturbed by fear : but an intellectual defect often occasions errors as absurd : of which Sterne's Critic with his stop-watch is an instance in point. To such perversion of judgment all are liable who are given to a favourite pursuit or a peculiar mode of thinking ; and though in the one case a great deal of knowledge may be accumulated on a particular subject, and in the other, the convictions may become comfortably strong, the mind is proportionably indisposed for the enlargement of knowledge or the perception of truth. Generally speaking, those men who have enriched the world by their labours in one department of art or science have not been remarkable for enlargement of mind, and deformity rather than symmetry has been the characteristic of their intellectual frame. It is true we have had one Milton and one Michael Angelo ; but we have had hundreds who to their proficiency in a single department of science, have sacrificed more than the object was worth. Those who propose their own improvement as their aim, will do wisely to promote the general development of their powers, instead of directing all their efforts to one point. To be a fine poet, painter, or musician, an eminent mathematician, or mental or natural philosopher, is in the power of a very few ; and if it were otherwise, the object is not worth the sacrifice which is often made to attain it. A power of enlarged observation, of accurate judgment, of enlightened reflection, of steady reasoning, is worth more to its possessor than the exercise of any single talent, however splendid or however useful, if encouraged at the expense of the intellect at large. Believing thus, we have often grieved over the method of conducting the education of the sons of tradesmen at grammar-schools, where classical learning is the only object, and have never been able to coincide in opinion with those parents who would confine the studies of their daughters within a very narrow range, from a dread of their obtaining " a smattering of learning." Now, all agree that deep learning is better than a smattering ; but surely, a smattering is better than none at all ; and if, as may easily be managed, they are guarded from the danger of over-estimating their small attainments, their minds will become enlarged in proportion to the variety of objects to which their attention is directed. Because their knowledge of many subjects must be limited, it need not, therefore, be inaccurate ; and as advancement in any one branch of science affords facilities for improvement in others, the development of the whole mind proceeds at a much quicker rate where the objects of attention are various than where they are very limited.

The more various, however, the objects of inquiry, the more cautious should be the selection from the field of knowledge. We have no superfluous time or power to waste on subjects which are unattainable, either from their own nature, or from the degree of preparation necessary : and therefore our first inquiry should be into our own intentions in pursuing a

train of thought, or entering upon a department of study. We are aware that this rule does not hold universally. The natural philosopher who proposes to devote a course of years to his studies, acts rightly in carrying on his experiments, and pursuing a train of inquiry without proposing to himself an express object. But it is nearly certain that in that science, valuable discoveries will be elicited by protracted inquiry, though their nature and importance cannot even be conjectured before-hand. But those who, like our readers, have no other design than their own improvement, should be careful to expend their time and pains only where some calculation may be made of the probable gain. It should be their endeavour to form those habits of mind which shall be most serviceable in the discharge of their particular offices, and to acquire those kinds of knowledge which may be brought into use, and the pursuit of which may be facilitated by their situation in life. An ample field will yet be left for the excursions of the mind, while its powers will not be wasted or its energy exhausted by blind or ill-directed efforts after unattainable objects.

The knowledge which is to be gained by reading is, of course, infinitely more extensive than that which can be obtained by any other means; but it is worth little where the mind is unprepared to receive and assimilate it. If we passively adopt the opinions we meet with in books, or remember the facts they relate without any endeavour to reflect upon them, or to judge of their relation to other facts, we might almost as well not read at all. We may gain knowledge, such as it is; but, at the same time, that knowledge will impede instead of strengthening the operations of our intellects, and the load of facts will lie like a heavy weight under which the motions of the reasoning power will become more and more feeble, till at length they stop. Our opinions (if they may be called our own) will be unstable and mutually contradictory; our faculty of observation will, in time, become indolent; our ideas will be deposited, as they are received, in the order of time, and the whole mind will be in a state of hopeless confusion. Far wiser is the cottager who has formed habits of quick and accurate observation, even though he may never have learned his alphabet, than the mere reader who is ever accumulating, but never gaining. The former derives valuable lessons from the experience of life, from intercourse with his kind, from notices which reach him from every quarter, of what is going on in the world of nature and of society; and the information thus obtained is ever made subservient to his further improvement, till in his mind is concentrated a higher wisdom than books alone can teach. The latter, meanwhile, can tell what this author believes, and another teaches, and a third attests; but he has no opinions of his own, and gradually loses the power of forming any. While he lends his house to be filled with other men's furniture, he suffers it to go to ruin, and sees not that it needs repair.

The exercise of comparison and judgment is as necessary with respect to the knowledge we obtain from books as to that with which observation supplies us. The ideas which we receive should be examined and arranged with equal care in both cases, and their relations with each other and with those previously received, diligently explored and cautiously admitted. If this be done, if we meditate, compare, choose, and reject, where opinions are in question; arrange and apply where facts are the subject of inquiry, we cannot read too much for our intellectual improvement. The mind will hold all the knowledge that can ever be put into it, if it be well chosen, and properly introduced. Unlike the physical, the mental powers of digestion are unlimited; and the stature of the intellectual is not bounded like that

of the corporeal frame. The capacity of the mind should be continually enlarging, so that sublime ideas may be received with less and less pain and difficulty, new and strange notions be contemplated without surprise or aversion, and a judgment be formed with a continually increasing accuracy, from a wider and a wider survey of the worlds of matter and of mind. The natural and happy consequences of such enlargement of capacity in fitting us for further improvement, we shall hereafter endeavour to shew. Shadowy and bounded as is our view of the future, and awful as is the faint conception of the extent of those regions of science which remain to be explored, we may yet attain to sufficient assurance to pronounce that there is not a wider intellectual difference between the new-born infant and such a philosopher as Newton, than between a man of weak and neglected mind, and him, however circumstanced externally, whose "large discourse," whose power of "looking before and after," afford some intimation of the ultimate destination of that being who is empowered to become "so noble in reason, so infinite in faculties; in action, so like an angel,—in apprehension, so like a God!"

V.*

THE modes in which the mind may be employed upon the information which the senses bring to it are various; and are commonly (though improperly) included in one class, under the term Meditation.

When trains of ideas are allowed to enter and depart, while the understanding remains passive, the mind cannot properly be said to be engaged in meditation, but is rather amused in reverie. Though this is the very lowest intellectual occupation, it is the one we all spend the most time in, and like the best. The most active thinkers have ever lamented the loss of time and power which their tendency to reverie has occasioned; and those who are less aware of the existence of the evil, are in the habit of making yet greater sacrifices to intellectual sloth. We should all be ashamed of sitting at a window, for hours of every day, to gaze idly on what was passing without; yet we indulge our minds in indolence of a similar kind to an awful extent, unconscious or regardless of the danger of losing all power over our thoughts, and of enervating every faculty we possess. By the law of association, every idea entertained in the mind introduces other ideas, which, in their turn, bring in more. This law we cannot suspend; but it is in our power to controul its operation, and to make choice of the mode in which our ideas shall be combined. By voluntary power, ideas may be recalled in the order in which they were first presented, which is an act of the memory; as when we wish to fix in our minds a conversation with a friend, or the contents of a book we have been reading. By voluntary power we may combine ideas in a new series, as we never combined them before. This is an act of imagination; as when we think of our friend placed among new scenes, and plan what his conduct will be in untried circumstances. Either of these operations may be made useful to the mind by enabling it to lay a firmer hold on knowledge previously gained, or to derive refreshment from a change of occupation; but if the processes are indiscriminately mixed, or if the memory be employed on unworthy objects, or the imagination indulged to an undue degree, it would have been better

* Two of these Essays are inserted in the present number in order that the series may be completed next month, and this valuable manual of Thought be presented entire to the possessors of the volume for the current year. Ed.

for the faculties to have been suspended in sleep than thus wasted and impaired. There may be more folly hidden under a grave exterior than displayed in outward mirth; and it sometimes happens that a child is employing his mind more usefully amidst his noisy sports, than his parent while seemingly absorbed in meditation. Let it not be supposed that continual effort is requisite to make our reflections, or even our reveries, conducive to our intellectual improvement. This would be too hard a condition of excellence. The effort is unremittingly necessary only during the formation of our habits of mind, only while setting the machine in motion. The subsequent task of keeping its parts in repair, and removing the obstacles to their action, will be comparatively easy. The effort is often painful, it is true; but labour is the condition of attainment in this life; and no labour can be better bestowed than in the regulation of the intellectual powers, which are themselves the instruments by which every solid good is to be obtained. Some few are so happy as to have been early trained to intellectual as well as moral self-control; but the greater number are obliged to form the habit for themselves as they advance in life, or to forego the advantages it confers; and such are qualified mournfully to sympathize with the pious man who blushed to think that if his very prayers were written down and interlined with the irrelevant ideas which presented themselves in the midst of his devotions, what a crowd of incoherencies and degrading associations they would present. It is probable that we are all painfully sensible of our transgressions in this respect; if not, it would be well to attempt for once the tedious task of writing down the ideas (as well as we could recollect them) which have passed through our minds during any two minutes of any reverie. But one experiment would be necessary to convince us of the waste of time and power which takes place every day from the want of intellectual control. The night affords time enough for dreaming; and the sports of imagination can be sufficiently indulged during the intervals of serious thought which every day affords. Because they are salutary, they should not only be allowed, but exalted and cherished; but, because they are so delightful as to be engrossing, they should be carefully restrained.

When the attention is fixed on an idea, or on a series of ideas, contemplating their relations and circumstances so closely that other thoughts are excluded, the mind is engaged in meditation. This act is the most efficacious by which our knowledge can be converted into wisdom. By this exercise, more than by any other, is the power of the intellect increased, and its capacity enlarged. By this exercise alone can the wealth of other minds be transferred to our own, and the extent of our mental resources be ascertained. The secret which Newton disclosed respecting his marvellous achievements, cannot be too widely known, or too carefully attended to. He declared that his intellectual power was not derived from any peculiar endowment, but from a habit of patient thought. On another occasion, when questioned respecting his method of beginning a train of inquiry, he replied, "I waited for thought." He placed the object of inquiry before his mind, and (as some degree of excitement must always precede vigorous and profound thought,) he observed the qualities and relations of the object in view, excluded all irrelevant ideas, and thus kept his mind open for the reception of all suggestions, and free from the influence of all perversions. He was not only remarkably exempt from the moral imperfections which overcloud the understanding, from selfishness, (including fear,) and prejudice, but from the intellectual perversions to which almost every man is subject.

his faculty of observation was perfectly obedient to his will. He could employ it on external or internal objects, excite or suspend it as he pleased. When any purpose was to be answered by observation, not a motion of a brow or a feather escaped his notice; when his business was to calculate or reason, he became, in a moment, as regardless of all external circumstances as if every sense had at once been annihilated.

The principal object which is to be attained by the exercise of reflection is the deduction of general principles from the facts which observation furnishes; and in the application of these general principles to the elucidation of new facts, we see the means by which every increase of knowledge affords the power of a further augmentation.

It is, therefore, of the utmost importance that these principles should be ascertained to be just and true; as a defect in them will necessarily vitiate all our subsequent reasonings. Mathematicians, whose intellects have been confined to one class of subjects, have been known to cast all learning, however various, into the form of theorems, scholiums, and corollaries; while musicians have been equally expert in arranging the results of reasoning in a scale of harmony. Such inquirers have as little chance of arriving at truth, as a loaded bowl of reaching the mark. The understanding must be rectified before the observations which it takes can be true. As Dr. Watts says, "Things are to be considered as they are in themselves; their natures are inflexible, and their natural relations unalterable; and, therefore, in order to conceive them aright, we must bring our understandings to things, and not pretend to bend and strain things to comport with our fancies and forms."

Haste in the adoption of general principles is a serious and common error to which we have before adverted. Few persons, perhaps, are as absurd as the traveller in the east who, on entering a new country, and being entertained at an inn where the landlord was intoxicated, and his wife proud of her auburn hair, therefore noted down in his memorandum book, that all the men of that country were drunken, and all the women red-haired. But we may readily detect errors of the same kind in some department of our reasonings. We are prone to mistake accessory for necessary circumstances, and to deduce general principles from too limited an experience, and are thus liable to lose all the time and labour employed on the subsequent reasoning, which is unavoidably defective. All deductions from the false principle that the sun moves round the earth, must be also false; and those who argue from the assumption (founded on limited experience) that there is no such thing as gratitude among the poor, will, if they are disappointed, find themselves mistaken.

The same impatience interferes to prevent our discerning in what cases we may expect to arrive at certainty, and where we must be content with a small preponderance of probability. The slightest degree of preponderance is sufficient to afford a basis for belief and for action; and we should therefore be content with it where certainty cannot be obtained. If we are bent upon establishing on all subjects of inquiry general principles, which are to be as immutable as the laws of the Medes and Persians, we shall find ourselves at length encompassed with a host of errors and absurdities, arising from principles which, instead of being founded in truth, are based upon our own ignorance and presumption.

It is astonishing how many difficulties melt away under the influence of patient thought. A subject appears at first dark and confused, and formidable objections crowd around it on every side, so that we are tempted to give

up all hope of obtaining a satisfactory opinion upon it : or if we venture to proceed in our examination, our minds are cramped and perturbed by the influence of fear. While in this state, our difficulties increase ; unless by becoming interested in the contemplation of the object before us for its own sake, and forgetting our hopes and fears, we discern some unperceived relation to a truth already discovered. We are then encouraged to proceed, and another and another difficulty vanishes ; we perceive that here a prejudice of our own has intervened ; there an ambiguity in terms has misled us. One ray of light after another breaks in to disperse the partial mists, till the truth stands forth bright and well defined, an object worthy the contemplation of an immortal intellect. No exercise, perhaps, affords a more correct or beautiful exemplification than this of the purpose and extent of our intellectual power, and of its prescribed mode of operation. The power is unlimited, its development gradual, its exercise laborious, but conducive to the most intense moral enjoyment. The modest triumphs of an enlightened and patient intellect afford a pleasure inferior only to that which attends moral conquests,—a pleasure pure, unailing, and ever growing.

When a general principle has been satisfactorily established, it is to be applied to the elucidation of such facts as may admit of an explanation by it. If no general principles were known, the multiplicity of facts which we must register as the materials of knowledge would be too burdensome for any mind, and the examination of a very few would be the work of a lifetime. This limited knowledge was all that was actually obtained in the infancy of the human race ; and a deficiency of general principles was the cause of the darkness of the middle ages being so protracted and profound. The method of generalization has let in light upon this darkness, and originated a well-founded and animating conviction that the meridian splendour of unclouded truth is not too dazzling for the human intellect.

By a reference of a number of facts to one principle, to which they bear a common relation, order is introduced into the midst of confusion, and the understanding is required to entertain a few well-arranged ideas only, instead of a confused multitude. When facts are thus classed under general principles, the memory is relieved, the judgment unfettered, and the imagination rendered duly subservient to the reasoning power. The commander of an army would be hopeless of preserving discipline, if the conduct of every soldier were under his unassisted charge. The forces are therefore divided into regiments, battalions, and companies, under their respective officers ; and thus unity is established among a multitude of individuals, and a countless host is subjected to the controul of one man.

In applying principles to the explanation of facts, care must be exercised to ascertain that the relation between them is real, and that it be not arbitrarily extended too far. Because some slight accidental resemblance exists between two facts, it does not follow that they are to be referred to the same principle. It is by their quickness in discerning resemblances, and their hastiness in classing the objects which afford them, that persons of imaginative minds are liable to wander far from the truth. The same defect leads them to multiply principles unnecessarily ; so that they collect too many facts under one principle to-day ; and to-morrow, being disposed to magnify an accidental difference, they apply several principles where one affords a sufficient explanation. The same young man of whom we read as laying down a rule that snow always falls on Christmas-day, because it did so for three successive years, would probably assign the fall of a guinea and that of a feather to different causes, because the one descends rapidly and the other

h a floating motion. Such a mind, while disdaining to notice the nice distinctions which mark the boundaries of the province to which each principle extends, is yet unequal to the lofty conception that the course of a net and that of a billiard-ball is regulated by the same laws, or that the same principle which impels the first voluntary efforts of the infant's hand, employed to form and improve the conscience, till it is recognized as

" God's most intimate presence in the soul,
And his most perfect image in the world."

There are two methods of reasoning from general principles,—by induction, and by analogy. The conclusions derived from a careful process of induction may be depended on as certain ; but such conclusions are, from the imperfection of our knowledge, rarely to be obtained. The arguments on analogy are distinguished by various degrees of probability, some being nearly equal in force to a complete induction, while others intimate only a faint probability. It is absolutely certain that the earth moves round the sun ; it is highly probable that the planets are inhabited ; it is very remotely probable that the inhabitants of the moon resemble the human race in form and constitution.

According to the weakness or strength of a mind will be its power to discern between these different kinds of evidence, and duly to estimate their true value. Some persons of lively imagination are delighted with the discovery of a remote analogy, and build upon it a belief which, however hastily adopted, they determine to retain for ever ; and while thus disposed, demonstration itself is of no avail to convince them that they are mistaken. Equally lamentable is their condition to whom all arguments are of equal weight, whose minds are incessantly vacillating, till reason becomes impatient, and truth is believed to be nothing but a name. If in the one case the passion weighs down every substance that can be opposed to it, and if, in the other, no efforts can make the scales cease their alternating motion, the scale is evidently in the balance, not in the weights, and it must be condemned as utterly unserviceable.

We all, doubtless, feel how far we are from having succeeded in rectifying (perhaps from having attempted to rectify) the balance. We are all apt to think our reason convinced, when our imagination alone is gratified, or our feelings are excited ; when our love of the new or the marvellous interferes to impede the operation of the reasoning power. By an interference of the imagination also, are we led to conceive a difficulty to be removed when the object causing it is perceived to resemble another which, being familiar to us, is supposed to be understood. But the most familiar objects are sometimes those which we understand the least, and concerning which our ignorance is the least likely to be removed ; as the very familiarity blunts our acuteness, and renders us blind to the difficulties which exist. Probably ninety-nine persons out of a hundred would have declared that they knew by an apple falls, if asked the question two centuries ago ; and if the inquiry was proposed why a kite comes down when the wind ceases to blow, they would probably have answered that it must fall, like an apple or any thing else, when there is nothing to keep it up ; and few, perhaps, would discover that the answer was unsatisfactory.

We have already offered some hints respecting the errors which arise from the imperfection of language. Those errors may be generally avoided by a little care. When pursuing a train of reasoning in a book, we should examine whether a proposition be entangled in more words than are neces-

sary, and also whether any irrelevant ideas are introduced. The more simple the statement can be made, the more easy is the approach to the truth. If engaged in meditation on a question proposed by ourselves, we should be careful not only to think in words, but to vary the statement of the proposition, by transposing the parts and changing the terms, if equivalent modes of expression can be found. If conducting an argument in conversation, it is absolutely necessary to ascertain that both disputants understand the meaning of the terms employed by each. It is irritating and humbling to the mind to ascertain, on arriving at some false conclusion, that the truth has been missed through the imperfection of the instrument employed to obtain it; but few misfortunes are more common, as the experience of every young logician can attest.

Frequent exercise in composition is a most important assistance in forming habits of accurate thought. Continually as this fact is insisted on in all works of education, and decisive as is the testimony of experience respecting it, it is strange that the practice is not more universally and extensively adopted by those who desire their own improvement. If this exercise were wisely adopted and perseveringly pursued, the best ends of intellectual education would be answered by its means alone. The act of composition teaches, in the first place, to state accurately, and in the next, to think accurately. Other numerous and important advantages arise from the practice; but the two we have mentioned are the most closely connected with the objects of this Essay. The student should begin the exercise of composition by writing down the ideas of others; for instance, a recollection of a lecture, or a conversation, or, better still, a passage from a book, with which he can compare his statement. When enabled by practice to state the ideas of others with precision, he should frequently exercise himself in original composition, on a variety of subjects. Though the time thus employed be considerable, not an hour of it is wasted; and if the labour be found irksome, there can be no stronger proof that it is needed. If due care be taken to vary the subjects and form of composition, all the knowledge previously acquired will be secured, and converted to its proper uses; and every faculty of the mind will be disciplined to a more and more faithful discharge of its office, and an ever-increasing capacity of improvement. If, however, the subjects be not sufficiently varied, the best advantages of the practice will be lost. If the imaginative write nothing but poetry, the indolent nothing but matter of fact, the sentimentalist nothing but sentiment, ease and fluency may be gained, but that bias of opinion and feeling which is unfavourable to intellectual health will be continually increasing. The truth that whatever is clearly understood may be clearly expressed, is by no means inconsistent with our experience of the imperfection of language, since a comparison of two or more terms will convey an idea which no single one is adequate to express. If this truth had always been acted upon, or was now universally adopted, many errors would have been stifled in the birth, or would be presently exploded. How powerfully the practice of composition assists to establish a practical conviction of this useful truth, those can attest who have tried the experiment.

Some of the best advantages of this and of all the other methods of improvement which we have suggested may be secured by Conversation, if well conducted. Not only may truth be gradually drawn out by argument, and substantiated by a laborious application of facts, but by means of the intellectual excitements and moral influences which are brought into play in conversation, the circulation of intellectual wealth is indefinitely accelerated,

he reasoning power receives a new impulse, the suggestions of the imagination become more lively, and its illustrations more appropriate. The mode of intercourse which can even now "reveal latent thoughts which no eye can see, and enable mind to communicate to mind its most spiritual feelings, —to awake and be awakened mutually to science and benevolent exertion, —to truths, and generous wishes, and happiness itself, could be diffused in the very voice that scarcely floats upon the ear,"* affords an animating message of that higher communion which shall hereafter be sanctified by an unlimited and universal devotion to truth; in which term are embodied our highest conceptions of the substantial blessedness of our race.

The influence which this mode of intercourse enables and obliges us to exert over other minds, should serve as a prevailing motive to the utmost improvement of our intellectual powers. The time will come, if it has not already arrived, when the young, the weak and inexperienced, will look up to us for guidance, or will, at least, contemplate us as examples. The intellectual relations of the least influential of mankind are various and important; and we shall be required to account, not only for ourselves, but for the aid or hindrance we afford to those who are connected with us. If our power is to be exercised by means of example or companionship alone, we are bound to set forth to the utmost of our ability the excellence and beauty of a well-organized intellect, whose constitution is sound, and whose immortal faculties are fitly developed. If our power is to be exercised in express teaching, a truly enlightened love for our race will urge us to impart not only what we have acquired, but the means of acquisition, and to do better than to bestow an alms on those who sit helpless at the beautiful gate of the temple of knowledge. It will impel us to strengthen the sinews, and extend a helping hand, that the suppliants may enter in by their own power, and pay homage on their own behalf.

V.

CARPENTER'S LECTURES ON BIBLICAL CRITICISM.†

THE value of biblical learning is too obvious to require any demonstration. If it be true that the Scriptures were originally written in foreign languages, and that they bear reference to manners and customs widely different from our own, then it follows, of course, that they can be thoroughly understood only by those who study the language of their authors, and the history and antiquities of the countries to which they relate.

With respect to the practicability of diffusing this kind of information, we agree with Mr. Carpenter in thinking, that

"Much might be effected by the adoption of a judicious course of instruction, to raise the character of the religious public, as it regards an acquaintance with the grounds of their theological belief; or, in other words, that Christians, generally, might become much better informed on those topics

* Dr. Brown.

† Popular Lectures on Biblical Criticism and Interpretation. By William Carpenter, Author of "A Popular Introduction to the Study of the Scriptures;" "Scripture Natural History;" "Scripture Difficulties," &c. London: Tegg. 1829. 8vo. pp. 446.

which conduce to a clear perception of the sense of Scripture, and more intimately and practically conversant with those methods by which that sense is to be legitimately educed from the text."—P. 4.

Under this impression Mr. Carpenter was induced, a short time since, to put into circulation proposals for the formation of a BIBLICAL INSTITUTE, "with a view to the circumstances and wants of the great bulk of professing Christians, especially such of them as are engaged in the honourable but responsible work of Sunday-school teaching and itinerant preaching." The aids which it was designed to employ for the attainment of the object proposed were; 1st, Lectures for the discussion of Biblical History and Science; 2dly, Classes for the Study of the Hebrew and Greek Languages, and the other departments of Scripture Learning; and, 3dly, A Library of Reference and Circulation.

To see such an institution established, as that proposed by Mr. Carpenter, none can be more desirous than ourselves; and, while we are as fully sensible as he is of the obstacles by which it is opposed, and of the exertions which would be necessary in its behalf, we are persuaded that one of the best preparatives to its formation is the delivery and publication of a course of lectures, embracing the leading topics of sacred criticism, and bringing them down to the comprehension of those by whom the advantages of a learned education have not been enjoyed. Such a course as this Mr. C. has himself delivered, and we are here presented with his Lectures. We can truly say, that he has performed his task with no inconsiderable portion of skill and diligence; he is well read in the standard works on the subject; and they who have not the means of applying to more original sources, will here find a body of scriptural learning which we are not aware that they will discover elsewhere in so plain and popular a form. The principles on which the Bible ought to be interpreted are in general fully and fairly stated; yet there are some exceptions to this, which we feel ourselves compelled to notice. Thus we think that Wetstein's rule, that "words and phrases, obscure and difficult to be understood, are to be explained by those which are known, simple, and easy to be understood," should have had a prominent place assigned to it, instead of being merely introduced incidentally, in connexion with some observations on the *analogy of faith*, in p. 299. So also in treating of the "scope and design of the writer," as one mean of ascertaining the sense of words, the author should not have given it as a rule, that "it should be borne in mind that the whole *design of the Scriptures is to treat of Christ in his mediatorial capacity*," p. 285. This, we contend, is quite beside the question; it is broaching an opinion instead of fixing a principle; and it is not a little curious that a few pages further on the author quotes a passage from Dr. Campbell, which condemns in direct terms the very defect of which he has just before been guilty.

"What is the reason," says Campbell, "the principal reason at least, for which the study of scripture is so indispensable a duty? It is precisely, all consistent Protestants will answer, that we may thence discover *what the whole scheme of religion is*. Are we then to begin our examination with taking it for granted that, without any inquiry, we are perfectly acquainted with this scheme already? Is not this going to scripture, not in order to learn the truths it contains, but in order to find something that may be made to ratify our own opinions?"

Indeed, there is nothing more striking in this volume than the contrast between the generally excellent principles which Mr. C. lays down to guide the biblical student in his inquiries, and the deficiency of his own practice.

To judge from some parts of his book, we should deem him the most unprejudiced and dispassionate of men. Take for instance the following :

"The Scriptures must be read with a freedom from all undue bias of sentiment, and with an upright intention of submitting to the whole will of God.

"Where this is not, all efforts will be lost. But how greatly is it to be feared that multitudes of persons, in whose hearts God has excited a desire for divine knowledge, suffer themselves to be deprived of the object of their labour and their prayer, by not carefully attending to this rule! The Bible is the exclusive depository of divine truth; and no sentiment derived from other sources has the sanction of heaven, or warrants its possessors to expect the approval of God. But how fearfully do men, and Christian men, too, suffer themselves to lose sight of this important truth! Pre-occupied with some favourite notions which are fondly cherished as *the doctrines* of the Bible, that book is resorted to rather for arguments to confirm and support these previously-acquired sentiments, than to learn with simplicity and without reserve the whole will of God. Is there not reason to think that there are but few, comparatively, who can adopt, in the integrity of their heart, the confession of the great but humble Boyle—'I use the Scripture, not as an arsenal, to be resorted to only for arms and weapons to defend this party, or defeat its enemies; but as a matchless temple, where I delight to be, to contemplate the beauty, the symmetry, and the magnificence of the structure, and to increase my awe, or excite my devotion to the Deity there preached and adored?'"—Pp. 174, 175.

Or the following, as quoted from Dr. Campbell :

"Rica having been to visit the library of a French convent, writes thus to his friend in Persia, concerning what had passed. 'Father,' said I to the librarian, 'what are these huge volumes which fill the whole side of the library?' 'These,' said he, 'are the interpreters of the Scriptures.' 'There is a prodigious number of them,' replied I; 'the Scriptures must have been very dark formerly, and very clear at present. Do there remain still any doubts? Are there now any points contested?' 'Are there!' answered he with surprise, 'are there! There are almost as many as there are lines.' 'You astonish me,' said I; 'what then have all these authors been doing?' 'These authors,' returned he, 'never searched the Scriptures for what ought to be believed, but for what they did themselves believe. They did not consider them as a book wherein were contained the doctrines which they ought to receive, but as a work which might be made to authorise their own ideas. For this reason, they have corrupted all the meanings, and have put every passage to the torture, to make it speak their own sense. It is a country whereon people of all sects make invasions, and go for pillage; it is a field of battle, where, when hostile nations meet, they engage, attack, and skirmish in a thousand different ways.'"—Pp. 145, 146.

And he follows up this quotation by some admirable observations, of which we can only find room for a very short extract :

"By adopting these human expositions, by taking up these systems of theology, we go to the Bible with the most inveterate prepossessions; we take it for granted, before looking into its pages, that such and such is the religion which it propounds; and then our only object in reading it—whether we be conscious of it or not—is to accommodate it to our notions, and adapt it to the support of our system. O! the curse which this has been to religion! the evils it has generated! the fierce and sanguinary passions it has fomented! and the triumphs it has given to infidelity!"—P. 147.

To judge from these and other similar passages, (see pp. 298, 299,) the

author might, we repeat it, be supposed to be the most unprejudiced of men; but what shall we say to the following, which forms the conclusion of his introductory lecture?

"I confess it is to me a source of no inconsiderable pleasure to find it possible to proceed through the whole extent of the subject which has now been proposed, without at all interfering with those points of difference characterizing the various bodies of orthodox Christians. Not the slightest occasion of offence will be given to any one who holds the characteristic doctrines of Christianity,—such as the fall of man, the corruption of human nature, the divinity and atonement of Christ, and the sanctifying influences of the Holy Spirit. These truths, which it seems to me impossible to separate from the Christian system, because they constitute its essence and vitality, will never, I hope, be compromised or put out of sight by me for the attainment of any object, however high or brilliant in human estimation. But beyond this I shall not be compelled, in my present undertaking, to proceed; the object being to explain and illustrate those principles which will help each one to interpret the Bible for himself, rather than to lay before you my own conceptions of its meaning."—P. 15.

But we appeal to every candid mind to say whether the author be not here laying before his hearers, and that too *in ipso limine*, his "own conceptions" of the meaning of the Bible?—whether he be not doing the very thing which he afterwards so pointedly condemns, that is, "going to the Bible with the most inveterate prepossessions"? Here is a sect of religionists who receive the same Scriptures as Mr. Carpenter himself does—who acknowledge the same Saviour as the expounder of God's will, and build chapels and celebrate worship as his professed disciples; yet, because they do not happen to be "orthodox," that is, because their views of the meaning of scripture do not happen to be consonant with his own, because there are certain doctrines, by Mr. C. held to be characteristic of the Christian system, which they cannot receive, "at one fell swoop" he excludes them from the pale of his friendly consideration, and, however scrupulous he may be of giving offence to others, towards *them* he cares not how bitter may be his spirit or how insulting his language.

Mr. Carpenter professes a reverence for great names, as the following note, in p. 24, will testify:

"I hope I shall not be considered as speaking dogmatically upon a question involving so many and various considerations as the one under notice. The mere fact, that I was conscious of being opposed to such scholars and critics as Grotius, Mill, Campbell, and Michaëlis, with others too numerous to mention, would be alone sufficient to prevent any thing of the kind, were I tempted to do so. Nothing can be farther from my intention."

But is not our author aware, that on the question of the Trinity, and others of scarcely inferior moment, he is "opposed to such scholars and critics" as Milton, Locke, Newton, and Lardner? And might not such names as these have made him pause an instant before he involved, in one sweeping sentence of exclusion from the Christian pale, all those who cannot admit his favourite doctrines? Certain we are, that had he understood and duly estimated the principles by which the great scholars whom he names were guided, he would never have inserted a condemnation of any one sect of Christians, in the very first of a course of lectures on the true method of interpreting that book to which all Christians equally appeal. Had he imbibed their spirit, or, we may add, had his recollection of facts been clear,

he would never have penned such a passage as the following: he has been speaking of "the successful culture and proper application of biblical knowledge," and continues,

"With the same weapons also must we combat, as they from time to time arise, the false and injurious doctrines which the Unitarians of our own country are continually endeavouring to obtrude upon the pages of the Sacred Volume. The most illiterate Christian, with the vernacular version in his hand, may indeed easily refute their unscriptural opinions; but as they appeal from this simple process to elaborate philological arguments, it is necessary that the sound biblical student should be able to meet them in this arena, and thus overturn, as has hitherto been most triumphantly done, their unhallowed speculations."—P. 45.

After this, and what he says of the Unitarians in p. 208, we have no very sanguine hopes, we must confess, of seeing Mr. Carpenter converted to the opinions which we deem evangelical; but sure we are, that "the successful culture and proper application of biblical knowledge," not only have confirmed, but will continue to confirm, those speculations which to him appear so "unhallowed." Biblical criticism has already deprived orthodoxy of some of its main supports, as for instance, 1 John v. 7; Acts xx. 28; 1 Tim. iii. 16; Rev. i. 8, 11. Let Mr. Carpenter then put in as many *caveats* as he pleases against the poison of Unitarian heresy—we will tell him, that the very rules which he prescribes render his warnings of no avail; the seed which he has sown will spring up into a harvest, the kind and quality of which will astonish the eyes of the sower; and they whose inquiries terminate in the adoption of a simple, a rational, and a truly evangelical faith, will not rejoice in it the less, because their light and their guide has been one who has not consistently followed the principles which he has himself laid down.

THE WATCHMAN.

No. IX.

"Watchman, what of the night? Watchman, what of the night? The Watchman said, The morning cometh, and also the night." Isaiah xxi. 11, 12.

THE last Report of the American Unitarian Association, which we have laid before our readers, is calculated to occasion both joy and sorrow. In regarding the zeal and energy which prevail among our Transatlantic brethren, and the consequent triumphs of their righteous cause, we feel that pure and exalted pleasure which results from the perception of the progress of truth and righteousness. But when we turn from this gratifying picture to the Report of our own Association, and the state of primitive Christianity in England, we feel painfully the contrast that presents itself, and would fain inquire if there is not a road to a brighter prospect. We shall therefore, in the first place, consider our present condition, and in the second place and on another opportunity, our present duties, as Unitarian Christians.

The Missionary labours of the Unitarian Association during the last year must be pronounced an almost entire failure. Three missionaries have been employed, and they have been employed nearly in vain. We speak of course of the manifest and declared results of their exertions. How far their preach-

ing may eventually prove seed cast into good ground, we cannot say; but in the estimate of our present condition, we shall not be far wrong if, on this point, we speak of things which do not appear, as of those which do not exist. If we turn from the Report to cases within our own knowledge, we must, we fear, enter the same verdict. The missionary spirit which had arisen in the West of England, mainly at the instance of that excellent and devout servant of Christ, the Rev. G. B. Wawne, has not long survived him who gave it birth. In Lancashire, a local Missionary Society languishes for want of means. On that account it has contracted the sphere of its operations, and been obliged to withhold assistance which had been solicited from a district in which there was and is ample promise of success, while some of its valuable preachers have either relaxed or withdrawn their exertions through the discouragements which they have had to encounter on almost every side. From causes of rather a different, but still adverse character, the missions conducted by the young men educated at the York College have been from time to time diminished, till now they have, with the exception of that to Welburn, little more than a name to live. This declension is the more to be regretted because the cultivation of a missionary spirit is the cultivation of the spirit of Christ, and pre-eminently, therefore, the duty of his ministers. And for ourselves we are fully persuaded that no discipline could by any possibility exert a more favourable influence on the minds of probationers for the pulpit than active and judicious missionary exertions. And, notwithstanding an opposite opinion, we have no doubt, and we speak what we know, that the most active missionary will be found the best student; excelling, that is, in moral character and in application to his studies; while the exercise in preaching, and the intercourse with the poor, which will be consequent on his missionary labours, will be the very best preparation he could possibly pass through for the duties of the pulpit and the duties of the pastor, which when he settles in the world he will have to undertake. When one remembers the extreme care taken by the ancient orators and dialecticians to fit themselves and others for the task of public speaking, and also the evident improbability there is that in this art alone he should excel who had never learnt, it does seem strange that ministers should ever have been dismissed from a place of preparatory discipline without having occupied a pulpit perhaps a half a dozen times in the whole course of their studies. In this manner scholars, mathematicians, *petit-mâîtres*, may be made—preachers never. Let not the missionary spirit, then, leave the nurseries of our ministers; it will do students of divinity far more good than a hundred lectures on the pastoral care, or the art of oratory. Do not let it be supposed that we speak in disparagement of lectures. True, we set no great value on the efficacy of teachers of elocution. If God has not made a man eloquent, if actual practice has not developed his capabilities, elocutionists cannot; though they may pervert, and they often have perverted, nature, and made that absurd which in itself was tolerable. The chief, if not the only good to be derived from teachers of elocution, consists in the correction of inaccuracies of pronunciation, and that may be better attained by mingling in good society. We say again, therefore, let not the missionary spirit depart from our colleges. Their worst enemy could not do them a worse service than to put down institutions having for their object the furtherance amongst the people of the unsearchable riches of Christ.

Throughout the kingdom, the result of the missionary labours undertaken by Unitarians of late, has been a disappointing one. How happens this? Chiefly, we doubt not, because the spirit of Unitarians in this kingdom is

the missionary spirit. Very many are hostile to missionary exertions, especially the more rich and influential. The societies that have been and are, have struggled into being, and struggle to exist. They have, in some cases, been formed by a few in opposition to the will of the many; they have been supported by a few, while the many looked on either with apathy or scorn. The propriety of their existence has been gravely questioned; the overture for aid to maintain them met with a smile of astonishment; while almost in every instance those who affect to give the tone to error, and who unfortunately have had but too much influence, have not only kept aloof from, but spoken warmly against them. In a word, the current of fashion has been and still is of an anti-missionary hue. Missionary exertions have been denounced as vulgar, as interfering with the harmony and polish of refined and miscellaneous society. Here, in fact, lies the great impediment to all kinds of popular exertion. From whatever cause, the result is, fashion has been hostile to exertions for the furtherance of our cause; and fashion in this, as in most other matters, has proved too powerful for principle. In every community, in every sect, each one is trying to outdo the other. To succeed, he must study the mood of those next above him. If he is to be admitted into their society, he must as a condition adopt their principles and habits, and thus the first rank transmits its character to the second, and the second to the third. So it has happened that the indifference of the rich has descended almost to the poor of our community, and our efforts for the furtherance of Unitarianism have on all sides met with obstructions. In these circumstances we have a chief reason of the failure of the missionary exertions that have been undertaken. They could not flourish because the atmosphere in which they were was filled with hostile elements. General countenance and cooperation were essential to their prosperity: they too often met with opposition or apathy. In the peculiar nature of the case, the advice and supervision of all classes were requisite, especially of those who by their station and opportunities were well informed; but the direction of them fell into the hands of a few whose zeal in some instances overpowered their judgment, and who, by the extreme of those who kept aloof, were led into intemperate measures, thus committing, with the best intentions and through the want of a directing and balancing power, a cause which they had most nearly at heart. But if in any instance or to any degree the management of missionary labours have fallen into incompetent hands, they are to blame whose apathy occasioned a want of zeal, and whose distance robbed the cause of an essential element of success.

There may be some who think that the cause of the failure of our missionary labours is to be found in the unfitness for proselytism of the tenets which we hold. If this opinion was well founded, a stronger presumption would be the falsity of Unitarianism could not be imagined. All must acknowledge that Christianity is fitted for proselyting, for in this way it gained its first and its fairest triumphs. If, then, Unitarianism be, as supposed, unfit, it is not the truth as it is in Jesus, and the sooner we are rid of it the better. Nor, therefore, Unitarianism is false, or it is adapted to the making of converts. But we have the evidence of facts. Converts have been made by missionary efforts, and in this kingdom. Witness the earlier labours of Wm. R. Wright. And if we turn to America we find Unitarians in their own proper name, and especially under the designation of Christians, daily adding to the number of those who are saved from the dominion of error and slavery of sin. How, in fact, has Unitarianism been revived and extended

in these the latter days, if not by proselytism? In the present day, no inconsiderable portion of professing Unitarians have themselves seceded from the ranks of orthodoxy, and though the rest may have received their religious sentiments from their fathers, and these again may have got their opinions by adoption, not by inquiry, yet it is clear that we cannot extend the series far back, and, however far, must stop finally at a convert from what then was deemed an orthodox faith.

From the efforts of missionaries, let us turn to the actual condition of our congregations. These we may divide into two classes, the ancient and the modern—those we have received from our predecessors, and those erected by the present generation. Of many of both classes the tale is brief and mournful. There are a few of the old chapels situated in large and flourishing towns, in which congregations worship, respectable both as to numbers and character. From the narrow sphere of the Unitarian's view, however, these are greatly overrated. Every thing is small or great by comparison. To a child, a house of six rooms is a mansion. To Unitarians, a Bristol or a Manchester audience is magnificent. But let these half dozen flourishing congregations be deemed of as highly as we will, still six prosperous societies out of some three hundred is a small proportion. We do not mean to intimate that all the rest are dying or dead. Far from it. There is a large middle class which supports a healthy appearance. But many of the old chapels amongst us are in a pitiable state. Of our own knowledge we can speak of some scores that scarcely shew signs of life. The number of hearers in them will not average more than thirty; the salary of the minister not more than £70 per annum. Few beings are more to be pitied than a Unitarian minister placed in one of these societies. A man of education with the miserable pittance of some £70 per year, which, with much toil and solicitude, he may, perhaps, but not in all cases, raise to a bare hundred! With this he has a wife and children to support, and a decent appearance to maintain. Nor is this insignificant sum to be obtained without sundry and constant vexations from trustee influence and trustee domination. If animated by a laudable wish to extend the boundaries of his pasture, the minister is encountered by coldness or opposition. The poor who attend his services would gladly lend their countenance and aid; but the great man, who is also the keeper of the purse, frowns the intention down. On other occasions the minister is checked in his purposes for want of pecuniary assistance, or by the engagements and vexations of a school. There are many, very many, of our ministers in this condition. Men of talent, education, and lofty moral feeling, are suffering for the cause of truth, and, by reason of others' unfaithfulness, in remote villages and declining towns—suffering in a way and to an extent that nothing but moral strength and the force of principle could enable them to sustain. Imagine these men placed in situations fitted to call out their powers, to fan the flame of their piety and zeal, to reward with a competency their labours, and how different would be their condition and their characters! In the actual case, however, how much of moral power is thrown away! how much of intellectual excellence is lost! And for what? To re-enact the story told in Mr. Wright's *Narrative of his Missionary Life and Labours*—to conduct in decency a few sexagenarians to the grave, and then to close the doors. Let us not be supposed to jest with the subject; it is too true and too serious to admit of a smile. If this is not the probable end of no few of the old Presbyterian chapels, we are yet to learn what other fate they can in all human probability undergo. The question, then, is easily solved

whether or not it is worth while to sacrifice some of the excellent of the earth to such an object. Can such a consummation be avoided? Not in the actual state of things. But if the Unitarian body would rise to a sense of its duties, and to a manly advocacy of the cause of truth, a most desirable change might be effected. But of this more anon.—Equally grieved are we when we contemplate the condition of the congregations which have been raised within the last fifteen years. Many chapels have been built: how few are adequately attended! If it were not an invidious task, we could establish this assertion by the mention of actual instances. Doubtless there are some of our young societies that promise to survive; a few that flourish. But many of them are struggling hard for existence. In nearly all of them, the minister is in a condition little better than those who are attached to the former class. From what has been said it is evident that the cause of Unitarianism in these kingdoms, as far as its condition may be estimated by the numbers who constitute its congregations, is by no means in a satisfactory state.

Waiting till the healing waters are troubled, the Unitarian Association has the power of doing some considerable good; it has done good by aiding ministers in a pecuniary way, and thus enabling them to undertake labours of a missionary character in their immediate neighbourhoods. Several sums have been granted for this purpose during the last year, and a more judicious application of its funds it could not in present circumstances make. Could every minister in the kingdom be enabled to assume the missionary character in the sphere in which he moves, much might be done to reanimate the dead bones and to further our righteous cause. We do not suppose that ministers are to itinerate, but to support lectures in their own chapels and to preach in the vicinity of the places of their abode: and if they find one or more of the young men of their congregations disposed and fited to benefit their fellow-creatures, to associate them with their own labours, and to recognize them as fellow-workers in Christ. If these suggestions were put in practice, each congregation would become a sphere of moral and religious influence, radiating over the surrounding district the light of truth, and the blessings of piety. Nor will our ministers possess that moral influence which, from their characters, they are calculated to exert, till some such plan as this be adopted. Religion must be carried home to the people, or, alas! they will never possess it. Like the light of day, it must, of its own motion, visit every house, and fall on every eye, or the dark places of the land will never rejoice in the illuminations of truth. To go in quest of religion in the temples where it is dispensed, implies a sense of want and a feeling of its value; the very things which those who most need religion are most devoid of. Independently of these general considerations, there prevails in the public mind a deep and mysterious dislike of every thing that bears the name of Unitarian, and it is only by frequently presenting our views before the public, carrying to our neighbours the sacred truths of the pure gospel of Christ, by seizing favourable opportunities, and availing ourselves of the influence of character and station in each particular neighbourhood, that we can hope to remove unfavourable impressions, and so to purify the ear of the public as to gain for our cause the means of a fair adjudication. But all this cannot be done till ministers cease to be schoolmasters, cease to be caged, cribbed, and confined.

Meanwhile, the Association may lend its countenance, and thus check local discouragements, and diminish local impediments, enabling ministers to do, if not all that is desirable, yet something for the furtherance of the cause of God. The success that will attend on such efforts is not problema-

tical. The Report furnishes, in the account it gives of the labours and success of Mr. Wright at Alnwick, a striking recommendation of the suggestions we have made. We urge this mode of exertion on all who have influence, and wish to use it for the good of their fellow-men. You will find ministers in general glad to fall in with your views, and thankful for your co-operation. Their inertness in their sacred calling is not of their own choosing, but forced on them by circumstances; and not without many a bitter pang, and many a painful renunciation of youthful and holy purposes, have they thus been brought to rest from their labours. Gladly would they extend the sphere of their exertion and influence, to say nothing of augmenting their means of subsistence. Gladly would they sink the school-master or the petty farmer in the devoted minister of Christ. Gladly would they realize the dreams of their young enthusiasm in turning men to truth, to God and duty, and living each in the midst of a numerous and zealous flock.

The institutions that exist amongst us for the promotion of the great purposes of religion are few in number, and languishing for the most part in operation. The Book and Tract Societies have in several instances registered a decreasing circulation. The Fellowship Funds enrol but a minute portion of the body in their lists of subscribers, and serve too often solely as an apology for declining to co-operate in any work of religious beneficence. In them, literally and unhappily, the rich and the poor meet together upon a footing of equality, but it is an equality, not of rights, but of duties, the possessor of one and the possessor of fifty talents subscribing the same. Other institutions there are which, in respect of moral energy and usefulness, are as though they were not. The members meet together at stated seasons, hear a sermon, read the minutes of the last meeting, (which occupies no long time,) eat a dinner, and retire home. Quarter by quarter, and year by year, the same scene is re-enacted, varied only by a question being sometimes mooted if a station for missionary exertions might not be found. We have heard, indeed, of plans being in embryo in some parts of the country to convert dumb shows and good fare into something having life, and vigour, and usefulness, and we have heard also of the impediments encountered, the tardiness of their progress, and the doubtful signs between life and death, which they still exhibit. Even the British and Foreign Unitarian Association itself, though so catholic in its objects, so judicious in its exertions, and inheriting from its predecessor, the Fund, so honourable and well-merited a reputation, has by no means met with the general and hearty co-operation that it deserves. Yet its Conductors are men of character, tried men, men who have borne the heat and burden of the day, who have not shrunk in the hour of trial, nor spared health or strength in their efforts for the common cause. Such men have earned our confidence and merit our support, and he must have a timid heart or a fertile imagination who sees in their delegated influence the elements of future domination.

But what in this part of our subject we most regret is, that the work for which these observations are intended is allowed to remain in difficulties, and to linger out a comparatively feeble existence. The discontinuance of the Repository cannot be thought of without sorrow by every well-wisher to the interests of truth, and yet, unless its sale be extended so as to enable it to command and remunerate the services of able writers, this is a consummation which is more within the limits of probability than many may imagine. On this important point the Report remarks, "Your Committee

regret that the call made by their predecessors for pecuniary and literary assistance for that publication (the Repository) has not been answered in the way that was desired; and they deem it proper to add their exhortations to those who think it of importance that the Unitarians of this country should have a periodical worthy of the denomination, to aid it by their literary contributions, and, above all, by active endeavours to extend the sale in the circles of their acquaintance." The latter is of most importance, for that would infallibly secure the former. As it is, ministers and others who have the ability cannot afford to spare from their occupations the time necessary to aid the work with literary contributions. A minister's time is his estate, and he cannot, and he ought not, to be called on to sacrifice his means of subsistence for an object, however laudable it may be. The wonder indeed is, that the Repository has been enabled to support so respectable a character, as a literary production, as it has borne and still bears, considering the many engagements and limited means of those of our body who, by their education and experience, are best fitted to contribute to its pages.

There are, however, a hundred pens in the kingdom of skill and power to render the work far more interesting and efficient than it has ever been, which the Editor, by an increase of pecuniary resources, would be able to bring to his aid. But we put it to every man's conscience, whether those who wield them can be expected to divert their time and talent from a somewhat profitable to a profitless employment. How would a merchant or a tradesman look if any one should call upon him so to act? How would the balance of their accounts stand with them at the end of the year if a third part of their time had been occupied, not in the counting-house, but in the study? And since the whole of their time and talent is left to them for the purposes of their calling, it is not much to ask a small fragment of their gain for the promotion of a cause which is or ought to be as dear to them as to the ministers of the gospel.

From what has already fallen from us, something may be collected as to the energies which are available in this kingdom for the promotion of Unitarian Christianity. It will readily be seen that whatever exertions have been made are the work of the few, not the many—the work of the poorer and middle, not of the richer and educated classes. But we wish to present this subject under a somewhat different aspect, considering the pecuniary exertions which are made for the support of the truth as it is in Jesus. We say, then, without fear of contradiction, that *the Unitarians are, for their numbers, the richest body of religionists in the kingdom, and contribute least to religious objects*; and again, that their ministers will not suffer in comparison with those of any class of Dissenters, as to either learning or talent, and yet receive of all the teachers of religion, ignorant or learned, the scantiest remuneration. Into the grounds of the latter statement we cannot now proceed. Whoever knows any thing of the religious world will at once admit its truth. This being assumed, the former assertion follows as a matter of course, and we iterate the fact, that the Unitarians are, for their numbers, the richest body of religionists in the kingdom, and contribute least to religious objects. But the full evidence of this assertion is not adduced till it be stated that perhaps one half of the insignificant stipends paid to their ministers proceed from the charity of preceding ages. We do not, we think, over estimate the amount of endowments in possession of Unitarian rectors. In many instances the whole of the salary proceeds from endowment, and though the minister is obliged to unite two arduous professions in order to find the means of a humble subsistence; or, where a school is

not attainable, is obliged to live on the very edge of poverty; there is one or more persons in his flock of ample and superfluous income, yet the utmost that is done by voluntary contributions is the sum to defray the expenses of opening and cleaning the chapel. A few known instances in which any extraordinary outlay, arising from the delivery of lectures, has been subtracted, either wholly or in part, from the minister's pittance. In other cases, not the whole, but a part, of the chief part, of the tiny sum received by the minister, is absorbed by the endowments. A few instances there are in which no endowments are possessed; and we declare it as our conviction, that the societies in these cases are in general the most flourishing. And now, then, we heartily say, that we wish that all the endowments possessed by our churches were irretrievably sunk to the bottom of the ocean. Other churches, poorer than we a hundred fold, have them not, and flourish; we have them, and we languish. They have been, they are, an incubus to our churches; the orthodox could not do us a greater service than to wrest them from our hands. As a general principle we are averse from one generation doing the duty of the next. There was sense in the bull, when the Irish peasant said, "What has posterity done for us?" Besides, trustees are not trustees; knowledge is power, we are told; every one knows that money and the dispensers of money are not alone of all men free from corruption. But when bequests are not perverted, they are not trustees; they merely hold the place of voluntary efforts. The worst, however, they banish zeal and moral energy. Persons attached to endowments rest upon the good deeds of their ancestors. Their immediate predecessors contributed nothing to the support of public worship; they contribute nothing. Now, what men pay for they estimate; they estimate it because they pay for it. Certainly they take an interest in which they themselves support, and of which, as its supporters, they manage the management and direction. Institutions in which each contributor has a share in the common stock, will therefore flourish. But endowments take out of the hands of the many, and place it in the hands of the few; they do so doing, take also the occasions of zeal and earnestness away from the bulk of the society. Those congregations, therefore, which are governed by the bounty of the dead, and are governed by the stewards of the dead, are themselves too apt to lose all life. And, in fact, we find that the spirit of indolence, and the ardour of success, dominate no longer where the influence of endowments has made itself felt. The deceased do not die intentionally, yet with the surest effect, extinguished the liberal and the interest, of his successors, and seems, as if from the tomb, to exert a deadening influence over all the objects of his care. It is to his own spirit, divested of its life and animation—the shadow of himself, pervaded every part, and infused a chilling and freezing into every operation.

There are other instances in which the distribution of money by the bearers themselves, acts as a direct and influential bribe, dishonesty, and giving error an undue advantage. In the late year of the Synod of Ulster this assertion has been abundantly exemplified. Regium Donum has, amongst the Irish Presbyterians, checked inquiry, and too often stifled the impression of truth. And rejoice at the secession which has taken place under the auspices of Henry Montgomery and his friends, it is a subject of painful re-

ority only of those who are known to be opposed to the doctrines ofodoxy have, through fears of worldly loss, ventured to declare themselves, and secede from men with whom they have no bond but pecuniary rest.

on our estimate of the general state of Unitarianism in this kingdom, thelaration of sentiment which has been called forth in the North of Ireland,ugh, alas! but partial, is to be reckoned a happy circumstance. It is only one of any consequence that we have to record, and we have alty intimated that it is not unattended with causes of regret and humilia-
O the degradation of ministers of the gospel of Christ consenting to
in the ignominious thralldom of professing what they do not believe!
associating with those to whom they are objects of suspicion! and of
ding aloof from others whom, on account of their self-denying integrity,
cannot but respect, however incapable they are of treading in their
s! The claims of a wife and family are, we grant, powerful and bind-
; but rather than sacrifice even to the means of supporting them the
sforts of a good conscience and the approving smile of Heaven—rather
a risk present peace and future safety, we would, and think it no dis-
ce, descend to the humblest occupation in which an honest livelihood
ld be gained. We should for ourselves have been more gratified had the
ent agitations in the Synod of Ulster led the Remonstrants to decline the
gium Donum, which in reality converts their churches into an establish-
nt, and themselves into dependents on government; and also to set aside
form of Presbyterian government, the evils of which they have seen so
ply illustrated, and which, as far as we can judge, possesses no advantages
r the congregational system, in which each society governs itself, and
rches may, if they will, without permanently delegating power to any
blished body, associate together for the furtherance of objects of common
rest.

With the single exception of the instance just given, our review has hi-
to been of a gloomy complexion. But the most painful case of failure
remains to be noticed. India, the first field of our missionary exertions
foreign lands; India, whose spiritual welfare awakened an interest in the
ast of many of the most enlightened and pious men of America as well
England—an interest which exhibited the Unitarian body in the most
asing attitude that it ever assumed; India, which with the name of its
e, learned, and benevolent Brahmin, gave the fairest promise of an even-
l, though perhaps a tardy harvest; this country, which had excited our
pe more perhaps than any other spot, America excepted, is now without
Unitarian missionary and the means of Unitarian worship. But we cor-
t ourselves; we do wrong, in so saying, to that excellent and persevering
m, William Roberts. We were thinking in writing the above of Mr.
lam, and we may be pardoned if for a moment we overlooked the hum-
r yet more efficient labourer when the great space which Calcutta has
ely occupied in the public attention, and the great exertions made for the
rancement of its spiritual enlightenment, are considered. Of all the cir-
stances which may have had weight with Mr. Adam in the changes of
rpose he has shewn, and finally in his renunciation of the missionary
ice, no one except a resident in Calcutta can be fully informed. We
sitate, therefore, to give to his conduct the name of vacillation. But we
ost express our belief that if Mr. Adam had possessed more of the spirit
a missionary than some things, and especially what we deem (for a mis-
sionary) his undue anxiety about a provision for himself and his wife and

family, seem to warrant us to ascribe to him, the cause at Calcutta would have had a fairer chance of success than we believe it has. In saying this, we have no intention of throwing blame on Mr. Adam. A person may be of unimpeachable character, as in his case is doubtless the fact, and yet not possess the degree of lofty and chivalrous disinterestedness, the unity and steadiness of purpose, the elasticity of mind and unquenchable ardour of spirit, which are essentially requisite to secure success to any rising and unpopular cause.

That Mr. Adam has had to encounter great, various, and most blameable opposition, we know; and in our opinion the cause of the failure is to be attributed chiefly to those with whom he was associated. That they or any of them intended to traverse all his plans, to neutralize and discountenance his efforts, to damp and extinguish his zeal, to throw discredit on the cause of which he was the advocate, and to bring it to irretrievable ruin, we do not affirm; but certainly some of their measures could not have been more effectually constructed; their conduct in some instances could not have been more injuriously planned, if the subversion of the cause had been the object in view. In reading the narrative of the circumstances to which we have alluded, and which the Report details, we felt alternate pity and alienation—pity for Mr. Adam, and alienation as to those who ought to have been his coadjutors. We fear, however, that Mr. Adam is not the only one who, in labouring to raise up a prostrate cause and to advance the kingdom of Jesus, has met at the hands even of those who, by the closest boards, ought to have given help and encouragement, with little else than crosses and obstructions. Such things flesh and blood will feel, however great the consolation arising from the testimony of conscience and the hope of Heaven's favour; and in the case of Mr. Adam, they appear to have been too strong and too numerous for him to master. We ought to mention that he strongly urges the Unitarian body to send to Calcutta another missionary, and if a person could be found whose whole soul was bent on the great work of lighting up a candle (to use the words of Wickliffe) in our Eastern dominions, which should from year to year, and age to age, increase in the brilliancy and warmth of its illuminations, whose mind also was well disciplined and stored with useful learning, he would in all probability find in India an abundant reward of sustained, persevering, and long-continued efforts.

Thus have we shewn what occasions of humiliation there are in the present aspect of Unitarian affairs. What will be the end of this state? Latent power we have in abundance—moral character, intellectual worth, worldly affluence—none of these things are wanting. Why are they not more available for the cause of God and man? If we speak of progress, it ought not to be that, as in the Report before us, we have to dwell chiefly on matters such as the Emancipation of the Catholics, and the Unitarian Marriage Bill; which, however important in themselves, would, if things were in a healthful condition, occupy but a small portion of a document which sets forth the impression made upon the kingdom during the space of one year, by what we deem the pure and undefiled religion of Christ. We do not undervalue the conquests of civil liberty over intolerance; but we have been taught to know a freedom of infinitely more value than any which can result from the removal of civil disqualifications; it is the liberty wherewith Christ makes free, not the body merely, but the mind and the heart of man. The former is but a means; the latter is the great end of the gospel—the great end of all the works and ways of God. And a nobler work the Deity could not propose even to himself, than to form and

in the human bosom a soul filled with generous excellences, chooses itself good, and eschewing evil, walking in the light of its own ; and devoting its energies to the service and glory of its Maker. We but flatter ourselves, could but our reports truly speak, of instances of this holy work, of daily and annual progress made by Unitarian Christianity, then should we have cause—abundant to rejoice in the present, and hail the approach of the future. But not hope that the kingdom of Christ is thus advancing under our . The world around us is lying in wickedness. The home of the of our readers is surrounded by many who are in the gall of bit- being enslaved to sin ; and yet what healing stream have we re- at to flow ; what light have we kindled to cleanse and illumine our ; fellow-men ? Our neighbourhoods are incessantly increasing ; the warm around us on every side ; those of riper years arise in clouds ; there on our part an increase of exertion, an augmentation of moral to meet the growing demand ? Alas ! the general effect of the ng of the population is to hide from public view the temples de- our worship, to hide our candle under a bushel, and to restrict al influence which we exert. How long will these things be ? arrived at the lowest point of depression ? May a change for the e expected ? All things, we iterate, are in our possession, requisite a most healing and efficient influence on our fellow-men—all but t mover, the life and soul of action—the will. We can hardly resist g to ourselves the delightful effects of a general effort for the far- of piety and truth. How many homes would resound with notes which are now the abodes of vice and misery ! How many a pri- ould leap to lose his chains ! How many a heart would sing for joy ! ny a father, and mother, and wife, and children, would taste again- ness ! How many who, through fear of death and the oppression of d all their life-time been kept in miserable bondage, would exult in g, loving, and serving a Father ! What mists would pass away from ! what doubt and harassment from the heart ! and how gratefully e sounds of the gospel fall on the ears of those who had all but re- a Saviour, and a hope of eternity, through the revolting inconsis- f prevailing errors ! Independently of all this, the very sight of a community respectable by numbers, character, education, and rank, d by one great and powerful emotion, rising in its strength to extend inion of truth and goodness, presents one of the noblest spectacles is permitted to man to witness. Glad should we be could we hope is vision realized—could we adopt, as descriptive of an approaching nongst our body, the sublime language of Milton :

thinks I see in my mind a noble and puissant nation rousing herself
 strong man after sleep, and shaking her invincible locks : methinks I
 as an eagle nursing her mighty youth and kindling her undazzled
 the full mid-day beam ; purging and unsealing her long-abused
 the fountain itself of heavenly radiance ; while the whole noise of
 and flocking birds, with those also who love the twilight, flutter
 nazed at what she means, and in their envious gabble would prog-
 a year of sects and schisms.”

far respecting the condition in which we find ourselves as a body of
 na. Our view has not, it will be obvious, been confined to such
 Unitarianism as are, or are thought to be, of a speculative nature ;
 fly we have had in mind the state of our moral influence on the

community. The details into which we have entered have occasioned us no slight degree of pain. But throwing aside all personal and party considerations, we have asked solely what is truth. We have sought to "nothing extenuate, or ought set down in malice." The truths stated may, in some instances, fall harshly on the ear. We are sorry for it, and deeply sorry that a good cause should be so badly served, as these truths shew Unitarianism has been. But, however unpleasant the truth may be, there are occasions when it must be spoken. And surely when the interests of so many are at stake, there ought to be no compromise with duty. In fact, we think that no Unitarian would desire it. Much rather would each, in whatever circumstances he might be placed, adopt the sentiment of Io in the Prometheus Vincit,

μηδε μ' ἐκτίσας
 Εὐνθαλαπὲ μύθευς ψευδῆσιν ὀδῆμα γάρ
 Ἀσχίσειν εἶναι φημι συνθίτους λόγους.

NOTES ON DR. BRUCE'S ARGUMENT FOR THE PRE-EXISTENCE OF CHRIST.

DR. BRUCE'S Sermons on the doctrines of Christianity are, in many respects, highly valuable, and display an enlightened, liberal, and truly Christian spirit. His argument for the absolute unity of the Divine Being, the God and Father of Jesus Christ, as the only object of religious worship and adoration, is forcible and conclusive; and the refutation of the commonly received notion of the atonement, with one or two exceptions, is deserving of the highest praise. The writer lays claim to the character of Unitarian; and notwithstanding the difference which still exists upon other points, I for one should not hesitate to admit his claim. It seems desirable to avoid unnecessary names of party and division; and to direct our attention, where we can do it with satisfaction and without compromising any principle of material or practical importance, rather to those points in which we agree with our fellow-Christians, than to such as are subjects of debate and controversy. The term Unitarian is naturally opposed to Trinitarian; the latter professes to believe in one God, but in three persons; the former believes in one God in one person; in one and only one object of religious worship, the Supreme Jehovah, who hath declared that he will not give his glory to another. Whatever diversities there may exist on questions of inferior importance, all those who are agreed in the profession of this great leading principle, are fitly included under one general denomination. Unitarian is a generic term; and it is not either logical or wise to exclude from its practical application any of the species which are fairly comprehended under it. It is true that we are in some measure at a loss for specific terms to denote the minor subdivisions; but this is a comparatively trifling inconvenience, and if the necessity of resorting to a clumsy circumlocution when we have occasion to speak of those who maintain the simple humanity of Christ, or his simple pre-existence as distinguished from proper Arianism, should have any influence in preventing us from directing our attention so habitually as we are apt to do, to these characters of peculiarity and separation, the inconvenience may be more than counterbalanced by its attendant advantages.

While, however, I should be far from contesting the right of our Arian brethren to assume this honourable designation, I would not be understood as meaning to imply that our points of difference are unworthy of notice, or that the question, whether his Master was really and truly a man or a pre-existent spirit, is not one which the disciple of Christ is deeply interested to answer correctly, if the New Testament affords him the means of so doing. Dr. Bruce has stated the argument in favour of the latter opinion with ability, but he does not appear to me to have done it with success. Before I proceed, however, to make any remarks upon his statements, I may just observe, that in applying to him the epithet Arian, by which I presume he would choose to be designated, the term must be understood with considerable modification. That Christ is the proper object of religious worship in any sense of the word is distinctly denied. He is only supposed to hold the highest rank (*primus inter pares*) among the ministering spirits who are conceived to have been the agents or instruments in the various transactions recorded in the Old Testament. Some of these we, in our wisdom, are apt to imagine were of too minute and mean a character to attract the immediate attention of the Supreme Being himself.

Dr. Bruce lays considerable stress on this idea; more, if I mistake not, than it will bear. In the administration of a creature endowed only with a limited portion of power and of knowledge, we can readily perceive that many things must be entrusted to inferior agents. General principles,—the leading outlines of the plan of government, are determined and fixed by the sovereign authority, while mere matters of detail are necessarily entrusted to subordinate officers with delegated powers. But this is an unavoidable consequence of the limited and imperfect nature of all created intelligences, however exalted; and the analogy will by no means bear us out when we come to apply it to the government of the universe. This we cannot but conclude is under the immediate direction of the Great Supreme; as all things are equally exposed to his view,—as all existences depend upon the continuance of his supporting energy,—as he is the depository of all real power,—so in his eyes great and little are as nothing; and there is no more difficulty in believing what appears to us the most insignificant event, than that which relatively to us is interesting and important, to be the object of his immediate direction, the result of the immediate exercise of Divine power. It is, therefore, a fallacy to suppose that any antecedent probability can be pleaded for the doctrine of the pre-existence of Christ, from a supposed unsuitableness of many of the minor details of Providence to be the objects of our heavenly Father's care.

Dr. Bruce argues the superhuman character of Christ in the first place from the epithet Son of God, which he frequently assumes; but this alone can furnish no safe ground of argument, for it is applied to the disciples also (1 John iii. 2); and even the peculiar designation "only-begotten," with which it is occasionally coupled, is plainly synonymous with beloved or best beloved. Again, Christ is said to have come down from heaven; this, we are told, a mere man could not do, because he never was there. P. 155. But is not this a hasty and gratuitous assumption? How do we know that the Son of Man was never in heaven? We know not where the particular place called heaven is—if there be any such place; but the term would seem to be rightly applied to any place in which the presence and power of God is more immediately and expressly manifested. And wherever it may be, near or remote from this earth, I see no difficulty in the supposition that our Saviour may have visited it before the commencement of his mi-

nistry. Why may we not suppose that as Paul was carried in a trance into the third heaven, so Jesus may have been actually transported into the more immediate and sensible presence of God during the period of his sojourn in the wilderness?

Many objections to the notion of the proper deity of Christ are stated by Dr. Bruce with great force and correctness; and he seems to think that his own doctrine is a sort of medium between two extremes, which steers clear of the difficulties, and unites the advantages, of both. I am apt, on the other hand, to suspect that in some particulars it does not present the advantages of either extreme, but is liable to the objections and difficulties of both. For example, "No one," we are told, (p. 173,) "can believe that Peter had any suspicion of the deity of his Master during the life of Christ, or knew that he was holding familiar converse every day with the Almighty; that it was God whom he took aside and rebuked," &c. This is the foundation of a good argument against the Trinitarians; but I doubt whether the Arian can with much consistency urge it; at least it may be retorted against himself. Had Peter, it may be inquired, any suspicion that his Master was a superangelic being; under God the immediate instrument in the creation and government of world? If he had, we are to suppose that he rebuked and conversed familiarly with his Maker; with a being superior to him in a degree beyond all computation surpassing the greatest inequality that can subsist among mortals. If he had not, the questions urged with so much force and eloquence by Dr. Bruce against the Trinitarians, may be equally addressed to the Arians.

A leading objection to the Arian scheme, which, indeed, appears to me decisive of the question, is the continual use of the term *Man* in speaking of Christ. In this respect it labours under even greater difficulties than the hypothesis of the Trinity itself. For, according to this, Christ is at the same time perfect God and perfect man, "of a reasonable soul and human flesh subsisting." That the doctrine thus stated is incomprehensible, signifies nothing, because this is a privilege which its patrons lay claim to in the outset. But to a being, such as the Arians describe, I can see no reason or propriety in applying the epithet *man*, by which, however, the Saviour is constantly designated in the New Testament. What is a man? A being endowed with such a corporeal frame? Is this alone an adequate definition of the human species? Surely not; it must be by a reference to the most important, not to the least important, part of his constitution that every being must be designated. A being of a superior order, surpassing in dignity and excellence all other created intelligences, or at least exceeding all human minds, properly so called, in a degree beyond any thing which we can conceive, is supposed to have left for a time his celestial residence, and to have been cooped up in a body resembling that of man. It may, perhaps, be fairly contended that our knowledge of psychology is too imperfect to authorize us to affirm with confidence that this supposition is impossible; and, therefore, if Scripture did appear distinctly to teach it, we should be prepared to acknowledge its truth; but, in that case, such a nondescript being could with no more propriety be called a man, than the soul of Newton sent to occupy the body of an oyster could be called an oyster.

We are told, indeed, by Dr. B., in vindication of this use of the term *man*, that it is frequently used in Scripture with reference to other superior beings who appeared in a human form: "Thus the angel who wrestled with Jacob is called a man; as are also the three angels who appeared to Abraham; the angel whom Nebuchadnezzar saw in the furnace, and those who

were seen by Joshua and Manoah. Daniel calls Gabriel a man. In like manner the young men who sat at the side of the sepulchre, and the two men who appeared at the ascension, were superior beings in a human form. None of these were ever supposed to be animated by a human soul, and thus to have two souls." (P. 157). This last example, however, at least, it must be recollected, is a mere gratuitous assumption; we are nowhere told any such thing in Scripture. If, as I believe to have been the case, they were real men, it was impossible that the sacred writers should suppose any thing else than that they were animated by human souls, and therefore they were not at all likely to say a word about it, because it could never occur to them that their readers would entertain a doubt on the subject. As for the instances quoted from the Old Testament, it may also bear a question, whether the angels who appeared to Abraham and to Jacob were in reality any thing more than what they are called. It is not Scripture; it should be observed, but Nebuchadnezzar, who calls the fourth figure which he saw in the furnace, a man; he speaks, indeed, of his form being like the son, or a son, of God; meaning, probably, that there was something about his appearance peculiarly dignified, such as might be expected in a prophet or person deputed with an especial commission from God.

It is observable, that in several passages of these discourses the author makes use (inadvertently, I am persuaded) of some of those artifices of disputation by which practised controversialists often endeavour to make the worse appear the better cause. Thus, after enumerating (pp. 196, &c.) nearly all the passages which are usually quoted by the believers in the pre-existence, as either distinctly expressing or implying that doctrine, he adds, "these are a few of the texts which speak directly of the existence of Christ previously to his incarnation." In the succeeding remarks on the methods of interpretation adopted by Socinians and others of some of these passages, and which, of course, appear to him unnatural, far-fetched, and unsatisfactory, we read as follows: "But even this distortion of particular texts is not thought sufficient to invalidate this doctrine; for some who deny it are forced, at the same time, to expunge the commencement of Matthew and Luke; and this without any warrant or authority from manuscripts." (P. 199.) Whether those who reject the introductory chapters of Matthew and Luke, (or either of them, for there are those who receive the latter while they reject the former,) have sufficient grounds for so doing, is a question with which I shall not concern myself at present, because I do not see what connexion it has with the controversy about the pre-existence of Christ. Many who deny this doctrine admit the authenticity of these chapters, and with it the astonishing fact which they are commonly supposed to relate. But the mode of interpretation, satisfactory or otherwise, by which the Socinians (so called) are accustomed to explain the Arian texts in consistency with their doctrine, are not such as to force them to expunge the commencement of Matthew and Luke. This, therefore, is nothing better than an artifice to cast a stigma on his opponents in the estimation of his readers, as persons who will not hesitate, for the sake of an hypothesis, to expunge portions of Scripture in defiance of all authority; thus rousing their prejudices and drawing their attention away from the real question. It is an *argumentum ad invidiam*, which is not less unfounded than inconclusive.

"We have every reason," Dr. Bruce informs us, "to believe that the Patriarchal and Mosaic dispensations were conducted, under God, by the agency of one supereminent being, denominated the Angel of the Covenant, &c., and we are expressly told that they were ordered by the ministry of

angels." (P. 199.) Here he takes it for granted that the persons described in this last passage by the term angels, were beings superior to men; the probability is, that Moses and the prophets are the angels or messengers intended. But allowing that such beings were employed as agents in this part of the Divine administration, is it to be supposed, we are asked, that after these illustrious spirits had carried the business to this point, they should be all at once dismissed, and the great design consummated by a mere man? "Is it conceivable that this grand and consistent plan should be suddenly broken off, and that these glorious ministers of the Most High should be superseded by the son of a Galilean peasant?" Here again we have the *argumentum ad invidiam*: "Can any good thing come out of Nazareth?"

In a note to one of these discourses, Dr. Bruce values himself on his readiness to take the Scriptures as he finds them, and to receive the texts on which he founds his doctrine in their natural (that is, what appears to the modern, or to the merely English reader, their natural) sense. He finds fault alike with the Trinitarian and the Socinian, because they lay much stress on verbal criticisms, various readings, and philological disquisitions; and amuses himself and his readers with the trifling minutiae, as he affects to represent them, which have often been brought into discussion. It is not unreasonable to expect that when verbal criticism is against a man, he will be against verbal criticism. Certainly it is easy enough to throw contempt on the minute and apparently petty details in which the critic sometimes finds it necessary to busy himself; and the unlearned reader is readily persuaded to believe that it is altogether a useless labour narrowly to examine the opposite pretensions of various readings, or to think of settling points of theology by δ , η , $\tau\omega$. But this is a mere topic of declamation, to which it is rather surprising that a man of unquestionable learning like Dr. Bruce should have recourse. When the omission, or change, or transposition of a word, or even of a letter, produces an important change in the meaning of a passage, though it may be a matter of minute detail, it evidently ceases to be trifling; and whether it affects the interpretation of a text on which any disputed doctrine is supposed to depend or not, still it is surely not unreasonable—nay, rather, it is our duty, to avail ourselves of any means by which light may be thrown on the true sense of holy writ. In more instances than one, our author has shewn himself not only sensible of the necessity of resorting to this method of determining the true sense of Scripture, but willing and abundantly competent to apply it with accuracy and success.

Towards the conclusion of this discourse, the author endeavours to remove the objection to his views derived from their supposed tendency to weaken the efficacy of the example of Christ. Much of this, it has been said, depends on our regarding it as the example of a human being, endowed with powers and capacities not naturally superior to the rest of his fellow-creatures, though enlightened by the especial influence of Divine grace, and filled with all the fulness of the Godhead. A being so completely unique as an archangel, divested of his superior attributes, and assuming for a time the human form, could not, it is said, be a suitable example to his human disciples of those qualities and affections which it is desirable that men should cultivate; as he cannot really sustain the relations in which they are placed, so, it is thought, he cannot exemplify the conduct by which those relations should be distinguished. I cannot say the objection appears to me of any great weight; because all the examples which are proposed for our imitation, must, as far as they are deserving of imitation at all, be those of superior;

because; in fact, even the Divine character itself presents imitable perfections, which we are exhorted and commanded to transfer into our own. Besides, even those who believe in the humanity of Christ, in the strictest sense of the words, also believe that he acted under the immediate impulse and directions of a divine spirit, and, therefore, if there be any force in the objection as applied to any class of Christians, it applies equally to themselves. Dr. Bruce has, with great correctness, pointed out the many practical advantages which we derive from having a faultless model to copy, though it be fully admitted that it is impossible for us ever to equal our original. "If the character of Christ were mixed with imperfections, we should be continually at a loss to know what we should imitate, and what we should avoid; and in this perplexity we should naturally incline to what was most agreeable to our depraved inclinations, and thus it would cease to be a model. So that the superior nature of Christ is so far from being an objection to his being proposed as our pattern, that we could not otherwise be secure in imitating him at all." —P. 216.

There is in this argument a very ingenious but somewhat sophistical confounding of two things—the superior nature of Christ, and the perfection of his example. Surely it does not follow, from the admitted perfection of his moral character, that he must be a superangelic being. If this argument proves any thing, it proves too much for the author's purpose. The only way in which it can apply at all, is by means of an express or tacit assumption that natural and moral imperfections are inseparable. If this be not so, why may not Christ have been morally perfect, and yet still be a man? If it be so, his belonging to the most exalted rank of created beings would not secure the absolute perfection of his example. No being who is not naturally perfect can be morally perfect. No being but God is naturally perfect; therefore no being but God can be morally perfect. But Christ was morally perfect, therefore Christ is God. Such is the logical statement and legitimate conclusion of Dr. B.'s argument.

W. T.

RELIGIOUS STATE AND PROSPECTS OF FRANCE.

DR. CARPENTER'S very interesting letter (p. 666) has excited much attention to this subject. Another correspondent wishes to present to the readers of the Repository his views upon it, the result of a recent visit to Paris, which, though short, enabled the writer to ascertain the mind and feeling of various portions of the population of that metropolis. Prudence will restrain him from publishing names, and some facts which might lead to their discovery; but if he do not mistake, he may with perfect safety to all parties state a few things which will encourage the hopes of the friends of Christian reform.

The late Emperor Napoleon remarked, in one of the conversations at St. Helena, which throw so much light upon the political changes in France, and even upon human nature, "that the Revolution, in spite of all its horrors, had nevertheless been the cause of the regeneration of morals in France."* This "regeneration" will scarcely be denied by any one who

* Memorial de Sainte Hélène, Vol. IV. Pt. vii. p. 20.

mixes with the French people, and studies their character at home. They who dispute the improvement, must admit the change. Books a half century old lead you to expect in our neighbours frivolity and vanity: the actual inspection of their manners and habits soon impresses you with the conviction that if these qualities once belonged to their character, they are an altered people. There may be a greater appearance of light-heartedness and freedom from care in the populace of France than in that of England, seen out of doors: they are in fact more sociable, and have more public amusements; but in conversation with individuals, and in the retirement of families, Englishmen in France are surprised to observe a prevailing sedateness approaching to seriousness. The French themselves are conscious of the change, and ascribe it to the Revolution. It does not follow of necessity that because they are more sober-minded, they are more contemplative, but the one habit is certainly favourable to the other. In Paris there are many indications of your being in the midst of a reading public.* And when to these considerations is added the circumstance of the French people being proverbially temperate, it can scarcely be doubted that France is in a course of moral improvement.

No one out of France can readily conceive of the deep interest taken by the people in the political questions of the moment. The struggle is not of faction with faction, but of the Nation with the Court. Whether they be right or wrong, the people think that the Charter is in jeopardy, and their object is to preserve and to obtain securities for civil and religious liberty. The general persuasion is that they will succeed. This is here stated less as a political topic, than as a symptom of the public mind, and an indication of the light that is abroad, and of the determination and earnestness of the national character.

The Roman Catholic and Protestant Religions are equally established in France: the former, indeed, is declared to be the religion of the nation and the court, and some special privileges are granted to it; but the ministers of both are salaried by the government, and it is somewhat curious that the Protestant pastors have larger salaries appointed to them than the ordinary Catholic priests, on the ground of their not being doomed, like these, to celibacy. A good Catholic might call this difference, a bribe to heresy and schism.

As an Established Church, the Roman Catholic religion of France has few of the attributes and distinctions, and little of the influence that we are accustomed to associate with the Church of England. The Revolution stripped the Church of its lands and tithes, and shut up the ecclesiastical courts. Napoleon restored the national religion, but he was neither able nor willing to reinstate the priesthood in their temporalities. At present, the French ecclesiastics have no political power but that which they may derive from their personal character. One of their bishops lately put out a

* We learn from a recent number of a French paper, (*Le Compilateur*,) that there are now in Paris 152 Journals, literary, scientific, and religious, and 17 political—in all 169. Of these papers 151 are Constitutional, or, as they are called, Liberal—the 18 others being more Monarchical in their spirit. The 151 Constitutional Journals have, it is stated, 197,000 subscribers, 1,500,000, readers, and produce an income of 1,155,000 francs; the 18 others have 21,000 subscribers, 192,000 readers, with an income of 437,000 francs. Besides these Journals, published in the capital, there are printed, it is calculated, in the provinces, 75, exclusive of papers for advertisements and ministerial bulletins. Of the country journals 66 are described as Constitutional.

pastoral letter describing and deeply lamenting the degradation of the clergy. In number, they are inadequate to the duties of the church. Candidates for the priesthood are taken chiefly from the lower ranks. Their education is said to be very defective. And from these and other causes the clergy are extremely low in public estimation.

The complaints of the prevalence of infidelity in France were at one time thought in England to be a mere political manœuvre; but it appears by the event that they were scarcely overcharged. A generation has grown up without religion. The churches are thinly attended, and chiefly by women and children. Nothing is more common in society than a joke upon the rites of the church. It is said, however, that a large proportion of intelligent men, who are masters of families, and approaching to middle age, are wearied with scepticism, and for the sake especially of their children are strongly dissatisfied with the state of religious destitution in which they find themselves. They cannot return to the dogmas and practices of the Roman Catholic Church; they abhor the domination of the priesthood; and at the same time they see nothing alluring or satisfactory in Protestantism, as it is professed in France. Some of these have lately turned their attention to Unitarianism, with which they have become acquainted through the medium of English and American publications, and are disposed to try the experiment of translations and abridgements of some of these in their own language. Others meditate further schemes, and contemplate the establishment of a sect of Catholic Unitarians. It is a fact, at once curious and encouraging, that many individuals and several knots of persons have indulged these designs and hopes without concert, and even without a suspicion of each other's wishes. The schemes referred to may in some cases have been suggested, and in others may have been strengthened, by political feelings and speculations; but it will appear, as the writer believes, whenever the attempt of religious reformation shall be seriously made in France, that many of the best minds of that country are swayed in their desire of a rational religion by a pure regard to truth, and to the moral welfare of their fellow-creatures. It may be added, that the larger portion of the press is favourable to a new and further religious reformation, and that the Charter is interpreted as providing toleration for any form of Christian faith and worship.

In the restlessness of spirit which prevails in the French metropolis, some able men have attempted to find relief and comfort in the doctrine and forms of Theophilanthropism.* The effort to revive this sect is still continued, but with little success; for its history is associated in the public mind with revolutionary times, which the benevolent and the prudent equally

* The sect of Theophilanthropists was founded, or rather attempted to be founded, by La Réveillère Lepaux, one of the Five Directors. The object was to raise a religion without Revelation. Mignet, in his "History of the French Revolution," in the English translation, published at Paris, in 1828, says (p. 378) of La Réveillère, as one of the Directory, that, "entrusted with the moral part of government, he was desirous of introducing, under the name of *Theophilanthropic*, a form of Deistical worship, which the Committee of Public Safety had ineffectually attempted to establish by the *Festival of the Supreme Being*. He provided temples for it, hymns, formulas, and a sort of liturgy; but such a creed could not long continue general, it could only be individual. The Theophilanthropists became the objects of ridicule; for their worship opposed both the opinions of the Catholics and the unbelief of the Revolutionists. Thus, in the transition from public institutions to individual creeds, liberty was converted into civilization, and worship into opinion. The Deists remained, but the *Theophilanthropists* were no more."

wish to forget ; and, besides, it does not recognize the truth of Christianity, and there is happily a growing conviction that nothing short of this can supply the moral wants of the people.

The Protestants are, as has been said, an established sect in France, and, as might be expected from their position in the state, are timid and quiet. Their preachers are excellent men, but from various causes they scruple to agitate controversial topics in their sermons. The exceptions to this rule are, it is believed, very few. Amongst the Protestants are several peers of France, and some of the gentry, and many distinguished manufacturers and capitalists—but their Protestantism is rather political than religious: they are said not to make conscience of religious worship. The leaven of scepticism has evidently spread amongst this body. The precise theological opinions of the Protestant Churches can scarcely be collected with accuracy. Some individuals and preachers have been stirred up by the “Evangelical” party in England to avow and to seek to propagate Calvinism, and these accuse their brethren who do not strive for a “revival” of various heresies. There are without doubt many anti-trinitarians amongst the French Protestants, although few of them would agree entirely with the English Unitarians. Some late computations would appear to shew that Protestantism has been long on the wane in France; yet the Protestants themselves are at this moment cherishing the belief of a recent turn in their favour, and, to prove the fact, allege the endowment by the government of twenty new churches within the last year. They must do much more than comport with their late habits before they can hope for any great augmentation of their number. Their main want is books, argumentative and expository religious books. There is, as far as is known to the writer, only one periodical amongst them, and this is under “orthodox” influence. The *Revue Protestante*, which ably and spiritedly disputed the dogmas of Calvin, is dropped, though not from any failure of subscribers. A report is abroad that this work is speedily to be revived under a new and bolder title, and to be devoted to the illustration and defence of Unitarianism.

In Paris there are many American residents, of whom some of the principal were members of Unitarian churches in the United States. These complain of the want of a public English religious service agreeable to their opinions and taste. Why do they not open an Anglo-American Unitarian Church? They would be exposed to less jealousy than any other foreigners; they would be supported by some of the English; and in an easy and natural manner they might help forward the religious reform which so many circumstances point out as the result of the present working of the public mind in France. Is not this an object worthy of the consideration of the American Unitarian Association?

CHRISTIAN INDEPENDENCE.

“The truth shall make you free.” John viii. 32.

THERE is not a greater mistake than that of confounding Christian independence with self-confidence and the spirit of pride; yet, as it is to be feared that many are daily driven from the former *duty* through dread of the latter *error*, it may not be useless to consider the practical bearings of the question.

It is indeed one which every Christian possesses the means of deciding and which no other being can so satisfactorily demonstrate to him as he can to himself. If Christianity be to him "spirit and life;" if he have seen it as "a stream from the fountain of heavenly wisdom and love," he has surely, at some time, felt that it was impossible to confound its clear dictates with the jarring and discordant mandates of the world; he has, at some time, prayed to be translated from the bondage of that world, into "the glorious liberty of the children of God;" and, if he has felt and prayed thus, he has also known what truly Christian independence is—how dissimilar in its origin and spirit from self-confidence and pride. But that hour passed away, and too few have perhaps been its returns. The common maxims, the common habits, the spirit and the notions of his own circle of associates, have clouded over his clear vision, and the various motives of indolence, desire of popularity, or timidity, have perhaps prevented his recurring, again and again, to sober self-communion. Or, if he does commune with himself, it may be that he errs from introducing too many thoughts of other men into his musings. He is reflecting upon *their* opinions, perhaps, or collecting authorities to justify his own feelings and opinions to himself. His private hours are haunted by visions of all the contradictory advice which has been given him, and of all that has been or may be said or thought of him. If pity would be beneficial to individuals whose habit it is thus to vex themselves with the opinions of others, they would not ask for it in vain from any benevolent mind. But, in truth, they want to be roused and strengthened, and led to feel more of the calm assurance of faith. They want to be persuaded to think less of means, and to trust themselves to the guidings of that love and desire towards good which they are, all the while, conscious is stirring within them, and yet which they stifle for the sake of seeking reflected light from other minds. But, sincerely as we are often led to blame ourselves and others for weakly yielding to this propensity, it must not be denied that those who set themselves up rather to lessen than increase the amount of Christian independence by perpetually interfering in one way or other with their friends' conduct, are the most to be censured. And while we assent to this, let us ponder it well, and ask ourselves whether we are perfectly guiltless in this matter. Where is the being whose heart can assure him that he never did by word or action trench upon a fellow-christian's perfect liberty of conscientious action? In great things and in small, how large is often the amount of evil produced by the undue influence of one human being over another! Even the hallowed names of affection and sympathy are often used but to gloss over a species of domination which is tending to destroy the best points of some noble character. Our selfishness cannot brook the perception of differences between ourselves and those we love. We would have them think as we do, and do not enough consider whether we may not be leading them to a violation of their own best feelings. How much of lower motive, how much of what is positively *wrong*, will hide itself under the specious appearance of a wish to convert others, to make them see things in the light in which they appear to ourselves, it is impossible to calculate. How many domestic and family feuds may originate in a mere struggle to vanquish the independence of mind which cleaves to one or two individuals of the number—how much positive light and joy and comfort may be lost out of our lives by a pertinacious reluctance to assimilate in *any* degree with those who differ from us in *some* degree—how much opportunity of serving our fellow-creatures effectually, because we have given hostages to some sect or party, or because we think the world will suspect

us of having compromised our principles, though our own consciences are satisfied on the subject,—it is not easy to say. And let us, as Unitarians, bring the matter nearer home. Have not we, too, imbibed the spirit of *caste*? Is it not true that uncharitable and hasty things are sometimes said by the zealous of those whom they reckon lukewarm—by the lukewarm, of the zealous? Are not those who disapprove of some modes of disseminating our faith, such as subscribing to associations or attending anniversaries, exposed to the charge of niggardliness or coldness? And are not the warmest advocates of these things, in return, often censured without reason? If this be so, let us beware. Freedom of mind is, it has been said, the glory of Unitarianism; but it is not enough to discard oppression and interference from our *creeds*. The root of the matter must be at the heart; and we have yet much room for improvement.

But it is not right to consider the subject only with a view to our religious relations. In the more common concerns of life we are constantly led to wish that men would trust opinions less and good feelings more. We are perpetually meeting with individuals who quench their own strong sense of right and wrong, while they obey the last good speaker. Where it happens, indeed, that the opinion comes from a friend of tried wisdom and experience, it must have its due weight and value; but how often are great duties conceded to a mere show of reasoning!—how often, alas! even to flattery or fashion! We have mothers bringing up their children with a higher regard to what may be said or thought, than what is right in itself—husbands refusing to alter their style of living, or forego their degree of consequence in the world, in order to procure the solid blessings of health and a good education for their children—children, when grown up, precluded from entering on fields of usefulness, not from the high motive of deference or affection towards their parents, but solely through fear of losing something of their worldly consequence;—these, and a thousand minor influences, are always at work around us, and of them we would say, let them have all that is allowable; let every social feeling have its weight; let parent and child, husband and wife, friend and brother, party and sect, come forward with all their claims on our affection and service; yet still the Christian spirit, tempering all, reproving all, chastening all, will infallibly shew to those who faithfully follow it, where such claims may be allowed, and where they must be temperately, yet firmly, denied. Wherever, through fear or favour, conscience is shaken from her steady seat; wherever the influences of pure religion are turned from their just issues, there Christian independence is attacked, and there the attack must be courageously resisted.

It may be said that there is often a difficulty in deciding on the reasonable and unreasonable claims of society: and, no doubt, where education has not been conducted on truly Christian principles, a kind of feebleness of character is induced, which will make the independence we speak of hard to accomplish. “Weakness, in every form, tempts arrogance.” But still religion confers, in a great degree, this discriminating power, and it is always on the increase in proportion to the increase of conscientious feeling. It is very observable, indeed, what quickness of perception and strength of resolve grow out of attention to the honest and unbiassed dictates of the mind. There is, indeed, a kind of hesitating scrupulosity, which is commonly supposed to cleave to tender consciences, but this is chiefly manifested when the form of religion these persons have embraced is cumbered with many foreign and superstitious notions, which have tended to burden the mind with spurious ideas of right and wrong on those more questionable

a. Dr. Johnson had no misgivings as to the general truths of morality ; he hesitated much as to the propriety of taking cream in his tea on Friday. It is on such things as these, on matters where human authority comes in the way, that men, if conscientious, are often wavering ; other- their decisions would be easy, and their independence perfect.

Have we never felt "the might of meekness," the irresistible power which reigns in the spirit of a pious man, weak in himself, but trusting in God ? Have we never felt that, let our views be mistaken in ever so great a degree, we could forgive much—ALL—to a sincere-hearted, conscientious being ? Have we not even preferred the judgment of an independent man, as to its moral effect upon our own characters, though that judgment might be against us, to the unthinking commendation of a partial friend or enemy ? If the reader appreciates the value of Christian independence, he will be at no loss for an answer to these questions.

But it is a great point that the independence be *really* Christian—that it be neither roughness, nor vulgarity, nor ill-temper. This every individual must make clear to others by conduct, not by words ; by practice, not by profession. It is granted that independence is not, in reality, a popular virtue ; it must have time to establish itself, to grow with the growth of Christianity, and commend itself by its incorporation with all the other graces. ~~Yes,~~ however, we are persuaded, tend greatly to the strengthening of religion : by cutting off many *false* claims upon our time and thoughts, it sets us with more disengaged hearts and minds to promote the welfare of fellow-creatures ; and it substitutes for mere favouritism, a calm and benevolent regard for the virtue and peace of all whom we love.

THE SURVIVOR.

PECULIAR blessings are upon thy head,
O thou survivor of an honoured band !
Parents and brethren are among the dead,
And thou dost seem a stranger in the land.
Yet there is care in heaven for such as thou,
And many a sacred privilege is thine :
For in thy soul celestial warmth doth glow,
And in the gloom of night, a radiance round thee shine.

The words of wisdom and the charms of youth
Remembrance sanctifies and hope endears ;
And hallowed in thy soul are words of truth,
And young aspirings heard in by-gone years.
And in the visions of the still midnight,
Spirits surround thy couch, and smile and speak.
The hoary head is there and tresses bright,
And childhood's sweet caress is thine till morning break.

The vernal flower through memory is dear ;
The star of evening shines within thy soul ;
The morning mists, the sunset calm and clear,
Can steal thy cares, thy busiest thoughts controul.

A spiritual life, which never can decline,
 Inspires and dignifies all forms for thee.
 Nature for thee is dress'd in hues divine,
 And all things have for thee peculiar sanctity.

Each sound to thee a secret tale can tell—
 When borne by breezes to thy listening ear,
 The fitful music of the Sabbath bell
 Speaks of the worship of a higher sphere.
 All melodies are echoed as they flow,
 Within thy soul, by power on thee conferr'd ;
 And from its chords the lightest airs that blow
 Can wake celestial tones, by all but thee unheard.

This privilege is thine,—when human grief
 Weighs down another's heart,—such heavy woe
 As thou hast felt, there thou canst bring relief,
 And sweeten drops of anguish as they flow.
 And thou dost welcome, from amidst thy tears,
 Those streams by which all holy thoughts are fed ;
 As its pure crest the water-lily rears,
 And spreads its leaves to welcome showers from heaven shed.

A mournful gift is thine.—When fair the skies,
 And calm the deep,—from thy prophetic soul
 Afar thou seest the gathering clouds arise ;
 'Tis thine to hear afar the thunders roll.
 A better gift is thine.—When bursts the storm,
 And fear and horror each weak bosom fill,
 Amidst the waves 'tis thine to see the form
 That treads the billowy waste, and bids the winds be still.

And thou art welcome to the board and hearth :
 For thou hast smiles for youth, and for the old
 Thou hast the words of peace, though not of mirth ;
 And in thine arms the little one dost fold.
 But as a Pilgrim do they welcome thee :
 To holier lands they know thy footsteps tend.
 With awe they look upon thy sanctity,
 Thy blessing seek, and with thee love in prayer to bend.

Pilgrim ! thy path is hallowed by the prayer
 Of every grateful heart which thou hast blest.
 We follow thee in soul, thy struggles share,
 And see thee gain the city of thy rest.
 There spirits wait to take thee to thy home ;
 Familiar faces mingling with the throng :
 And when their strains exult that thou art come,
 Lov'd voices meet thine ear in that rejoicing song.

CRITICAL NOTICES.

ART. I.—*A few Words of Obvious Truth; or, the Authenticity of a Part of the Baptismal Commission, as reported in the existing Copies of St. Matthew's Gospel, disproved by the Testimony of the Author of the Acts of the Apostles, and by the References to the Rite and Practice of Baptism in St. Paul's Epistles.* By a Unitarian Believer in the Divinity of the Son of God. London. Gossling and Egley. 1829.

THE object of this pamphlet, and the course of argument by which that object is pursued, are fully stated in the title. The alleged discrepancy between the practice of the apostles, who are uniformly recorded to have baptized in the name of Christ, and the language in Matt. xxviii. 19, is indeed a formidable one to all, whether Trinitarian or Unitarian, who hold that our Lord was, by that language, instituting a positive rite. We should certainly have expected in that case—nay, we should have deemed it obligatory, that the *verba ipsissima* of the founder should have been employed whenever the rite was performed. Yet even then the supposition of forgery would be a desperate resource for the removal of the discrepancy. It is one which they have no occasion for who think that Christ was not then instituting a ceremony, but alluding to a practice.

Our author urges two objections to the Unitarian interpretation of this passage: 1st, that it is incredible "that our Saviour should have commissioned his disciples to baptize in the name of the Father, and of the Son, and of the Holy Ghost; and that they should have considered it as perfectly optional whether they would so baptize, or simply and solely in his name;" and, secondly, that "the apposition, on the same plane, and in *hæc verba*, of the Supreme Being, a 'mere' man, and an attribute," defies the gravity of his criticism. Now the first objection does not press on any Unitarian *quasi* Unitarian, but only as he, in common with Trinitarians, may happen to be one of those who regard the passage as a record of the institution of the ceremony of Baptism. And as to

the second, we would remind the writer of the parallelism which he may find in 1 Chron. xxix. 20; 1 Sam. xii. 18; Isa. xlviii. 16; Hosea iii. 5. This is quite sufficient to preserve such an "apposition" from ridicule, and to prevent its being felt as a difficulty.

ART. II.—*A Sketch of the Natural Laws of Man.* By G. Spurzheim, M. D. London. 1825. 8vo. pp. 220.

FROM whatever cause it proceeds, the fact is certain that no mode of conveying instruction has been more generally unsuccessful than that in which the catechetical form is adopted. The failure probably arises from the desire of the catechist to condense the information imparted within replies which shall not be burdensome to the memory of the pupil; whereas amplification rather than condensation is necessary to secure the interest of the young or uninformed mind. The Philosophical Catechism before us appears to have no better chance of benefiting grown men, than the generality of its predecessors of enlightening the rising generation: though we do not mean to imply that we should have liked its philosophy better under any other form. The work, as the author tells us, is written for mankind at large; but what will mankind at large think of questions and answers like these?

"Q. Under what forms does matter occur in the world?

"A. It exists in the solid, liquid, and gaseous states.

"Q. Are not researches upon matter in some of these conditions more especially difficult?

"A. Researches upon matter in the form of gas are particularly so; for matter in this state is intimately connected with the personified principles which act in the human body; and here, observation and induction, the sole guides to certainty, abandon the investigator."—P. 4.

The Natural Laws of Man are divided into the classes of the Vegetative, the Intellectual, and the Moral; under the first of which are arranged Sobriety and Temperance, which have hitherto been supposed to bear some relation to the

moral constitution of man. Here, however, they are classed with circulation and secretion. The intellectual faculties are no less strangely defined.

"Q. What is Attention then?

"A. Attention is the effect of the entity *self* aroused by the active state of the affective and intellectual faculties. Its strength is proportioned to the degree of energy of the acting powers, that is, of the powers which *attend*.—Attention is synonymous with activity, and certain success is impossible without activity of the respective faculties."—P. 58.

What becomes of the science of Political Economy if the following be correct?

"Q. Has the word Theft the same meaning in the civil as in the natural code?

"A. Natural Morality declares many actions to be Thefts which are permitted by civil laws. Every one, according to the first, deserves the name of Thief who does not love his neighbour as himself; *he, for instance, who amasses wealth by means of the industry of others.* In the eye of civil laws, however, he only is a Thief who takes, by force or fraud, ought that, agreeably to the law, belongs to another."—P. 143.

Dr. Spurzheim declares that "Natural Laws are inherent in beings, often evident, always demonstrable, universal, invariable, and harmonious." We are obliged to confess, however, that some of his laws are far from being evident to us, and seem to require demonstration from himself; without which we can gain no insight into their existence.

Let us try another instance of the harmony of the Moral Laws.

"Q. What are the virtues and the vices of Self-esteem?

"A. True dignity and nobleness of character depend in part on Self-esteem, and the faculty is virtuously employed in the production of such an effect, &c., &c.

"Q. What is the signification of the word Humility?

"A. It is synonymous with the inaction of Self-esteem. Humility, to be a virtue, must result from the struggle between Self-esteem and the moral sentiments, and the victory of the latter. Humility is also occasionally used to signify activity in the sentiment of Respectfulness."—P. 145.

It follows, therefore, that Humility and true nobleness of character are incompatible! Again,

"Q. Is man's ignorance great?

"A. It is exceedingly great. The most common and necessary things are

totally unknown to the bulk of mankind.

"Q. Why is man's ignorance so great?

"A. The cause lies in the generally small size of the organs of his intellectual faculties. This is also the reason why study is so commonly irksome and distasteful. Moreover, the civil, and especially the religious, governors of nations, have frequently opposed every sort of obstacle to the cultivation of intellect and the diffusion of knowledge."—P. 157.

The plain truths which in a work of this kind are unavoidably stated, are, however, made as little intelligible as possible by a mode of expression which cannot be excused on the ground that the volume is a translation from the French. We should be inclined to pass upon it the judgment which Professor Blumenbach is reported to have expressed of the science of Phrenology—"There is much in it that is new; and much that is true. But that which is new is not true, and that which is true is not new."

ART. III.—*A Manual of the Physiology of the Mind, comprehending the First Principles of Physical Theology.* By John Fearn, Esq. London. Longman and Co. 1824. 8vo. pp. 244.

THE title of this work appears to us to be unfortunately chosen. It is only reasonable to expect that a Manual should at least be intelligible: and, further, it will scarcely answer the purpose designed if the doctrines it holds forth are not only novel, but startling or ridiculous; or if new principles are proposed to account for facts which may be clearly explained on principles already established. As it is injurious to pass censure without adducing proof, we extract a passage which, in the author's opinion, contains a fact equally new, important and interesting. The emphatic words are marked by himself.

"The primary Phenomena of Vision,—that is to say, our SENSATIONS OF COLOURS together with their INTERLIMITATIONS,—possess an office in the Human Mind far more comprehensive than that of their character in being the General Facts of our Immediate Visual Perception: for, in addition to this last-mentioned character, they are the General Facts that are FORMATIVE of the INDICES, or ENVELOPS, of all our Thoughts whatever, with some special and very limited

exceptions; or, in other words, with the limited exceptions just mentioned, it is a general fact of the Human Mind that we THINK IN COLOURS. The thing in question amounts in effect to this,—that in a certain and a very important sense, the *Whole Universe of Human Thoughts is comprehended under the Laws of our Primary Visual Modifications.*"

"The General Fact in question is only *One Species* of a fact still more general,—namely,—that we think of each and every one of those *Concrete Masses of Attributes* that are the assumed *Prototypes of our Complex Ideas*, UNDER SOME SORT OF ENVELOP, OR VISOR, OF SENSATION; or else, under Some Envelop, or Visor, or Idea of Sensation."—Pp. 76, 84.

Few readers, we imagine, will feel more apprehension than we do, after reading the above, that the censures which are liberally dealt out in the Preface of the work before us, against Professors Brown and Stewart, will exert any very disastrous influence on the reputation of those philosophers.

ART. IV.—*My Religious Experience, at my Native Home.* Boston, U.S. 1829. Pp. 36.

In this little tract is offered no exaggerated contrast between the effects of cheerfulness and gloom in early religious impressions. The misery which is caused in the young mind by premature and excessive excitement of the imagination on religious subjects, and the danger of a pernicious and often fatal reaction of feeling, are described with truth, though not, perhaps, with sufficient simplicity of language.—The following brief remarks on the subject of Revivals in religion are valuable:

"Now the secret of the revival, I conceive to be this. These associations (of early gloom) or remembrances are powerfully excited, are brought before the mind's eye with a renewed and startling vividness.

"A preacher addresses an audience on the subject of religion. He portrays their sinfulness in the darkest colours, and the consequent wrath of an offended God. The torments of hell are set forth, the danger of delay is urged, and all, in that peculiarly dolorous tone which has become an established characteristic of religious fanaticism and superstitious fear. No sooner are these topics thus touched upon, than a host of awful images start up in the minds of the hearers. The preacher generally presents

them himself. To their kindled imaginations, the last trump now sounds, the end of the world is come, the dead are raised and assembled before the terrible glory of the Infinitely Just. The guilty are condemned, and cast into the burning lake." "Almost all the inhabitants of Christian lands have their minds filled with the images and the associations of which I have spoken. But very few of these reason much on religious opinions. The majority receive the figurative representations of Scripture as the literal truth. No wonder that revival preachers produce such tremendous results, with all the poetical machinery of the Scriptures, of religious hymns, of creeds and catechisms, of Milton's *Paradise Lost*, and of their own invention besides, to wield in their cause. The same preaching would be in vain among the Heathen.

"As a proof that revivals are produced in the way I have mentioned, I ask the reader to look at the Hindoos of the present time. How little effect has the preaching of missionaries on their minds! They have preached for years concerning this awful God, and his infinite punishments of the unbelieving and the wicked, to very small purpose. The fact is, the Hindoos have no associations in their minds, connected with the figurative imagery of Scripture. All is new to them, and foreign to their usual current of thought and feeling. There is no excitement, no sympathy. It is with them as it would be with us, should they send missionaries here, to convert us to their faith. Should any one attempt to excite among the Hindoos a more devout attention to their own religion, and should array before their imaginations all the terrors on the one hand, and the delights on the other, of their mythology, no doubt he would produce a Pagan revival, very like, in many of its features, the fauatical tumults which have, from time to time, risen and subsided in many parts of the Christian world. Now, if these last are produced by the special influence of the Holy Spirit, as is pretended, it would matter not whether the subjects of this influence were educated in a Pagan or a Christian faith. Did not the apostles make multitudes of converts, in many nations of various and deep-rooted religious—even thousands in a day? They were truly assisted by the Spirit. But could modern Gentiles more resist this same Spirit, than the ancient? Methinks that it must be most evident to the candid, that the wonder-working power of the great conversions, or revi-

vals of modern times, is sympathetic terror, aided more or less by various other principles in our natures."—Pp. 15—19.

ART. V.—*The Recollections of Jonathan Anderson.* By the Rev. H. Ware, Jun. London. Hunter; Teulon and Fox. Forrest, Manchester. Pp. 161. 1829.

WE introduce this little book to our readers with a strong recommendation to them all to read it. Its design, sentiments, and style, are admirable and interesting. Its principal object is to point out the wisdom, and illustrate the beauty, of religious toleration; but its collateral objects may furnish instruction to those who may need no further conviction on this head. The simplicity of the story conveys a strong impression that it is no fiction; its interest is so powerful that we cannot but believe that it is true. It would be an injustice to extract, where all the parts are so connected as to lose their value when separated. Let our readers first obtain the work themselves, and then introduce it into every Vestry Library or Tract Society where they have influence.

ART. VI.—*The Female Servant's Adviser, or the Service Instructor.* London. Sherwood and Co.

MUCH useful information is to be found in this little book, which may be advantageously placed in the hands of domestics who may require to be taught or reminded of the duties of their office. It is perhaps best calculated for the latter purpose; as it can hardly be supposed that any servant capable of understanding the various portions of the work can be quite a novice in her employments. It would perhaps be easy, and undoubtedly desirable in another edition, to make a substitution of easier terms for some which appear to us too scientific for the readers of a book of this kind. Few servants are likely to know what is meant by "concretion," "saturation," "criterion," or "lavatory purposes." A revision of the work with this view, would make it entirely suitable for the purpose designed by the author.

ART. VII.—*The Library of Entertaining Knowledge.*

Parts I. and III.—*The Menageries.*
Parts II. and V.—*Vegetable Substances. Timber Trees—Fruits.*

Part IV.—*The Pursuit of*
under Difficulties. 12mo
Published under the sanction of the Society for
the Diffusion of Useful Knowledge

It is the object of this series of publications to combine the interesting with the instructive—to present knowledge in its most attractive dress, and to convey a great body of information to those who, from want of time or habit of study, are reluctant to receive it, when offered to them in a more didactic and voluminous form. We may judge by the five numbers which have already appeared, the success which they are publishing are in the right way to accomplish their object. They here present us with a mass of information, so striking in its nature, and so agreeable in its form, that it not fail to engage the attention of the most indifferent, and to furnish a source of relaxation to the most fatigued. We remember nothing in the whole course of our reading more deeply interesting than the histories of the lions, and tigers, and camel menageries—the formation of the formation of bogs in "Timber" and the many anecdotes of the geniuses in "The Pursuit of Knowledge under Difficulties." This is the most instructive book that has been published; and we have seldom been so thoroughly ashamed of our own indolence, as we did when we read the histories of men who have attained eminence in the world of science and letters, in the midst of difficulties which common minds or a degree of perseverance would have surmounted.

It were useless to quote the work which has, we are informed, an average circulation of from 15,000 copies; * yet we can form a just estimate of its value from transcribing the account of the construction of a tin can related by the astronomer, as well as the beautiful reflector biographer, which follow.

"Having then," says he, "how any time-piece could be made of such weight and a line, I would not wonder if it could go in all positions. I am sorry that I had never thought of this. Mr. Cantley, who could very easily have informed me. But happened

* Of "The Menageries" 1000 copies have been sold.

gentleman ride by my father's which was close by a public asked him what o'clock it then he looked at his watch and told he did that with so much good-begged of him to shew me the his watch; and though he was a stranger, he immediately opened it, and put it into my hands. It was a spring box, with part of the chain round it, and asked him what it made the box turn round. He told me that it was turned round by a ring within it. Having then seen any other spring than that of my father's gun-lock, I asked how a box could turn the box round as to wind all the chain.

He answered that the spring was thin; that one end of it was fixed to the axis of the box, and the other end to the inside of the box; the axis was fixed, and the box was turned round it. I told him that I did not roughly understand the matter. 'My lad,' says he, 'take a long, thin piece of whalebone; hold one end between your finger and thumb, and turn it round your finger; it will endeavour to unwind itself; and if you hold the other end of it to the inside of the hoop, and leave it to itself, it will turn the hoop round and round, and wind up a thread tied to the outside of the hoop.' I thanked the gentleman, and told him that I understood the thing well. I then tried to make a watch with wooden wheels, and made the wheels of whalebone; but found that I could not make the wheel go when the watch was put on, because the teeth of the wheels were rather too weak to bear the force of a spring sufficient to move the watch; although the wheels would turn enough when the balance was off. I inclosed the whole in a small case, very little bigger than a tea-cup; but a clumsy neighbour, day looking at my watch, happened to let it fall, and turning hastily to pick it up, set his foot upon it, and crushed it all to pieces; which so vexed my father, that he was almost to beat the man, and discouraged me much that I never attempted to touch another machine again, especially as I was thoroughly convinced I never make one that would be of much use.'

What a vivid picture is this of an old man's mind thirsting for knowledge! There is there, too, that does not give pleasure that must have been the courteous and intelligent

stranger, by whom the young mechanician was carried over his first great difficulty, if he ever chanced to learn how greatly his unknown questioner had profited from their brief interview! That stranger might probably have read the above narrative, as given to the world by Ferguson, after the talents, which this little incident probably contributed to develop, had raised him from his obscurity to a distinguished place among the philosophers of his age; and if he did know this, he must have felt that encouragement in well doing which a benevolent man may always gather, either from the positive effects of acts of kindness upon others, or their influence upon his own heart. Civility, charity, generosity, may sometimes meet an ill return, but one person *must* be benefited by their exercise; the kind heart has its own abundant reward, whatever be the gratitude of others. The case of Ferguson shews that the seed does not always fall on stony ground. It may appear somewhat absurd to dwell upon the benefit of a slight civility which cost, at most, but a few minutes of attention; but it is really important that those who are easy in the world—who have all the advantages of wealth and knowledge at their command—should feel of how much value is the slightest encouragement and assistance to those who are toiling up the steep of emulation. Too often 'the scoff of pride' is superadded to the 'bar of poverty'; and thus it is that many a one of the best talents and the most generous feelings

'Has sunk into the grave unpitied and unknown.'

because the wealthy and powerful have never understood the value of a helping hand to him who is struggling with fortune."—Part IV. pp. 202—204.

We conclude our notice of these "entertaining," and, at the same time, most instructive, works, by recommending them to those who have the charge of our Vestry Libraries, for which they are admirably adapted, both by the nature of their contents, and by their extraordinary cheapness.

We are glad to perceive that the same Society are beginning to issue a series of Maps, with the view of forming a good, but economical Atlas. Those of the southern part of Ancient and of Modern Greece, already published, are beautifully executed, and bid fair, by their superior style, as well as by their very low price, to drive all competitors out of the market.

MONTHLY REPORT OF GENERAL LITERATURE.

Travels in North America in the Years 1827 and 1828. By Captain Basil Hall, R. N. 3 Vols. 8vo. Cadell, Edinburgh; Simpkin, London.

The Borderers. By the Author of the Spy, &c. 3 Vols. 12mo. Colburn.

The Venetian Bracelet; the Lost Pleiad; the History of the Lyre; and other Poems. By L. E. L. 12mo. Longman.

The London University Magazine. No. 1. for October, 1829. Hurst.

The Edinburgh Review. No. XCVIII.

The Westminster Review. No. XXII.

The Forget-me-Not for 1830.

It has long been felt as a defect in the Monthly Repository that its notice of the current Literature of the day is irregular, imperfect, and disproportionate; at some times a much larger portion of its pages than at others has been occupied by this topic; many publications of subordinate character have been amply criticised, while others of high interest and enduring importance have been passed over *sub silentio*; and there has been that want of consistency in the principles, both of selection and of reviewing, which must needs arise from depending so largely as we have hitherto done, in this matter, upon voluntary contributions. Arrangements have been made by which it is hoped that in future this evil will be obviated. The present article is designed to be the commencement of a series of Monthly Reports of General Literature. Elaborate Criticism will not be attempted. It would require much more space than can properly be withdrawn from the more important and peculiar objects of our work. The promotion of a pure Theology and an enlightened Philanthropy must ever be paramount, with us, to the claims of mere Literature on our attention. At the same time, it does appear to be practicable, and that even without assigning to this topic any considerable degree of prominence or amplitude in our pages beyond what it has hitherto occupied, but simply by more attention to arrangement and proportion within the narrow

limits which must be allotted to it, to keep up such a supply of information on the publications continually issuing from the press, as will be both gratifying and useful to many of our readers. Our notices will necessarily be very brief; but we shall endeavour always to ensure their correctness and preserve their impartiality. We shall not be in such breathless haste as always to give account of every publication of interest within the month; nor must our month be expected to extend beyond the middle of that which intervenes between the appearance of our own numbers. Something of latitude and of retrospection must be allowed. Still it is intended that, in general, our observations should keep pace, at a very short distance, with the actual progress of the publishing world. They must do so to answer one end which we have in view; which is, to render such assistance as we can to those of our readers who are new-book-buyers, either as individuals or in connexion with societies.

There is another object, and that a very important one, which will also be steadily pursued. The prevailing character, tone, and tendency of the Literature of the day, cannot but deeply interest us as friends of religion and morality. To observe, examine, and report upon it, with this peculiar reference, does, indeed, seem to be imperatively required of us. Nor will it, perhaps, be seldom that in so wide a field, and which is beyond the beat of our Watchman, whose occupation is made sufficiently arduous by the delinquencies of the theological public, there will be matter affecting us as Unitarians, which it is expedient to notice, and which will come more conveniently into this department than any other.

We shall commence our labours by making use of the retrospective privilege just claimed to present our readers with the following description, from *Captain Hall's Travels in the United States*, of Dr. Channing's resumption of his ministerial duties after their interruption by illness. He has not named the preacher, but there is no doubt of its being the illustrious individual whom we have mentioned. It must be remembered that the passage describes the impression,

not of a friend, or of an unprejudiced looker-on, but of a warm opponent both in head and heart.

"As our object on arriving at any place was always to see, as soon as possible, whatever was most remarkable, we gladly availed ourselves of a friend's convey to one of the Unitarian churches, on the next day, Sunday, the 7th October, when a celebrated champion of these doctrines was to preach.

"A considerable change, it appears, had taken place at Boston, of late years, in the religious tenets of the inhabitants; and Unitarianism, or, as I find it called in their own publications, Liberal Christianity, had made great advances, chiefly under the guidance of this distinguished person.

"The pastor had just returned to his flock after an absence of some months, and took advantage of the occasion to review, in a rapid manner, the rise and progress, as well as the peculiar nature, of the doctrines he so powerfully advocates. He struck me as being, in many respects, a very remarkable preacher; particularly in the quietness or repose of his manner. How far this proceeded from the simplicity of his thoughts, or from the unaffected plainness of his language, I cannot exactly say; but the power which it gave him of introducing, where it suited his purpose, occasional passages of great force and richness of expression, was one of which he availed himself with much skill. It was manifest, indeed, that the influence he held, or appeared to hold, over the minds of his hearers, was derived mainly from their reliance on his sincerity, whatever some of them might have thought of his doctrines. The tone of his voice was familiar, though by no means vulgar; on the contrary, it might almost be called musical, and was certainly very pleasing to the ear; but whether this arose from the sounds themselves, or from the eloquent arrangement of the words, I never thought of inquiring, as I was carried along irresistibly by the smooth current of his eloquence.

"He began by greeting his friends with great suavity of address; and if there did appear a little touch of vanity in the implied importance which he attached to all that concerned himself in the eyes of his flock, it partook not in the slightest degree of arrogance, but was very allowable, considering the real influence he had so long enjoyed. Indeed, from what I saw and heard, I should think he rather fell short than exceeded the limits to which he might

have safely gone, when speaking to his congregation of the feelings, the hopes, and the fears, which rose in his mind on returning to his wonted duties, with health somewhat repaired, but not restored. At first, this familiarity of tone, and almost colloquial simplicity of expression, sounded so strangely from the pulpit, that the impression was not altogether favourable, but there soon appeared so much real kindness in all he said, that even we, though strangers, were not untouched by it.

"He then gradually embarked in the great ocean of religious controversy, but with such consummate skill, that we scarcely knew we were at sea till we discovered that no land was in sight. After assuring us that he had been called to the front of the battle, though, in truth, he was a man of peace, and a hater of all disputation, he described with singular effect the impression left on his mind, one day recently, by hearing a discourse in a country church where narrow views of mental liberty had been inculcated. Nothing certainly could be more poetical than the contrast which he drew between the confined doctrines he had heard within the walls, and what he eloquently called the free beauties of thought and of nature without. By the time the preacher reached this part of his discourse our curiosity was much excited, and I, for my own part, felt thoroughly caught, and almost prepared to go along with him into any region he pleased to carry me.

"He next gave us an account of his share in the progress of the controversies to which he alluded, and explained again and again to us, in a variety of different shapes, that his great end in advocating the Unitarian or Liberal doctrines, was to set the human mind entirely free on religious subjects, without any reference, he earnestly assured us, to one sect more than to another, but purely to the end, that there might be, in the world at large, the fullest measure of intellectual independence of which our nature is capable. He spoke a good deal of the Christian dispensation, to which, however, he ascribed no especial illuminating powers, but constantly implied, that every man was to judge for himself as to the degree and value of the light shed by Revelation. Reason and conscience, according to his view of the matter, ought to be our sole guides through life, and the efficacy of our Saviour's atonement was not, as far as I could discover, ever once alluded to, except for the purpose of setting it aside.

He earnestly exhorted his hearers not to rely entirely upon the Scriptures nor upon him, their pastor, nor upon any other guides, human or divine, if I understood him correctly, but solely upon the independent efforts of their own minds. Our Saviour, as 'the first of the sons of God,' he held up as an example worthy of all imitation, but the indispensable necessity of his vicarious sacrifice, was clearly denied.

"The Christian religion, he told us, as first preached by the apostles, was well suited to those early times. But, according to him, it soon became corrupted, and was never afterwards purified, even at the Reformation. Much, therefore, still remained to be done; and one step in this great work, he led us to infer, was actually in progress before us, in the extension of Unitarianism.

"As it is quite foreign to my purpose to enter into the details of this controversy, I have merely mentioned, as impartially as possible, what seem to be the leading points of a doctrine which has obtained a complete ascendancy in one of the most enlightened parts of the country, and is rapidly spreading itself over the United States in spite of the efforts of the Episcopal and Presbyterian churches."—Vol II pp. 112—116.

Considering the party by whom it is rendered, this is a very interesting testimony to the simplicity, propriety, beauty, and power, of Dr. Channing's preaching. It is solely on that account that the extract is made. It is unnecessary to point out to our readers the manifest confusion and erroneousness of the Traveller's report of the statement in the sermon as to the province and authority of reason in religion: nor shall we comment on the assumption of the falsehood of a faith which he almost immediately after declares it had never fallen in his way to examine with attention. (P. 117.) The facts, and the impression on the narrator's mind, are all we want; and they are interesting and gratifying. The book itself has, by this time, been sufficiently criticised, and the prejudices of its author fully exposed. Indeed, the work contains ample materials for self-correction. Captain Hall sojourned in America with his eyes right, his head wrong, and his hand faithfully recording the sights presented to the one, and the blunders committed by the other. He is one of the most shallow of logicians, and of the most trusty of reporters. His reasonings and his facts make a fair fight of it, and they must be very inattentive readers with whom the facts are

not completely victorious. The Captain is most firmly persuaded that hereditary monarchy, personal loyalty to a sovereign, a wealthy and powerful aristocracy, a richly endowed church in alliance with the state, and judges' wigs, (the absence of which was the first circumstance that convinced him how totally the Americans wanted wisdom,) are absolutely essential to the well-being, if not to the permanent existence, of a community; while he has recorded quite enough, and that most curiously intermingled with disquisitions on these favourite topics, to shew that the Americans are a well-educated, a well-governed, a rapidly improving, a moral and religious, and altogether a very comfortable people. The combination is very amusing.

Mr. Cooper, whose "Odd Notions of a Travelling Bachelor" are the very antipodes of Captain Hall's views, is doing more by his practice than by his arguments for advancing the character of his country, so far as literature is concerned. It is not necessary to occupy our pages with extract or analysis of his new novel, *The Borderers*. It is well worthy of that reputation which makes his productions sought after with an eagerness only second to that which awaits the appearance of those of Sir Walter Scott. The characters, scenery, and incidents of this tale, are delineated with all his accustomed vigour. There are some magnificent Indians in it; favourite subjects with this artist, as well they may. The Old Puritan too, and the Fugitive Regicide, are powerfully drawn.

The Woods and the Waters are Mr. Cooper's elements. He revels in them; and we revel in his revellings. He may leave, unenvied, to the gentle genius of Washington Irving the tamer domain of the drawing-room. We should not regret it, were he to inoculate his polished countryman with a little of his own nervous Americanism. For this is one great charm of Mr. Cooper's works. They are thoroughly national, in the selection of subjects, the location and arrangement of events, and the spirit which pervades and vivifies the whole.

Miss Landon's new volume of poems will delight yet more highly those who have been delighted with her former productions; and if it fail absolutely to convert those who in the sternness of their critical creed pronounced her reprobation, they must at least allow that her poetical heresies have assumed a much less intolerable form. To our ear her versification still wants melody; and

Lines are continually occurring which, humour them as much as we may, will not and cannot be metrical. There is still the same indistinctness of metaphor, and the same redundancy of words. And, moreover, L. E. L. may continue to be interpreted by Love, Everlasting Love. But it is only justice to say that all her faults appear to be diminishing, and she displays a considerable increase of poetic power. We have good hopes of her; and the more so as the evident improvement in this volume shews that she has not been spoiled by the preposterous puffery of her patron of the Literary Gazette. Her path is open to the very highest rank among the poetesses of the day; she has capabilities for its attainment; and the truth and beauty of the following lines may almost be taken as a pledge that she will arrive at it.

"Out on our being's falsehood!—studied, cold,
Are we not like that actor of old time,
Who wore his mask so long, his features took

Its likeness?—Thus we feign we do not feel,

Until our feelings are forgotten things,
Their nature warp'd in one base selfishness;

And generous impulses, and lofty thoughts,

Are counted folly, or are not believed:
And he who doubts or mocks at excellence

(Good that refines our nature, and subdues),

Is riveted to earth by sevenfold chains.

O, never had the poet's lute a hope,
An aim so glorious as its present one,
In this our social state, where petty cares
And mercenary interests only look
Upon the littleness of to-day, and shrink
From the bold future, and the stately past,—

Where the smooth surface of society
Is polish'd by deceit, and the warm heart
With all its kind affection's early flow,
Flung back upon itself; forgets to beat,
At least for others;—'tis the poet's gift

To melt these frozen waters into tears,
By sympathy with sorrows not our own,
By wakening memory with those mournful notes,

Whose music is the thoughts of early years,

When truth was on the lip, and feelings wore

The sweetness and the freshness of their morn.

Young poet, if thy dreams have not such hope

To purify, refine, exalt, subdue,
To touch the selfish, and to shame the vain

Out of themselves, by gentle mournfulness,

Or chords that rouse some aim of enterprise,

Lofty and pure, and meant for general good;

If thou hast not some power that may direct

The mind from the mean round of daily life,

Waking affection that might else have slept,

Or high resolves, that petrified before,

Or rousing in that mind a finer sense

Of inward and external loveliness,

Making imagination serve as guide
To all of heaven that yet remains on earth,—

Thine is a useless lute: break it, and die."

The *London University Magazine*, its origin, character, and resources, so far as they can be judged of by the first number, may be described by the title of the first article in that number; "A Young Head, and, what is better still, a Young Heart." Indications of both these juvenilities are very abundant. But the establishment of a periodical is "no boy's play;" and if not old, yet mature, heads and hearts must be admitted into alliance, and predominate in the management, to afford a fair prospect of success. Had that been the case, some mistakes in this number, especially that of the very absurd dedication to the King, would hardly have been committed. Still, as a *bonâ fide* production of the students, it is creditable and promising. There is a judicious intermixture of scientific papers with those of a lighter description; and, what we were rather surprised to see, after a disclaimer of religion as well as politics, there is an Essay "on a General Judgment, and on the Effects which a Belief therein produces on the Human Character." The object of this paper is to shew that the expectation of a future judgment is founded, exclusively, upon divine revelation. One topic in it, that of the preponderance of pleasure over suffering in the present state of existence, is ingeniously and conclusively handled. But in the pursuit of his main object the writer seems to want a distinct notion of the difference between human and divine

law; and to expect in the latter that system of positive and arbitrary enactment and sanction by which the former is characterized. He has not learned that natural consequences declare and enforce the Divine will as to human actions; that thus God judges mankind here; and that we may reasonably expect that the future judgment will not be essentially different.

The articles on the Study of the Law, and of Medicine, and on the communication of scientific information in a tabular form, are entitled to laudatory notice, and there is a very interesting Essay, translated from Goethe, on the Metamorphosis of Plants.

There has been some very sharp firing between the *Edinburgh* and *Westminster Reviews*. The former commenced by an attack on Mr. Mill's Essay on Government which was to demolish the Utilitarians, and we have had, in as rapid succession as quarterly publication would allow, the reply, the rejoinder, and the sur-rejoinder. The assailant seems to have made more haste than good speed; and by the ardour of his attack, laid himself open to thrusts which it was impossible for him to parry, and which must go far towards putting him *hors de combat*. But the discussion is not merely interesting as an intellectual joust. It involves the first principles of political and moral philosophy. Mr. Bentham and his disciples say, that Utility (in the largest and highest sense of the term, be it always observed) is the rule of human action. This position indeed is not new. The same thing has often been said before. It is the doctrine of the clearest and ablest writers on moral philosophy. It is the doctrine, as appears to us, of the New Testament, which makes "love the fulfilling of the law," and teaches us to secure our own happiness by labouring to promote that of others. And if this rule be taken away, we confess we know not where to look for another. Revelation is no directory for particular actions; and conscience can only decide according to its light, which often proves to be darkness. But Mr. Bentham's merit is not in the discovery of a new principle; it is in the development of that principle, and its consistent application to all the ramifications and workings of social institutions. This he has done with a rare industry and acuteness; and so little had been done before that, although the principle itself may be almost as old as

the creation, we must regard him as having kindled up a new and brilliant light in moral and political philosophy, and thereby gained for himself the glory of ranking amongst the noblest benefactors of his species. We rejoice, therefore, in the successful vindication of his name and system, and regret that either should have been assailed in a work which has done much good, and will, we trust, do much more in the fields of literature and politics. The ability of its new editor to wield the sceptre of the abdicated "Prince of Critics," remains to be proved. The Westminster sustains the high character to which it has lately been raised, and is pre-eminent in the richness and variety of its contents, the importance of its information, and the elevation of its tone, its utility, and its readability.

The publication of the *Annuals* has commenced, as it ought, with Ackerman's *Forget Me Not*, the first work of the kind, if we remember rightly, which was brought out in this country. Its beauties shew no symptom of growing dim with age. So much of promised splendour is to come that we must be chary of our superlatives; but it will go hard with its competitors to surpass some of the embellishments of this volume, especially the engraving of Undine from Retzsch, the illustrator of *Shakspeare*, and which is worthy of its subject, the most graceful fiction, in its class, which modern times have produced.

There are two pieces in the *Forget Me Not* to which many will turn with eager haste, even before they "look at the pictures;" but they will not linger long upon them. It is avowedly as curiosities that they are introduced. The one is the earliest copy of *verses* (by courtesy), known to be extant, of Lord Byron's, addressed to "My dear Mary Ann;" the other "Verses inscribed in an Album, by Francis Jeffrey." At first we did not feel quite sure which had written worst, the greatest of our poets, or the greatest of our critics; but we believe the poet has it. One line made us think that the critic had carried fiction far beyond the boundary of that verisimilitude which is required even in its wildest flights; for he says

"Mine is the brow that never frowned."

But the limitation in the next line set the matter right: he never frowned

"On laughing lips or sparkling eyes:"

In the early days, at least, of the Edinburgh Review, we may be sure that was not the wout of eyes or lips, or of male or female authors, to to sparkle, when their owners and their names inscribed in that book room.

he Forget Me Not does not boast so e a catalogue of celebrated names ng its contributors as many of these lications exhibit. The Editor thought etter to obtain the aid of writers of rior celebrity, who would do their

best, than to take the careless compositions of those of the highest literary rank. The result is certainly not dis-creditable to his judgment.

The Life and Times of Calamy, and Doddridge's Diary and Correspondence, are works of too much importance and interest to be disposed of in the summary way in which we are compelled to treat the publications noticed here. They will soon have the distinct notice to which they are entitled.

MISCELLANEOUS CORRESPONDENCE.

Defence of Mr. Evanson.

To the Editor.

SIR, Clapton, Oct. 4, 1829.

HAVE frequently listened to the "warning voice" of "the Watchman," have been especially gratified by the pious concern for "the safety of his rge" discovered in his last report f the night." There I little expected and (p. 700) such a phrase as "the i notions of Evanson," which must ly have escaped *currente calamo*. : opinions of a learned, serious, and stirring Christian, who made sacrifices or conscience' sake," of which too ry beneficed Churchmen have proved selves incapable, are not, I think, e confused by this summary process, east to the satisfaction of the serious i. Inquiring, whether they deem Mr. anson's "notions" correct or erro- us.

'The Watchman" does not, I appre- d, allude to the doubts which, in mon with the pious and learned hael Dodson, Mr. Evanson enter- ed respecting the authenticity of se- al books of the New Testament, but his papers in the Theological Repo- ry, afterwards collected and con- ned in a separate volume. In these maintained that the Christian Scrip- ne afforded no divine authority for helical restraints or the devotion of ne day above another" to religious evrances.

et, while thus esteeming "every alike," and encouraging his fellow- istians to "stand fast in the liberty h which Christ," the only "judge t ends the strife," had, in his opi- n, "made us free," he was, like the i-sabbatical Calvin, an approver of

social worship, as public as circum- stances would admit. From his Life, in the first volume of the Repository (1806), by my late excellent friend Mr. Spurrell, we learn (p. 62), that "when Mr. Evan- son left the church, it was his constant practice to have regular service in his own house on Sunday; and when he had any friends at his house, always made the Lord's supper a part of the service."

I had no personal acquaintance with Mr. Evanson, but with his sisters, especially the eldest, a lady of superior talents and character, I had once the advantage of very near neighbourhood and frequent communication. Could "the Watchman" have known those exem- plary Christians (who adopted their brother's "notions," and whose habits had been formed in his society), and have observed how they recommended their faith by "labours of love," while economy and self-denial rendered a very moderate income available to the sub- stantial benefit of the indigent and the friendless, he would, like me, be unable to connect any epithet, but the most respectful, with the name of Evanson.

J. T. RUTT.

Price and Priestley.

To the Editor.

SIR, Jersey, Oct. 2, 1829.

THE Rev. Thomas Belsham's most ad- mirable Analysis of the Hypothesis of Drs. Priestley and Price, which your Re- pository communicated to the world on the 1st of April last, escaped my obser- vation-until yesterday, or I should sooner have taken the liberty of requesting the insertion of the following remarks.

The Analysis is indeed a masterpiece

of *its kind*, and it must be delightful to all your readers to see its veteran author again in the field, so eminently displaying his great powers of judgment and discrimination, with his wonted tact, in thus bringing into one clear and lucid focus the avowed sentiments of that great apostle of Unitarianism, Dr. Priestley, on a subject so highly interesting as is that of the resurrection unto life.

At the same time, however, that the candour and perspicuity of Mr. Belsham's illustration of the principles of Dr. Priestley merit applause, it appears to me, by the aid of that illustration, but too obviously apparent, that the learned Doctor's principles not only do not admit of a belief in the resurrection of the body, but disown the doctrine that we shall exist in a future state! Thus, (in 10,) Mr. Belsham tells us, that "upon Dr. Priestley's principle there can be no true resurrection but by a location of the original stamina in the original form." Well, then, did the learned Doctor credit such a "location"? Assuredly not: for he thought (6), that "after death the several particles are disposed of to make other bodies." As, therefore, the same identical particles will, by the process of nature, form parts of many different bodies in succession, it is most obvious that the same identical body cannot exist in a future state. Those particles which made up the head of Solomon may have since formed part of every other member of the human body in the persons of other individuals. Inasmuch, therefore, as the same particles or stamina will have appertained in this life to many *different* bodies, it is evident that there cannot be in another life, as to all of them, "a location of the same original stamina in the original form;" and, consequently, upon Dr. Priestley's principles, there cannot be any "true resurrection." The same identical particles cannot, for example, at one and the same time, hereafter form part of the head of a Solomon, the tongue of a Xautippe, and the heart of a Penelope: and, in truth, the particles which once formed parts of those members of the human body, may now enter into the composition of a worm, or an ephemera, a monarch's diadem, or an old woman's pipkin! Reflections such as these against the resurrection of our bodies after death are insurmountable by the advocates for that doctrine.

But with respect to the more important, the momentous, the all-absorbing question—shall we exist at all after the death of our never-to-be-reanimated

bodies?—shall we in our *souls* see God? it is a consolation to turn away from the principles of Dr. Priestley, and to believe with Dr. Price, that (5) "man has a spirit or soul distinct from the body," and (8) that "the identity of the man consists wholly in identity of soul."

Upon the principles of Priestley, as illumined by Mr. Belsham, it seems to me utterly impossible for any rational being to believe in a future state of existence, for we are told (5), that upon those principles "man might be *wholly material*:" and, further, (6,) that "the man, the conscious being, is *annihilated* by death, the several particles being disposed of to make other bodies, or, perhaps, parts of other souls." Now, whoever thinks with Priestley, that man may be "wholly material," and that the particles which constitute the man are disposed of to make other bodies, or parts of other souls, never can consistently feel any thing like a conviction that the same individual will or can exist in another life; for the very same arguments which, upon Dr. Priestley's principles, repel a belief in the resurrection of the body, do, in precisely the same manner, disprove the doctrine of man's existence after death, or, in Mr. Belsham's words, (6,) "upon Dr. Priestley's principles, the man, the conscious being, is *annihilated* by death!"

Mr. Belsham remarks (3), that "Dr. Priestley's *matter* was much the same as Dr. Price's *spirit*, i. e. extension without solidity or impenetrability;" but, granting that Dr. Priestley did entertain such an opinion of "matter," yet is there not any advance made by it towards shewing that man may exist hereafter, supposing him to be "wholly material," as will be the case if, instead of being so wholly material, he possesses, as Dr. Price thought, a spirit or soul distinct from the body. In *that* which is the only just point of comparison on this subject, Dr. Priestley's "matter" never can be assimilated to Dr. Price's "spirit:" nor can the one ever approximate the other; seeing that every thing "material" is *perishable*, whilst that which is "spiritual" is *immortal*. It is rather a contradiction in terms to characterize Dr. Price's "spirit" as an "immaterial substance" (4): and surely Dr. Priestley's "matter" cannot be aptly termed an "*extended*" substance, or be properly said to resemble "spirit," if it consists of "powers of attraction and repulsion, compactly *surrounding* each other, like the coats of an onion;" neither can it be "active," for those opposing powers

ing, would mutually neutralise, and render the mass

, Sir, cavilling at mere extrin-
sich than as they serve to
t is impossible consistently
perpetuity or immortality to
is material. Your Corre-
th not in his communication
aders know whether he is
believer in the resurrection of
not; but the negative may,
ed, be fairly affirmed, since
his valuable productions he
d the doctrine that "heaven
d not a *place*." I should be
near jocose upon so grave a
when we consider what we
a diminutive in person, and,
ally, when we view the good-
nature of some of our ac-
in this sublunary state, we
feel convinced that if the same
dies are to rise again, they
stand in need of a "place"
and not that merely, but the
of some good things, similar
d in this life, to support such
or without nourishment, no
stituted as ours are, can pos-

From the leviathan to the
nan to the zoophite, no ani-
mal body can live without ap-
od, or without containing in-
eds of decay; and that con-
orms an additional difficulty
of reconciling the resurrec-
present frail bodies with the
future existence in a more
e of being. In fine, Sir, let
ed to the disciples of PRIEST-
he body "returneth to the
to be reanimated; but let us
he Christian consolation of
th PRICE, that there is a
material, ethereal principle,
veth not the fate of the body,
h to the God who gave it.

W. HENRY.

the Resurrection.

To the Editor.

May 11, 1829.

whole range of theological dis-
e is no question of more ac-
importance than that of the
of Jesus Christ. To this a-
ent, under the *honourable* title
n, has solicited the attention
aders, not to invalidate the
give his views of it as being
nt interest relative to a fu-
or more *circumscribed* in its

consequences than is supposed by the
generality of the Christian world.

"My conviction of immortality," he
says, "would have been the same if he
(Christ) had never appeared to his dis-
ciples, but ascended at once to his Fa-
ther." But from whence, I would ask,
could the conviction arise irrespective of
the evidence to be derived from such
event? That Jesus "spoke with au-
thority, and that the divine promise shall
not pass away," but few will have the
temerity to deny; but whether this ad-
mission gives, *abstractedly* considered,
the *necessary* assurance of a future state,
is another inquiry. The writer himself
has conceded "that there would have
been no *future* life if Jesus had *not*
risen," an occurrence, be it recollected,
subsequent to any declaration of our
Master on the subject.

If the difficulty on his mind (as he in-
forms us) is, "how the evidence of a fu-
ture state is dependent on the fact of the
resurrection," he may, I conceive, meet
its solution in an attentive re-perusal of 1
Cor. xv., where it forms a specific ground
of argument, the Apostle asserting, that
those who are fallen asleep in Christ are
perished, (a term which, on account of
its emphasis, calls for our notice,) and
that our faith in and hope of existence
hereafter is nugatory, but for the cer-
tainty of it afforded by the resurrection
of Christ, being, in point of priority,
prelusive to our own.

Nothing appears to me more obvious
than this truth, as couched in the intro-
ductory language of Paul: "Yea, and
we are found false witnesses of God,
because we have testified that he raised
up Jesus from the dead, if so be that
the dead rise *not*; and if the dead rise
not, then is Christ *not* raised." Death is
throughout the Scriptures, as in itself,
opposed to life, and the deprivation of
the latter to its restoration or renova-
tion, synonymous with a resurrection;
the materialist, therefore, cannot so
easily dispense with his opinion as the
Enquirer suggests.

The doctrine of immortality I have
long considered peculiar to the Christian
scheme, constituting the grand *essential*
of our religion, and the resurrection of
Christ as the most forcible proof of his
divine mission, it being in the nature of
proof that it be *exhibited*.

That the appearance of Jesus after his
deliverance from the tomb had merely
the insulated design to correct the in-
credulity and prejudices of his *immediate*
disciples, I am much disposed to dispute,
and especially as they were to give attes-

tation of it, not only in their own vicinity, but "to the uttermost parts of the earth." Had it not an ultimate and more *extensive* reference, I am at a loss to conjecture why so much stress is laid upon it in the apostolic discourses and writings. Let one be heard as the organ of the rest: "That which we have *seen* with our eyes, which we have *heard* with our ears, and our hands have *handled*, of the word of life, declare we unto you; for the life was *manifested*, and we have *seen* it, and declare that *eternal* life which was with the Father, and was *manifested* unto us." Such is the *strong* bearing the doctrine of immortality has on the *visibility* and *certainly* of Jesus having rose and revived, "that he might be Lord both of the dead and of the living."

As to whether an antidote to modern unbelief on this topic will be found in a sentiment contrary to the commonly received one, different individuals must be left to entertain their own opinion.

The subject will admit of enlargement, but I forbear further remarks, wishing not to intrench on your column, nor weary the reader by New-Testament quotations which might be amply cited; permit me, however, by way of *finis*, to express my pleasing persuasion that your Correspondent is ingenious in stating his views which he submits for consideration, in order to confirmation or confutation, as the case may be—solicitous not so much to defend his particular theory as to discover what is *really* the TRUTH.

A. E.

The Watchman Watched.

To the Editor.

SIR,

IN common, I am sure, with most of your readers, I feel much indebted to the Watchman for the excellent and most pointed remarks which he has made on many topics connected with the present state of the religious world. If those remarks produce no other good effect, they will at least produce this—if indeed they have not already done it—they will shame the orthodox out of their pitiful tricks, and teach them the necessity, if not the value, of honesty and plain dealing. But there may be too much of a good thing; and I am very glad to find that, in your last number, the attention of this "guardian of the night" has been turned from the defects of the orthodox to those of his own most heterodox party. I entirely agree with him in thinking, that "religion

has among us been cultivated too exclusively in its intellectual relations," or in other words, that with us religion is more an affair of the head than of the heart. He has admirably traced the effects of this; and it is my sincere hope, that the excellent advice which he has given may not be lost on those for whose good it has been penned, and who, as they are quick in discerning, and bold in exposing, the errors of others, ought to be equally prompt and decisive in correcting their own.

But while I thus contribute my willing meed of praise to the pages of the Watchman, there are some of his opinions to the soundness of which I can by no means subscribe. In the first place, he prefers it as a regular charge against our congregations, that "they want a gentleman in the pulpit, not a preacher." Many of them *do* want a gentleman in the pulpit; and they are perfectly right in so wishing, and I go along with them completely. What, then, are the gentleman and the Christian preacher incompatible? Are they made up of such totally opposite ingredients, that they cannot be brought to amalgamate? I humbly submit that they are not—nay more, I challenge the Watchman to disprove the truth of my assertion, when I affirm, that *ceteris paribus*, the more a man is of the gentleman, the better Christian, and still more the better preacher, will he be. What, in fact, are the manners of a gentleman? Are they not that address which is the natural and certain result of a calm self-possession, and of a nice and delicate attention to the wants and feelings of those about us? Are they not the offspring of a spirit of coolness and decision, of gentleness and benevolence, so wrought into a man's motions and habits, that it infuses itself into every thing that he either does or says? And will any one affirm, that this is not of the very essence of Christianity, that it is not the very spirit which it breathes? Will any one, too, undertake to affirm, that he who possesses all this in the ordinary intercourses of life, will not be much more commanding and persuasive in the pulpit, than he who has none of it—who is hasty, absent, and unprepared, harsh in his expressions, uncouth in his gestures, ungraceful and ungracious in his whole manner and address? But let us appeal from theory to experience; and as far as my own goes, I can truly say, that it is all on the side which I am maintaining. Some I could name, who, with great talents, have no pretensions

tever to the character alluded to; from their preaching I come away oppressed, or even offended; but there others whose preaching has made weep,—aye, weep my very heart out and sent me back to my home a new more virtuous being than I came; these are some of the most perfect preachers that I know—possessing the entire command over their tongues, their passions, mild and gentle in their demeanour, and most kind and attentive to all who approach them. Yes! I will venture to affirm that, if these were a whit less gentlemen than are, their preaching would be less effective—less adapted than it undoubtedly is to the moral and the spiritual necessities of all whom they may profess to instruct.

Mr. Watchman is of opinion that our preachers are not to blame," but the whole fault lies in the people, that "a better state of things can be effected only from a change in them." He complains that the people are too indolent. That they are so in the manner to the degree that he means, I much doubt. I do not believe that they are so much disposed as he imagines to criticise individual expressions, or to be satisfied with nothing but what is the purest and chastest taste. But I do know, that in another view they are critical—they long for more of spirit, and variety in the services of their ministers; they long for fire, and fervour, and devotion, for strong and vigorous appeals to the feelings of the heart. In this view only they are critical, and I wish they were ten times more so than they are. We should then see our ministers verily shamed out of the "weak, lewd, and degenerate elements" of their present sermons—shamed out of all their tautology and insipidity, and rising to something that is better, and brighter, and more profitable. Such a change as this I am confident, come about, and it will change which will proceed from the people, because it is the people who will effect it. There is a spirit of improvement abroad, which a man must be blind not to perceive; we have better and better ministers of state than we had; we have better roads to travel and better houses to live in; we have better books to read, and colleges to study in; and shall our preaching remain as it is? Shall it be for ever cold and dead, unimpressive, with no life-giving, nor overpowering persuasiveness? It will remain for ever a standing re-

proach to us in the eyes of the civilized world, that, while in every other important respect we are the first of nations, in this we are incomparably the last? Forbid it, all that is great and generous within us! Forbid it, the very name of that holy religion which we all profess, and which demands our warmest gratitude and our best exertions. I repeat it, Sir, a change *will* take place, and that change will proceed from the people; they will call upon their ministers in a voice which is neither to be silenced nor disregarded, to come forward like men with something better adapted to the spirit and to the wants of the age in which they live—with something better fitted to rouse the dormant energies of the mind, and stimulate it to virtuous action. They will call upon them to clothe their exhortations in the charms of a more inspiring eloquence, and to throw around their subject all the life and grace and spirit and accomplishment of which it is susceptible.

But I will not affect to deny that, in order to bring about this change, the people must be prepared to make some sacrifices of old habits and prejudices. If they expect their ministers to do their work better, they must demand a smaller quantity; they must be satisfied with fewer services, or at least with fewer sermons. As things stand at present, our congregations require their minister to conduct two services every Sunday, while they themselves, or the majority of them at least, attend only one; and what is more, the service which is conducted, is not appropriate to those who do attend: it is not heard by the rich, for they are not there; it does not suit the poor who are there. These things must be altered; we must abolish our afternoon services as at present conducted, and have something at that hour infinitely plainer and more applicable to the lower orders. Our ministers will then be able to prepare themselves more carefully for their morning service, and will not answer every appeal which we make to their industry and exertion, by saying, "Why, what can I do? You know I have two sermons to preach every Sunday." Yes! you *have* two sermons to preach, and mighty good you do by them. If you have either a grain of sense, or an atom of spirit within you, you will tell your congregation in so many words that you are as anxious as they can be for a better state of things, but that, if they wish to see it, they must sacrifice one sermon—they must give you less to do, and you will do it better—they must

be more reasonable in their demands, and you will be more zealous and persevering in your exertions. Some of your people will, no doubt, be shocked at so violent a change as this; but ask them one or two plain questions. Ask them whether it is not natural for a minister to take down from the shelf an old sermon with all its dust, and errors, and imperfections thick upon it, to serve for that part of the day when he knows that he shall have the fewest hearers? Ask them, whether a minister will not be much more likely to abstain from using *fine words*, and to adopt a style and manner perfectly plain and adapted to the lower orders, when seated in a chair in a room with nothing but the Bible before him, than he is when stuck up in a pulpit, and decked out in all the paraphernalia of office? If your rich members object that such a service as this would not suit *them*, ask them whether they might not profitably employ the Sunday afternoon in staying at home and reading? Ask them, whether they are familiar with the points of the Unitarian controversy? Or, whether they have diligently perused such excellent works as Wellbeloved's Bible, Fellowes's Christian Philosophy, Douglas's Criterion of Miracles, and Nicol on Scripture Sacrifices? And, if not, whether it would not be much better to set about reading these works than to tax their minister with a kind and a degree of exertion which is exhausting his resources without producing any adequate good? Ask them these common-sense questions, and unless they return a more satisfactory answer to them than any that I know of, they will be ready to go along with you in abolishing the afternoon service, and substituting for it something of a better, because a more suitable, nature.

I am not sure that the Watchman is right in saying, that "the sooner our ministers discard written compositions the better." There is a heat and impetus certainly in extemporaneous speaking which written composition seldom possesses, and a minister should by all means strive to acquire a facility in this way; but let him not neglect to write. Mr. Brougham (an excellent judge on this subject, it will be allowed) has well observed, in his inaugural address to the students at Glasgow, that "the more speeches a man writes, the better he will speak, when he is called upon to do it without preparation;" and there can be no doubt that the habit of writing improves the habit of speaking. There can be as little, that to go into a pulpit with-

out having made any special preparation for the subject which is to be treated of, is at once injudicious and disrespectful to the place where the address is to be delivered. He who would speak well must not trust to the overflowings of the moment, but must carefully arrange before hand the whole matter of his discourse, and leave nothing but the words to be supplied at the time. But whether a minister have written his sermon or not, he will never deliver it with proper effect if he has his notes before him. Let him at all events dispense with these when he appears before his people; and if he cannot trust to his powers for filling up his scheme at the time, let him write his sermon at length, and commit it to memory. The very finest pulpit addresses that I have ever heard, have been produced confessedly in this way; it completely obviates the objection which some are disposed to make to the extemporaneous method, on the score of its looseness and repetitions; and so far from the adoption of such a style bringing "chills, impediments, and opposition," it would, I am convinced, if followed up with spirit and diligence, soon win over the consenting voices of all for whose benefit it was intended. This method is also much easier than will be readily believed by those who have never tried it. One, who is very eminent in preaching without notes, has been heard to say, that he never could imagine the difficulty of learning one's own composition.

There is still one other passage in the last number of the Watchman, on which I cannot refrain from offering a few remarks. It is that in which he disapproves of our public dinners, either *à toto*, or at least as at present conducted. He complains that they bear too much of a political character; but let me ask, whether the late and even the present circumstances of our body, as Dissenters and Unitarians, do not justify, do not even call for, such an intermixture of politics? Whether we should be true to ourselves and to our principles were we to say less? The Watchman tells us, that "in America these things are managed much better," p. 703. Now to me it appears that they are managed much worse in America; the people of that country, however worthy, active, and intelligent they may be, are at the very zero of religious feeling; they seem to have no fire, no warmth, no sentiment. Be that, however, as it may, I am quite sure that if we had no religious dinners, we should soon lose the little

that we now possess. Let any man who has ever attended a dinner of the Unitarian Fund, or of the Unitarian Association in London, say whether these things do not do good. I for one can say that they do. I remember the time when I used to go up from my country almost on purpose to attend them. I remember how the thunder of the st-master's hammer, and the stiller thunder of the knives and forks and plates, the very moment the amen of grace was said, used to work upon young imagination, and fill me with delight. I remember how my hands used to clap together irresistibly at the display of eloquence which burst from the speakers; and how, as I came back to solitude on the top of the coach, I used to put together the scheme of some higher effusion than my flock had been used with for months before. I am tempted to remember these things; and truly say, that with me at least their effect was neither injurious nor transient. It is my fervent hope that they may never be discontinued amongst us; and I more, that not one of these dinners should pass off without that toast being given which appears to the Watchman objectionable, namely, "Civil and Religious Liberty all over the World." Sir! it is an incomparable toast, which I drink with enthusiasm often as it is given; and I consider it as great an omission when it is left out, as it would be if a man were to go to London without seeing St. Paul's, or to Edinburgh without ascending the Calton Hill. I do not agree, however, to the truth of the toast at the Watchman says, (though possibly not in the sense in which he meant it) that "there is sometimes a secularity of spirit in these meetings." Certainly, when Unitarians dine at a first-rate tavern, at a guinea a head, a price which of course excludes not only the poor, but many in better circumstances, and when the only reason assigned is, that "it is wished to make the party select," there is here "a secularity of spirit" displayed, of which Unitarians of all persons in the world ought to be most ashamed. Our public dinners ought to be rendered as cheap as possible; and in addition to dinners, we ought to have more of those tea parties and sociable school-room meetings, the sorts of which are always to me one of the most interesting parts of the Repository.

But I have done, Sir, for I fear to be tedious. I have not, however, exhausted

the remarks which I might make on many points deeply affecting the interests of our body. I shall wait to see whether they are duly noticed by the Watchman; and in the mean time, lest he should be neglectful of his duty, and sleep in his box instead of crying the hour and apprehending the house-breaker, I shall just remind him of the doleful fate of the poor Charlies in Westminster, who (as you who reside in London, Mr. Editor, very well know) have been superseded by a much better and more efficient set of officers in Mr. Peel's new policemen.

CRITO.

Mr. Fullagar on the Meeting of the Southern Unitarian Fund.

To the Editor.

SIR, *Chichester, Oct. 2, 1829.*

IN your last Repository an account appears of the late meeting of the Southern Unitarian Fund, at Portsmouth, which seems to have been furnished by my highly respected friend Mr. Kell. My friend has mentioned my name, as having taken part in the services of the day: had he not noticed me, I should have been quite contented, not being ambitious of publicity, though forced, from the sluggishness and apathy of those around me, not unfrequently to put myself forward. But as he has done me the honour of mentioning my name, I trust you will allow me a small space in your forthcoming number to observe, that I think he has omitted a most important matter, in the discussion of which I not only took a part, but was the means of exciting the discussion itself. Whether or not, in having so done, it may be thought that I belong to the family of the *Wrong-heads*, I cannot say; but in justice to my views, I feel compelled to make a little addition to my friend Kell's communication.

After the morning service, the business of the Society was transacted; and before the Chairman left the chair, I availed myself of the opportunity which the meeting afforded to suggest, whether we might not originate another Society for the Abolition of Slavery, or present a petition to Parliament on the subject, during the next session, from the Fund Society. Considering this question in a religious point of view, I regarded it as proper to be entertained by the Society, as was the Catholic question, on which a petition was agreed to by the members of the Fund. In the general proposition I was

warmly supported by my excellent friends Mr. A. Clarke, the Rev. M. Maurice, and Mr. T. Cooke, Jun.; but the latter seemed to be possessed of the same feeling as has been expressed since by your WATCHMAN, that the Unitarian is looked upon as a strange, out-of-the-way creature: if he wishes to join in the benevolent plans of the orthodox, he is avoided; if he wishes to rectify their errors, he is regarded with horror; and he in consequence expressed his fears that the very circumstance of a Unitarian Society originating such a measure as the one proposed, would tend to bring it into discredit, and defeat the end we had in view.

I acknowledge that I have often felt this myself; but when I find that those who avoid us lest contact should defile them, are themselves so little imbued with real Christian benevolence as to do nothing on questions of such vital importance, morally considered, as is that of the Abolition of Slavery, and, I will add, that of endeavouring to approximate the Penal Code of our country to the spirit of the gospel, I ask, what is to be done? Are we, professing what we deem a purer creed than others have, to be prevented from acting on purer principles, and to be hindered from discharging our duty—a duty peculiarly incumbent on us in consequence of greater mental illumination than have others—by endeavouring to amend the morals and practice of our legislature and of our country at large—because, forsooth, bigotry cries out that any thing which we propose it will have nothing to do with? This appears to me to be bad reasoning. Those who too much observe the clouds, will not sow, and their lands will in consequence be barren; but those who in the morning sow their seed, and who in the evening withhold not their hand, have a chance of some prospering; and though it may be advisable and quite reasonable to consider what are the best means whereby to promote our object, I cannot admit the propriety of doing nothing till all the clouds of perversity, ignorance, and folly, which may at present unfortunately surround us, shall be removed. The case is, if a subject be brought forward by an obnoxious individual or sect, bigotry, interest, laziness, avarice, may from different motives join in keeping aloof from the question, each sheltering its inactivity under the supposed obnoxious character of the party stirring. This is to be lamented, but we must not forget that there are many who will still look at the question

apart from the sect to which the agitators may belong; and through these it is that we are to expect and hope that the public mind will become enlightened on the matter in question, while, if the subject be not agitated, the attention of that public is of course not excited.

But what ended our discussion was an intimation from a very warm friend to the Unitarian cause, connected with our Fund, that he felt convinced that if any petition to the legislature on this subject should be entertained by the Society, two or three individuals would leave it, as they would regard this act as mixing up politics with a religious society.

After this declaration the matter could not be pressed; but I could not suppress my sorrow at finding that any professing Unitarianism should have this feeling. They may be very clear in their conviction that one must be distinct from three, and that three cannot by any *hocus-pocus* process be made one; but they must be very maddy and confused in their ideas as to moral subjects. I know not the parties, Mr. Editor, who were referred to, so I can mean nothing personal; but as a general remark I am not disposed either to soften down or in any way to qualify the expression.

Let statesmen such as Canning, and more ignoble than he, declaim against the possibility or the propriety of regarding the question of Colonial Slavery simply as a *moral* question; it is as a moral question only or chiefly, as it strikes me, it should be regarded. The point for a Christian, and especially for a pure Unitarian Christian, to consider, is, is Slavery accordant, or not, with the genius of the gospel? If it be, then let those who think so advocate it; if it be not, let those who think so, as they regard consistency, as they regard, perhaps we may say, salvation, array themselves in hostility against it.

Though I speak thus strongly, Mr. Editor, I do not mean to insinuate that persons connected with Colonial Slavery must necessarily be destitute of every particle of humanity and kindness. I know the contrary to be the case. I have at this moment among my most esteemed and valued friends, individuals so circumstanced, who have the essence of Christian philanthropy and kindness giving a rich fragrance to their actions and projects; and it is this very humanity extended to their slaves which makes them insensible in a degree to the horrors of Slavery, because they know that those who are *dependent on them are*

ed with attention and care. But as Martin, in his endeavours to protect injury the brutes, for which, by the he has been very improperly ridiculed, would not condemn as brutal all owners of horses; so nothing could be more improper than to condemn all owners as being destitute of Christ-feeling. We know that connected with our parks are to be found persons whom it may be said,

"No mothers or nurses
such care of their babes as these do
of their horses;"

this does not render more desirable the poor animals the *drutman's* service; and the liberality and kindness of a tender-hearted slave-owner, who, all, have perhaps become possessed of as a sort of property by inheritance, but thought, render that system which degrades man to an inferiority to brutes, compatible with that soul-destroying system which raises the human being to heaven, and makes him feel himself allied to a higher order of intelligences than those which afford.

But the fact is notorious, that many of the best writers on Christianity have rendered its spirit to be utterly at variance with the system of Slavery. Indeed, it can pretty broadly be stated, that if we the Negroes Christians, they will cease to be Slaves. If there be any of this, it is evident that the tenets of Christianity is to make men free. Do we act in agreement with that tenet if we keep them slaves? Why then let us give instruction, if there be any danger of its altering the present lunatic system? Perhaps I shall be told that the Negroes are instructed, that we *bishops* at work for this pious purpose.

Be it so; a bishop's gown is not sent to hide from my inspection the folly of Smith the missionary, nor the absurd incidents connected with Mr. James Cooper's voyage to the West Indies at the instance of Mr. Hibbert. I have but little faith in the exertions of bishops, generally speaking, to benefit mankind.

But, without attempting, in this place, to convince those of the antichristian tenets of Slavery who entertain other views concerning it, presuming there are several in the body of Unitarians who are in abomination, I would ask them whether it be not time for us to do somewhat at our annual meetings than to endeavour to teach sound doctrine?

—though this is an act of which the apostle speaks highly; but then he was wise, honest, and disinterested enough to act upon his own teaching. He connected together doctrine and practice.

It was all very well for us to institute societies for the purpose of enlightening the public mind on the great doctrine of the Divine Unity; but having done this in a great degree, we ought now to stretch forward to things that are still before; more especially as some amongst us seem to think that there is so little more to be done in the way of amending doctrine in England, they have been anxious to turn our eyes to the East, and partly falling there, now busy themselves in forming projects for Ireland, and are embracing in the arms of cordial affection the inhabitants of America. Far be it from me not to wish that Unitarian chapels were erected in many parts of India, or that the Unitarian creed should not prevail, to the exclusion of every other, in the new world; but it has always appeared to me to be preposterous to be so satisfied with attempting to improve others in doctrine, while we take no adequate means whereby to assimilate our *national practice* with the pure creed which we thus offer to distant lands: and the congratulations which pass from one to another at our meetings, on the success of our cause, or the regret sometimes expressed that there are difficulties in our way, are to me equally sickening, when I reflect that in these the business and spirit of our meetings is dissipated, and no plan is discussed for the more effectually removing of every thing which now hurts and destroys in the holy mountain of our God, or for making his praise that praise which consists in purity of heart, in the exercise of benevolence and love, in making this praise *one*, equally with the proclamation that his name is also *ONE*.*

Six years have now elapsed since the question of Negro or Colonial Slavery was discussed in the House of Commons at the instance of Mr. Brougham, since which little has been done. On a subject in which such a complication of interests presents itself, perhaps six years is no very great time for any great advance to be made or expected, especially if this advance is to be made only by politicians, by men connected with courts, which are

* We have taken the liberty of abridging our Correspondent's paper by omitting a portion on another topic.

places where Christianity has but little influence, the popular Paley himself being judge. But is that any reason why Unitarians, who have little to do with courts, who are kept, happily for them, by the very abhorrence in which they are held, out of the reach of temptation,—is that any reason why these Unitarians should be supine and inactive? Alas, Sir! we are great talkers, but little doers. We dissent from the Establishment on account of doctrine, but we have little of the zeal and earnestness which marked the old Nonconformists, and which rendered their memories blessed. They could endure persecution—we tremble at inconvenience: they could worship in humble dwellings, but our country chapels are not fine enough for our spruce metropolitan members: they could meet frequently to confer on things divine—we to compliment one another, and to have our eloquence published in the next periodical.

The Unitarian faith I prize; it is my solace and my comfort; and the having endeavoured to extend it will be, I humbly hope, my crown of rejoicing when corruption shall put on incorruption; but I want our zeal to be as ardent as our faith is correct, and the truth of our creed to be eclipsed by the superior splendour of our deeds of virtue.

JOHN FULLAGAR.

On the Introduction to St. John's Gospel.

To the Editor.

SIR,

THERE are few writers, perhaps, who see a position in all its bearings. Some may view it in one light, and some in another. And hence the advantage to the cause of truth, of a collision of sentiment. And hence, also, the obligation resting upon its friends to contribute each one his share, according to his abilities, to promote its success.

It was under these impressions that the following remarks on the introduction of St. John's Gospel were written. Perhaps they may tend, in some measure, in connexion with those which have already appeared in the Repository, to a further elucidation of this difficult portion of Scripture, or may lead others to present a more complete development of its meaning. Should you think that any good might arise from their insertion, I should feel obliged by your affording them a place in your pages.

If it can be proved that the Word is *distinct* from Jesus Christ, the argument of Trinitarians, from this celebrated chapter, that Jesus Christ is God, is confuted. To this point, then, I wish to confine my attention, in what I may advance on the subject.

The Evangelist says, ver. 14, "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." The only begotten of the Father, is evidently Jesus Christ. And, I think, it is equally evident, that the glory here spoken of is the glory of the Word; because it was that that was *made flesh*, (that entered into and tabernacled in flesh,) whose glory they beheld. What, then, does the Evangelist mean by the words, "the glory as of the only begotten of the Father"? In my opinion, his meaning may be thus expressed, or in language somewhat similar: "The glory which we beheld, so completely encircled Jesus Christ, and shone so brightly around him, that it appeared to us as though it were really *his*. But it was *not* his; it was the glory of that Word, that power, that descended upon him, that acknowledged him as his beloved son, that entered into him, that tabernacled in him, and thus dwelt among us, full of grace and truth." Were we to suppose that the Word and Jesus Christ were the same being, we should make the language of the Evangelist mere nonsense. It would stand thus: "And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory *as* of him." Why, it *would* be his glory; and having said so, it would be unnecessary and ridiculous to add, "*as* of him." But it is very proper to say so when making a *distinction* between *two* beings that are mentioned together, and both intimately united—the one *imparting* glory and the other *receiving* it.

The following passages will more fully develop the Evangelist's meaning: 2 Peter i. 16—18, "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty. For he *received* from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which *came* from heaven we heard, when we were with him in the holy mount." The Evangelist, in company with Peter and James, had been present on this memo-

occasion, when heaven bore its witness to the divine mission. He had seen "the bright overshadowing Christ" — "his shining as the sun" — "his raiment as the light." He had heard the singing from this heavenly splendor: "This is my beloved Son, in whom I am well pleased." This scene must have made a deep impression upon his mind, and must have presented at all times vividly to his mind. It must have been an irresistible proof to him, as well as to his associates on the occasion, that he had not followed cunningly devised fables." And he must have been struck by it, more particularly, when he looked upon that record (John xx. 31) as written that Christians might know that Jesus is the Christ, the Son of God, and that believing they might receive life through his name. When, therefore, he says, "We beheld his glory, as of the only begotten of the Father," he refers, I believe, to the glory of the Father, and Peter, and James, saw Jesus at his transfiguration — a glory which proceeded from God the Father, who said, "This is my beloved Son, in whom I am well pleased." This scene and confirms my argument; for the Father is thus identified with the Word; we see the force and meaning of the expression, "the glory of the only begotten of the Father;" the Son is clearly distinguished from the Father, from whom "he received life and glory, when there came voice to him from the excellent

In the preceding remarks we have, I think, one clear proof of distinction between Jesus Christ and the Word; for the glory of the Word is not the glory of Christ; consequently, Jesus Christ is not the Word. Therefore, I feel persuaded, may be confirmed by a comparison of the 14th and 15th verses. For the sake of simplicity I will put them together, though they have already been adduced. They are: "And the Word was made flesh and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." "For the law was given by Moses, but grace and truth came by Jesus Christ." In the first of these passages grace and truth are said to reside in the

Word; for the Evangelist says, that the Word was full of them. And in the second, grace and truth are spoken of as coming by Jesus Christ, in the same way, or on the same principle, as the law was given by Moses. A parallel is here drawn between the two mediators of the old and new dispensations. They were not the sources of these dispensations, but the mediums through which they were communicated to mankind. And if it must be admitted that the medium is distinct from the source, then must it also be admitted that Jesus Christ is distinct from the Word; for the Word is the source of grace and truth, while Jesus Christ is the medium through which they flow to the human race: they came by him, as the law came by Moses. And further, all Christians admit that grace and truth came from God the Father, who "sent the Son to be the Saviour of the world," who "sent him forth in the fulness of time," who "sent him to bless us," to "preach the acceptable year of the Lord," and who "so loved the world that he gave his only begotten Son that we might not perish, but have everlasting life." God the Father, then, is again identified with the Word, and the distinction between Jesus Christ and the Word is more apparent. For, surely, the sent must be distinct from the sender — the Son from the Father.

Thus we have two clear instances of distinction between Jesus Christ and the Word, drawn immediately from the connexion in which the Evangelist mentions them in this much-controverted chapter; and, if so, does not the Trinitarian argument for the Deity of Christ, on the supposition of his being the Word, consequently fail in its proof?

I know there is the doctrine of the two natures to evade all this. But before I admit its force, or bow to its authority, I must have the identical proposition from the Word of God.

N. C.

Unitarian Association Anniversary.

To the Editor.

Oct. 16, 1829.

SIR, WITH much gratification have I from month to month perused those papers which have lately appeared in the Repository under the title of the "Watchman." The boldness of reproof, strength of argument, acuteness of wit, and vigour and strength of language, so conspicuous in every one of these papers,

have commanded the admiration of a great majority of their readers, though, I believe, this has, in some instances, been tempered by a feeling that rather too great a degree of severity is shewn in certain passages (to which I would presently direct your readers' attention); though true it is that we must not shrink from inflicting temporary pain in the endeavour to effect a lasting cure.

The passage to which I now more particularly refer is the following, which is taken from pp. 702, 703, of the number for the present month, and in which the author is speaking of the manner of conducting the anniversary meetings of the Unitarian Associations. "The whole affair is too often more like a political than a religious meeting. There is abundance of eating and drinking, and there are toasts to give the wine a relish. Zeal rises in proportion as the feelings of comfort and hilarity prevail; liberty is the ruling theme; 'Civil and Religious Liberty all over the world' is introduced, welcomed, and enforced, amidst thunders of applause. The morrow comes; the spirit has evaporated, and the temperature has sunk to Zero," &c.

I lately attended the meeting of one of the chief associations of our connexion, and far from this being the case, we sat down at six o'clock; temperance was the order of the day, and the toasts, though enthusiastically *cheered*, were in many instances *only* cheered; the whole was at a close by nine, when the party dispersed, and rationally concluded the evening at the houses of their respective friends. Though I must reluctantly give my full assent to the main portion of his remarks on *other* subjects, and to part even on this, (however severe, yet too necessarily so,) still, encircled as we are by vigilant enemies, eager to seize upon and promulgate to the world even our slightest errors; though we cannot in self-defence be too watchful over our conduct and expressions, or too ready boldly to hold up to the eyes of the Unitarian public "the plague-spot on the walls of the Unitarian temple," and enforce the absolute necessity of its speedy and thorough eradication;

there is surely no reason to give those who are already too willing to censure, more room than there is absolute necessity for, to say, that out of their own mouths are they condemned. The instance I have mentioned of the difference of conduct at an Unitarian meeting, from that which the Watchman intimates is very generally practised, is, it is true, a solitary one, but I have heard very similar statements from other quarters, and I cannot but hope that our vigilant Watchman has a little overstated the real condition of affairs on this head. At all events, I trust that if his reproach is just, it is applicable to very few, and that those few will not suffer many months to pass without shewing the world that his reproofs were not unsafe or ineffective.

I sincerely hope that you will not impute these remarks to the officiousness alone of, Sir, your very faithful servant and ardent admirer,

H.

Manchester College and London University.

To the Editor.

SIR,

A QUESTION has been often discussed in private circles, which, with your permission, I will introduce on the pages of the Repository: it is, *the propriety of connecting the College at York with the London University*. In the success of these Institutions there are many Unitarians who feel deeply interested. They must have perceived that the elder is likely to be injured by the younger. The objects of both, in reference to the admission of students, are so nearly alike, that the competition must continue to be strong while they remain distinct. It is not my intention, at present, to compare the advantages which are enjoyed by the students at each place of education; I shall content myself with leaving the question to the consideration of your readers, and with anticipating a better discussion of its merits than I can enter into.

HIERONIMUS.

OBITUARY.

MR. ROBERT PASS.

8th of September ult., at the age of 77, Mr. ROBERT PASS, Lincolnshire.

He was distinguished by his independence of his both political and religious, and his earnestness with which, on all occasions, he maintained the cause of improvement. He had lived in the most perfect temper, but he was never in the least afraid, to disguise the contents of his heart, or to suppress what he believed to be wholesome truth.

His unpopularity at some of the time, and the odium which was thought to be fixed on all who he gradually won his way, by his integrity, to affluence; and, at last, better, carried along with the universal respect of all who

early led to embrace Unitarianism was one of the first, if not the last, who publicly professed his faith in Boston. To him the Unitarian place is mainly indebted for its position: and, when in the enjoyment of health and activity, he was a constant attendant on the public services of his house. His was not a cold and cant and hypocrisy; he was full of great warmth, of the purest and most sanctified emotions to sanctify made by

some religious professors; but he entertained a deep feeling of the importance of revealed religion in the formation of virtuous character; and of the various forms under which Christianity is professed, he adhered to Unitarianism as most conducive to this holy end, and most conformable with the teaching of the New Testament. His utter abhorrence of pretension was a strong feature in his character, and, by some enthusiastic tempers, he might be accused of indifference; but those who knew him can testify to his ardent attachment to the cause of real religion, and to the unabated zeal with which he ever upheld it.

A life such as this could not fail to ensure him the esteem of all well-disposed people; and it may be said, with perfect truth, that, at the time of his death, there was not in the town where he spent the chief part of a long and useful life a man more generally respected. He died in peace, surrounded by his surviving but not disconsolate family, leaving for their imitation a bright example, and, we would trust, through the mercy of that God who accepts the homage of the heart, about to be raised to a happier world—to a world of ineffable felicity.

G. L.

Boston, Oct. 14, 1829.

INTELLIGENCE.

Delivered by the Rev. Dr. Spring at the close of the Spring Session in Manchester College.

MEMEN,

most of you pursuing your place with the view of due time, on the discharge of your important duties of ministry. Let me take the liberty of advising you, as one of the best means of ensuring your success as students, future respectability and usefulness as pastors and teachers, to rectify and seriously, and, where necessary, to rectify, the

motives which have led you to make this profession the object of your voluntary choice. The Church of England requires from the candidates for orders a declaration that they regard themselves as "inwardly moved by the Holy Ghost to take upon them the sacred office and ministration of the deaconship or priesthood, and to serve God for the promoting of his glory and the edifying of his people;" and amongst some denominations of Dissenters, it is not, I believe, uncommon to expect, if not demand, of the young aspirant to the Christian ministry, an assurance of his having received, in his own opinion, an immediate call from God. I rejoice to think that no such snares are laid for conscience in

thousand? Or else, while the other is yet a great way off, he sendeth an embassy, and desireth conditions of peace. So likewise, whosoever he be of you that forsaketh not,—is not prepared, that is, if called upon to forsake,—all that he hath, he cannot be my disciple."

I do not of course quote this passage as containing any peculiar reference to members of the ministerial profession: it is addressed equally to all who claim and wish to prove themselves worthy of the name of Christians. All Christians as such have a cross to bear after Christ, and, if they be true to their own interest and happiness, must be prepared and willing, if need be, to forsake all that they have on earth for him. The profession of the Christian ministry, however, though doubtless inclusive of that of Christianity, has its *peculiar* duties and responsibilities, of which those who engage in it are bound to form a conscientious estimate before they undertake them. By declining to enter this profession, we cannot indeed, as some seem to imagine, escape the obligation of forsaking, at our Master's bidding, all that we have; but if we enter it we shall find this general obligation somewhat differently modified—we shall find that we have duties to perform and sacrifices to make, to some extent different in kind from those which other professions, not less entitled to the general name of Christian, would have required of us. Hence the necessity that we should examine our motives, not only for assuming and bearing the Christian name, but also for entering into the Christian ministry. And here let me observe, that the performance of the former of these duties would render that of the latter comparatively easy. If, in the first instance, we had seriously, deeply, and fully investigated the reasons why we should not merely call ourselves, but be, Christians, we should have comparatively little difficulty in determining the rectitude and sufficiency of our motives for undertaking to labour in the gospel ministry. It is because our ideas on the former subject are so loose and inadequate, that we sometimes find it difficult to come to a just conclusion on the latter. If we thoroughly understood what Christianity demands of us, and why we should embrace it, we should be greatly assisted in determining whether we ought or ought not to become professional teachers of Christianity. Should we, for instance, know so very little of the common duties of our religion as to suppose (which I fear many

do) that out of the ministerial profession we should be exempt from the obligation to a *strictly* virtuous and religious practice, and might transgress some, at least, of the laws of God more securely than if we were *in* it, it is obvious that we must form an estimate of the duties of that profession, at once too lax and too severe—too lax so far as those duties are considered in themselves—too severe so far as they are viewed in comparison with the duties of other Christian professions. If our estimate of the general obligations of Christianity is imperfect, our estimate of the obligations of Christian ministers, which include these, with others in addition, must obviously be still more so. If we regard as peculiar to Christian ministers, duties which all Christians are equally bound to perform, it is evident that we shall regard the ministry of the gospel as more arduous, in comparison with other Christian professions, than it really is. Let us thoroughly understand our duty as Christians, and we shall take a more comprehensive view of our duty as Christian ministers. Let us thoroughly understand our duty as Christians, and we shall perhaps find that the additional duties incumbent upon us as Christian ministers are not so formidable as we might have previously conceived. There are some excellent observations illustrative of this remark in a passage which you will find in "Law's Serious Call to a Devout and Holy Life," a work which, with some abatement for what we must deem erroneous doctrine, and for views of Christian morality occasionally more ascetic and austere than our great legislator appears to me to have inculcated, I regard as truly admirable, both for matter and style, and beg leave earnestly to recommend to your attentive and judicious perusal. "Fulvius," says this excellent writer, "has had a learned education, and taken his degrees in the university; he came from thence that he might be free from any rules of life. He takes no employment upon him, nor enters into any business, because he thinks that every employment or business calls people to the careful performance and discharge of its duties. When he is grave, he will tell you that he did not enter into holy orders, because he looks upon it to be a state that requires great holiness of life, and that it does not suit his temper to be so good. He will tell you that he never intends to marry, because he cannot oblige himself to observe that regularity of life and good behaviour which he regards as the duty of those that are at the head of a family. Ful-

If you have resolved to devote to this object the energies of your mind and the labours of your life; if you have determined that whether your talents be five, or two, or only one, they shall be actively and perseveringly exerted to this end, fear not; a field of usefulness will not be wanting to you—God will find some spot of his vineyard for you to cultivate and enrich with profitable labour. Your ambition, since it is not to be great or wealthy, or to shine in the eyes of your fellow-men, but simply to serve God in Christ and to do good, shall be gratified, and shall carry you forward in your upward way to a rich reward. Yes, Gentlemen, I venture to assert that there is not one of you now before me, who shall enter upon and pursue the Christian ministry from *truly Christian motives*, that shall be condemned to till a barren soil, or find your labour unrewarded at the end. *Without* these motives, unguided, unsupported, and unchecked by piety and virtue, the man of greatest talents will do nothing; *with* these motives, the man of moderate abilities, strengthened from above, shall go on his way rejoicing, and in the day of retribution shall be found to have brought “his sheaves” with him. If you would succeed, then, in the high and holy object of your *wishes*, I trust, as well as of your choice, frequently review, and, where it is necessary, rectify the motives by which that choice has been decided. When it was first made, you were younger than you now are, and, in the case of some of you perhaps, your motives, even though what was good in them may have preponderated, were not altogether unmixed with baser matter. Thoughtlessly, indolently, or good-naturedly, acquiescing in the wishes of your friends, you may not perhaps have given to the subject that serious and deliberate attention which its importance demanded; or you may have permitted motives merely temporal—the consideration, for instance, of the manner in which your worldly prosperity, rank, and estimation in society, were likely to be affected, to exert an undue influence over you; or your zeal, though sincere and even of a serious character, may not have been that pure and holy zeal which alone will avail to support you through all the trials, difficulties, and possible privations of a Christian pastor's life; it may have been a zeal rather for the speculative than the practical, the intellectual than the spiritual, exercise of your profession; rather for Unitarianism than for Uni-

tarian Christianity. Should any one of these suppositions, or of others of a similar nature which might be made, prove true, your motives will need revision. If, on the other hand, they be altogether excellent, and pure from every worldly mixture, you cannot seriously review them without gaining fresh strength to run your course successfully. You have already put your hands to the plough, my friends, and nothing but a solemn and deep conviction that you could serve your Lord and Master better and more acceptably in some other field of virtuous exertion, would warrant you in turning back again. If from any *worldly* motive you were now to forsake his service, you might well fear to be forsaken by him. If you were to become ashamed of him, you would have reason to apprehend the arrival of a day when he must declare himself ashamed of you. My object, then, is to induce you to cherish reflections, under the influence of which you will advance with growing ardour in that course of virtuous exertion upon which I trust you have already entered with enlightened understandings and willing minds. Your character and conduct, your respectability and success as students, I hesitate not to say, will be materially affected by the light in which you view your future destination, and the reasons which determine you to devote yourselves to it. Review, then, with seriousness your motives for entering into the ministry. Cherish a deep sense of your personal responsibility. Cultivate personal holiness. And we shall see the fruit in your diligently prosecuted studies, in your conscientious and cheerful conformity to discipline, in your growing proficiency in knowledge and in virtue. And hereafter you will reap them yet more abundantly, in the salvation of your own souls and those of your brethren. Gentlemen, we congratulate you most cordially on the spirit of good order and manly subordination which we understand has taken place of those boyish follies and irregularities to which, on some former occasions, it has been painful to us to advert. I have observed with pleasure—and am happy to say that the experience of my respected colleague confirms my own—a considerable improvement in your answering at the present examination. I would conclude as usual with earnest exhortations to virtuous perseverance, and with the cordial expression of affectionate good wishes for your welfare.

Twelfth Annual Report of the Liverpool Unitarian Tract Society, July 6, 1829.

THE Committee request your attention to the remarks they have to make upon the occurrences of the past year, and upon the present state and prospects of the Society. They cannot resign their trust without expressing the conviction which they feel of the usefulness of the Society of whose affairs they have had the superintendence. What they chiefly regret is, that efforts are not more generally made to apply its benefits where individual exertion alone can be of service. As far as they have themselves been able to make observation, they find a very great desire to read, and they can conceive of nothing which is of more importance than to direct this desire to useful and improving books. They have made a grant of tracts to the Lancashire and Cheshire Branch Association to the amount of 5*l.*, and one also to the amount of 3*l.* to the Lancashire and Cheshire Missionary Society, from whom they continue to receive satisfactory accounts as to the use made of the former 3*l.* worth. From two persons who kindly consented to become the organs of distribution in the neighbourhood of the town, they have received representations which would at least warrant a belief, that if others would make the attempt to attract attention to the books of the Society, they would not find their labour entirely thrown away. To apply the test of a change of character, or to look for improvement in the morals of these districts, requires a longer period than can at present be looked back upon; but your Committee think they have sufficient ground for hoping that this will ultimately be the effect, when they know that the hours of relaxation, which to the labouring classes are the most dangerous, are more or less occupied with reading. They wish it, however, to be understood, that the districts referred to comprise only the neighbourhood of the Potteries and Birkenhead: with the exception of these two places, they fear few attempts are made among persons likely to approve of the books of the Society to recommend their perusal. They would earnestly solicit assistance, from persons residing in and about the town, in the distribution of books which enforce the practice of the pure morality of the gospel, either without any direct reference to its disputed doctrines, or founded upon what they receive as the

most correct views of the character of God.

The funds of the Society, it will be perceived, are fully adequate to the exertions that are made in the application of them; and as many members leave the whole of their subscription in the hands of the Committee, they are not likely to diminish much. The stock of books is also good. Among those which they have added during the past year will be found many of a purely moral tendency, which they find to be at present the most sought after. Little, indeed, could have been added in the way of controversial reading, and they would be glad if a greater number of tracts of a practical tendency, and suited to adult persons, could be pointed out to them. The Society is much in want also of some cheap book, the tendency of which is to confirm the reader in the belief of the doctrines of Christianity.

Your Committee believe that they have now made such an arrangement as will insure the regular receipt of American pamphlets suited to their objects, and they hope that a more extensive choice will afford their successors the opportunity of providing many works which will be acceptable to the Society. In conclusion, upon this head your Committee would remark, that as upon their present plan they will have on sale single copies of many works which they do not include in the Catalogue, persons who may wish to have them can at any time be made acquainted with the contents of the list.

Your Committee cannot close their Report without thanking you for the confidence you have reposed in them; they would, however, remind you that no Committee can of itself give efficacy to the Society: it may be judicious in the application of its funds, it may check useless waste, but it cannot distribute tracts, it cannot enlighten the ignorant or reform the guilty—these must be the work of individual exertion, perseveringly and judiciously applied. They therefore appeal to you, on behalf of their successors, to become yourselves, and to influence others to become, distributors of the tracts, under the conviction that a blessing will attend the promulgation of *his* gospel whose command it was to his disciples—"Go and teach all men."

of Ulster and the Remonstrants.

From a report last month, from an newspaper, of the arrangement on by the Committees severally by these bodies. Although ally correct, there are two par- which it requires amendment. monstrants do not separate as s. Some of them are not so. wing extract from their address ed is an excellent statement of ple of the Secession :

question at issue between us has been frequently asserted; of doctrine: it is not, whether alism or Anti-Trinitarianism, or Arminianism, be most ac- with the word of God. Upon its we acknowledge a variety of exist, even amongst ourselves. subject in debate, therefore, is absolute truth or error of certain al tenets; but simply this, whe- sacred Scriptures be a sufficient efficient rule of faith and duty; the Ministers and Licentiates of ral Synod shall be permitted, molestation or injury, to incul- se views of Christian doctrine; their own consciences, they be- be true; or shall be required, a penalty of the most serious loss, to teach the opinions ap- a Committee of their brethren, and no less fallible than them- though they should believe those to be utterly erroneous; and, whether the people of the Pres- communion shall have full li- elect pastors whose religious ts accord with their own, or be their choice to such individuals have regulated their religious n by the standard of human au- We press it upon your serious tion, that this is the real and tion at issue. *Absolute Truth* determined only by an *Infallible*; but *Liberty of Conscience*, which ivinely chartered right of every , may be mutually conceded, d to be conceded in the fullest y those whose theological views t directly opposed to each other. therefore, we are by no means t either to the maintenance or s of our own peculiar opinions, e to hold them in charity with; and, in conformity with our practice, we shall never attempt their adoption upon others by oritative or penal enactments."

It also appears that the *regnum donum* is to be enjoyed by the successors of the separating ministers. The parties ex- cluded from it are those who may here- after retire or be expelled from the Synod.

The following extracts from the proceedings of the Synod at Cookstown on the 18th August, are taken from that useful little work, the *Christian Pioneer*.

"As the case of Mr. Ferrie mainly occupied the attention of the Synod when met at Lurgan, we notice the resumed proceedings respecting it.

"The Committee appointed at Lurgan, to inquire into Mr. Ferrie's religious opinions, gave a report of their proceedings. Several letters were read from certain ministers and professors in Scotland, in reply to applications from the Committee, but none of them contained any positive information. Letters were also read from Mr. Ferrie, in which he stated that he was most anxious to give every explanation, and as he 'had never knowingly preached any thing contrary to the doctrines' contained in the Westminster Confession of Faith, he was ready, as the most likely method of giving general satisfaction, 'again to subscribe it, as an evidence that he still believes it to contain the doctrines of our holy religion.' In consequence of this, the Committee resolved, that 'the proposal now made by him, solemnly to renew his subscription to the Westminster Confession of Faith, appears so reasonable, that we recommend it to be accepted, provided it be done in a satisfactory manner, in presence of Committees from both Synods' (the Synod of Ulster and the Reformed Presbyterian Synod).

"We feel impelled to place in juxtaposition with this voluntary offer, as John Milton has it, to 'subscribe slave, and take an oath withal, which unless he took with a conscience that would retch, he must either strait perjure or split his faith,' the following language and act of the Rev. William Porter, the Clerk of the Synod. Mr. Porter rose, but it was some time before he could obtain a hearing. The Moderator and many of the members attempted to persuade him from addressing the house, anticipating what he was about to say; and begged him not to come hastily to any determination, but to let the Synod judge. 'It is now,' said Mr. Porter, 'rendered necessary, by what has fallen from some gentlemen, that I should state to you clearly my own determination. The present is not a convenient time for you to choose a successor to me in office, and

Blandford, and the Rev. D. Christchurch; who should be so scrutinize with the utmost rigour all the transactions of the congregation which had of late place, and should make their information to foes as well as friends. He could only say, that if a man in this congregation, now on his side, and who had recently been the object of scurrilous attacks, deserved to be called a religious man, then this honourable assembly could no longer say what he was sure it was the character of honesty and integrity. Nay, he would go further, say, that the sooner they got company the better.

J. E. GOOD suggested whether it would not be proper to associate gentlemen nominated, one of the principles, lest it should be that the investigation partook of an exclusive character.

G. HUBBARD said, that in his opinion it would be exceedingly improper to introduce only one Unitarian and assist in this important matter. He would, therefore, nominate Mr. Carpenter, the Rev. Mr. Aspinwall, the Rev. Mr. Fox, that there be an equal number of Unitarians on the Committee; for at the present, which was strong in law, but in morality and needed fear no scrutiny from the laity.

Mr. DURANT begged leave to say that it might, perhaps, be objected that we have nominated gentlemen on the other side of the question, at a distance, and whose numerous public occupations might preclude agreeing to such nomination.

FISHER, Esq., of Blandford, said it might, perhaps, suit the case to have the opposite party to appoint a Unitarian gentleman of Wareham. He then suggested, whether there should be a propriety in nominating Mr. John Brown, who had been from the Old Meeting, and as the Unitarian place of worship.

J. P. DOBSON said, that he thought it would be improper to nominate a person on this Committee of whom who might be considered as a party.

Mr. CASTON, of Sherborne, said, inasmuch as the orthodox body in this county had appointed their own friends to be upon

this Committee of investigation, he thought it might properly be left to the Southern Unitarian Association to choose any three ministers of their own party to take part with them in the scrutiny.

The CHAIRMAN then put the following Resolutions to the Meeting, which were cordially and unanimously approved:—

1. That this Association do now appoint the Rev. Messrs. Durant, Keynes, and Gunn, as a Committee to investigate the title of the congregation now in possession of the Old Meeting-house, Wareham, to that place of worship, and report to the Association thereupon; and that it be left to the Southern Unitarian Association to appoint three ministers of their body to meet and co-operate with the above-named gentlemen in this investigation.

2. That the Rev. Mr. Durant, the Secretary of this Association, do communicate the above Resolution to the Southern Unitarian Association.

Bolton District Unitarian Association.

THE Seventh Half-yearly Meeting of the Bolton District Unitarian Association was held at Bolton, in the Meeting-house, Moor Lane, on Thursday, Sept. 24. The Rev. Franklin Baker, of Bolton, conducted the devotional services, and the Rev. James Taylor, of Rivington, preached from Mark x. 28, "Lo; we have left all and have followed thee." Many of the neighbouring ministers and gentlemen afterwards dined together, and spent the afternoon in an agreeable manner: Mr. Brandreth, of Bolton, being in the Chair. The Rev. John Cropper was appointed the Supporter to Mr. Baker, who preaches at the next meeting of the Association, which will take place at Park Lane, on Thursday, April 29th, 1830.

B.

MADRAS.

Extract of a Letter from W. Roberts to the Rev. W. J. Fox.

On the congregation at Secunderabad, under Abraham Chiniab. A. Chiniab was one of our late Laozaru Aandipak's hearers; he came to Madras with some merchandise, in October 1821; his stay at Madras was very short; received baptism in our chapel, being about twenty-eight years of age: having taken a small collection of Unitarian tracts in English, and a few in Tamil that were in hand writing, and returned to Secunderabad; a while after he became an Hospital

Canocopyly there; in that situation he still continues. It may rightly be said that Chiniah, like myself, has learned Unitarian Christianity by reading and thinking. Though surrounded with opposers, he is not ashamed to assert the pure Unitarian faith, and confess himself as one of those who own the crucified man, Jesus of Nazareth, to be their only spiritual head under God the Creator. Chiulah, some time after his conversion, began to have divine worship in his house on Sundays; by degrees some have joined him and become regular hearers and converts. In the appendix to the second memoir respecting the Unitarian mission in Bengal, p. 59, some account is given of an Unitarian Christian, by name Robert Macdonald, at Moelmyne; that man is one of Chiniah's converts. Chiniah first used to write me occasionally, but afterwards his communications became more frequent and interesting. I have from time to time sent him plenty of English books and Tamil ones as soon as they were printed. Chiulah is a married man, but has no children; he has an adopted young man whom he educates. His congregation at present, with his own, I think, are four families and six men individuals; to these, three families from Madras have joined; their number, with their children, will be about thirty. While I was writing this, Chiniah's letter, dated 13th of the present month, came to my hand, in which he says, that they have, on the 18th April last, dedicated the little chapel that he built, after prayer. The Rev. Richard Wright's discourse, the Comprehensiveness and Practical Importance of the Doctrine of the Divine Unity, Gal. iii. 20, "God is one," [which I have translated in Tamil and sent him a copy of it,] was read. On the day following, Sunday, 19th, they received the Lord's supper in the chapel. The chapel is twenty-one feet in length, thirteen feet wide, and nine high; has

four windows and one door: he has joined a sloping viranda to the chapel in front, in which their school is kept. The building of the chapel and viranda has cost three hundred and forty-five rupees: the whole expense hitherto, I think, has been defrayed by Chiniah himself. Besides some little expenses unavoidable in keeping up public worship, he has a schoolmaster, whom he pays ten rupees and a half a month. I earnestly beg my respectable Unitarian friends to recommend Chiniah and his little congregation to their patronage; may their fostering countenance to our feeble endeavours, by the blessing of the Most High, be an encouragement to others to a like exertion! Chiniah and his friends are all well.

My letter to A. Chiniah and his friends in defence of Unitarian Christianity, occasioned by Vathanaiga Sastheree's attacks in his Epistle to the Christian and Heathen Inquirers at Secunderabad, is now in course of printing. Vathanaiga Sastheree has promised to his correspondents to write in defence of the doctrine of the Trinity, ten chapters previous to his sending his large book, but no more than two chapters and a part of the third has yet appeared.

My friend Anthony Malispah, of Hancollam, died under the disorder of his mind in last April, aged about 78 years; he has left a widow, but no issue.

I have not received any communication from the Rev. W. Adam since last July. I have written to him in January, and shall have to write him again next month. Our school at Pursewaukum, our public worship and circulation of tracts, all goes on quietly. My health is pretty good.

My humble respects to my revered friend, the Rev. T. Belaham, and to all the friends of Unitarian Christianity.

Rev. Sir,

I remain your obedient servant,
WILLIAM ROBERTS.

CORRESPONDENCE.

Communications have been received from Rev. J. S. Hyndman; Z.; L.

A Correspondent wishes to put to our readers the two following questions:

1st. How can Unitarians be justifiable in conforming to the present Marriage Ceremony, when they have made a solemn declaration, that it violates their consciences?

2nd. If it be said, that they are justifiable in such conformity, then, how is their declaration correct?

The plan suggested by N. D. for establishing a Society to educate Missionaries, is within the objects of the Unitarian Association, should it be deemed practicable or desirable.

THE MONTHLY REPOSITORY

AND

REVIEW.

NEW SERIES, No. XXXVI.

DECEMBER, 1829.

ESSAYS ON THE ART OF THINKING.

VI.

IN our observations on the Art of Thinking we have been obliged to omit all notice of the important facts connected with the influence of moral cultivation on intellectual improvement. It is not, however, foreign to our object to observe the operation of an enlightened intellect in quickening and invigorating the moral sense.

When we declare that the practice of duty is most likely to be firm and consistent where the perceptions of moral obligation are not only vivid but distinct, and where the convictions of the understanding are not only strong but clear, we shall not, we hope, be suspected of the aristocratic bias of those minds which, if they could, would hide

“ The excellence of moral qualities
From common understanding; leaving truth
And virtue, difficult, abstruse, and dark,
Hard to be won, and only by a few.”

It is the delight of every ingenuous mind to spurn so degrading a prejudice as this; to acknowledge the common right of every rational being to that inheritance which the Father of lights has appointed to the whole human race. It is the delight of every uncorrupted heart to feel that the sunshine itself is not more universal in its vivifying influence than the luminary of truth; and that if the harvest of wisdom and of peace be yet scanty and immature, it is not because that influence is partial, but because it is intercepted by ignorance and prejudice. It is the delight of the benevolent mind to perceive that though wisdom is sometimes missed by those who have spent a life-time in its pursuit, it is found by multitudes whose simplicity of heart has proved a faithful guide; or, to express an important fact in the best language, that truth, while hidden from the wise and prudent, has been revealed unto babes. It is not through caprice in the distribution of the recompense of labour that protracted efforts are thus frustrated; but because

the wisdom of the wise here referred to exists in their own conceit, and their prudence is the prudence of this world. Wrapt in the contemplation of their baseless visions, they have been led astray, while the babes whom they despise, in plucking the flowers of the field, have found among them the pearl of great price. Learning is not wisdom, any more than conviction is truth; and it matters not to our argument whether those whose perceptions are distinct, and whose convictions are clear, are lowly or exalted in outward rank, simple or learned in the lore of this world. They may have wrought out their convictions for themselves; or they may owe the rectitude of their intellects to wise teaching in the courts of the sanctuary, or in the wide temple of nature. The question is not now how they obtained those convictions of the understanding, but respecting their value as guides in the way of purity and peace.

From our conceptions of the character and attributes of God, arises our perception of moral obligation: and in proportion to the comprehensiveness and purity of those conceptions will be the accuracy and refinement of the moral sense. Our ideas of moral perfection are primarily formed from observation of the human character, and the abstract notion is then transferred upon the Divine Being. It is the chief privilege of our intellectual powers to enable us perpetually to enlarge and exalt these conceptions, to purify them gradually from the admixture of unworthy associations, and to adorn them with new elements of spiritual beauty. The more pure the abstraction of a moral quality, the less unworthy will be its ascription to God. The son of a wise and tender parent will form a truer conception of the Divine Being under the name of a Father, than the child who has been subjected to capricious and unkind treatment: and the ignorant, who look on a judge only as the dispenser of vengeance, will entertain a more unworthy notion of the moral government of God, than the enlightened who regard the laws as the safeguard of the general welfare. If benevolence be conceived of, not as capricious fondness, but as a regard to the general good, free from the possibility of error in the choice of means, or of disappointment in the attainment of ends, no very erroneous notion of Divine Justice can co-exist with so correct a conception. It will then be seen that the office of justice is to reward virtue and to punish vice with a view to the happiness of all; and that benevolence being the sole obligation to justice, when the purposes of benevolence can no longer be served by the infliction of suffering, that infliction becomes unjust. It will be understood that justice and mercy, or that tenderness to offenders which is authorized by benevolence, both arise from benevolence; for if justice inflict pain without promoting the general good, or if mercy be extended to offenders whose punishment is necessary to the general good, it is clear that benevolence is violated. We speak of the Divine perfections separately, because to our bounded faculties they appear in different aspects; and hence arise those unworthy fears and presumptuous raptures which are alike injurious to God, and inimical to our own moral advancement. The time will come when we shall no longer thus see in part; when we shall fully understand how all the moral attributes of God merge in infinite benevolence, as the various hues of the rainbow blend into one pure and perfect ray of light. Since our obligation to allegiance arises from our acknowledgment of God as our Sovereign, since our gratitude is due to him as our Benefactor, our submission as our Moral Governor, our obedience as our Father, the more elevated are our conceptions of him under these characters, the more enlightened will be our devotion, and the less unworthy our service. When the time shall arrive that

shall render our conceptions pure, our love will be also pure ; that is, we shall be perfect.

It is clear that our conceptions must become refined and exalted in proportion to the advancement of the intellect : that the philosopher who explores the recesses of the human mind, and watches the operations of its delicate machinery, must form a less inadequate idea of the wisdom of its maker than the being who is scarcely conscious of having a mind : that the philanthropist who acquaints himself with the joys and sorrows of the inhabitants of every clime, must have a truer notion of Divine Benevolence than the mind, however sensitive, whose range of sympathies is confined within a narrow circle. It is true that all the knowledge which has ever been attained appears to be little more than an indication of what remains to be unfolded ; but every acquisition makes us better acquainted with the wisdom which planned so vast a creation, the power which effected it, and the goodness which gradually discloses its wonders and its beauties.

Not only are our conceptions of the Divine perfections enlarged by the growth of the intellect ; they are also purified by its activity. Apparent imperfections vanish, difficulties disappear, and perplexities are unravelled ; our inquiries proceed, till we are enabled not only to hope but to believe that all blemishes exist in the organ of vision alone, and not in the object contemplated.

When we discover that a variety of purposes is answered by an instrument of whose use we were once ignorant, that apparent evil issues in a preponderance of good, and that the good in which we rested as an end is still made subservient to some greater good, we rise to a higher and a higher conception of our ulterior destination, and, consequently, to a more correct understanding of our present duty. While bound to obedience as strictly as when a parent's frown awed our childhood, that obedience becomes exalted towards perfect freedom ; because the more justly we appreciate the relations of things to each other, the more nearly we view them as God views them, the less inconsistent will be our desires, the less opposed our wills to his. While we stand in the circumference of the world of mind, our observations must be not only obscure but partial ; and the nearer we approach the centre, the more correct will be our views, and the more will they approximate to His who is there enthroned : the more clearly shall we see that to acquaint ourselves with Him is to be at peace ; that toils issue in satisfaction, sufferings in repose, struggles in victory, obedience in perfect liberty.

It is clear that these enlarged conceptions are at open war with the popular notions whose prevalence yet causes so fearful an amount of misery to wailing hearts and tender consciences. The transports of the elect and the errors of the reprobate can derive no sanctions from the discoveries of the advancing intellect, and are already subsiding into a more rational appreciation of the obligation to obedience, and of its promised rewards. It is more readily admitted than formerly, that creeds cannot effect an uniformity of belief, and that the will of God may be more clearly understood from his word, than through the interpretations of unauthorized persons. The more able we become to form our conceptions of the Divine perfections from the elements which he administers, the more willing we shall be to trace out his purposes for ourselves ; to inform ourselves from the most authentic source respecting the obligations of duty, and the true spirit of the laws by which our obedience is to be regulated. By the exercise of this freedom of in-

quiry alone can our comprehension of his merciful designs be clear, our services be acceptable, our obedience steadfast as it is free.

Obedience may be strict, but it cannot be enlightened nor truly cheerful where the intellect is feeble and blind. The power of a sound mind is as essential as love out of a pure heart to the highest service which a rational being can offer to his Maker. Power to distinguish between the essentials and the non-essentials of duty; power to choose the best among various means of obtaining an end; power to direct the operation of those means; power to bring opposing claims to a perfect coalescence, is requisite to the most acceptable homage,—to that obedience which would pass with a single aim through every struggle and every snare, to ultimate perfection. The lukewarm philosopher may offer the fruits of his intellectual labour, and find them unacceptable, while the blind obedience of an ignorant slave is encouraged and rewarded; but he who exalts the humble devotion of the one by the enlarged conceptions of the other, is the most worthy disciple of him whose virtue was perfected by his illumination from on high; who knew God while the world knew him not.

When we look around us and observe how much moral strength is wasted by an infirmity of the intellectual faculties, we shall wonder more and more at the low appreciation in which the power of a sound mind is often held. What superstitious fears cast a gloom over the homage of many a devout spirit! What prejudices embitter the intercourses of pious friendship! What errors of judgment neutralize the efforts of warm benevolence! What visionary difficulties are erected into substantial obstacles in a worthy pursuit! What perplexity is caused by obligations apparently opposed, but in reality not only reconcileable, but beautifully harmonious! Since action is the law of happiness, and toil the condition of excellence, the time will never come in this world when the performance of duty will be divested of difficulty; but, by a careful cultivation of the intellectual as well as the moral faculties, we have it in our power to hasten our progress indefinitely; to walk in the straight path, reconciled to its toils, and to discern the clear light of the future through the mists which are destined to melt away.

To suffer is as important a part of obedience as to act; and the more enlarged our views of the purposes of the moral government of God, the less rebellious will be the struggles of our will. Those who know how the passions grow by indulgence, who are taught by science as well as by experience that counteraction is as necessary as stimulus to the perfect vigour of the mind, find a substantial relief in sorrow in the conviction that their suffering is conducive to their ultimate good. A yet higher satisfaction arises when self is no longer explicitly regarded, and the energies of the sufferer are directed to the investigation of the Divine purposes in the afflictions which have befallen him, and to an earnest endeavour to co-operate in the fulfilment of those purposes. To submit to inevitable misfortune with humble acquiescence, is the common duty of all: to struggle, without repining, while the issue of events is doubtful, is lawful for all; but to welcome the dispensations of Providence, whatever they may be, to derive spiritual vigour from every alternation of joy and sorrow, to perceive the end for which those alternations are appointed, and to aid in its accomplishment, are the privileges of a few; and those few are as much distinguished by rectitude of understanding as by purity of heart.

The alleviation which the activity of the intellect affords to the sorrow of the heart is a privilege which those only who have experienced know how

When the soul is sick with apprehension, or wearied with the endurance, an oblivion of care more complete than that of sleep, a welcome refreshment, may be found in intellectual activity. Wherever of attention has been duly cultivated, the advantages it confers are more sensibly felt than when it is necessary for our repose to lay the mind to rest, to restrain the imagination, and to seek, in the exercise of reasoning powers, a refuge from afflicting remembrance and mournful reflection. While the feeble mind makes continual efforts at submission, the man wearied with the struggle, he who is master of his faculties as well as of his passions, derives strength from the intermission of his suffering, without presumptuous confidence in his own resources, without relying on the aids of faith and the consolations of religious hope, finds a ready assistance and solace in the exercise of reason. The pleasures of reason toward that exercise are never more welcome than when other pleasures are denied. The perception of order and of wise arrangement, which supplies intellectual satisfaction to the reasoning mind, becomes more rather than less vivid amidst the changes of external circumstances; and the opportunity those circumstances afford for the exercise of observation, the tests they offer for the proof of principles, are received as substantial alleviations by the well-disciplined mind. Faith, however blind, and religious affections, however vague, afford a sufficient support to the mind under any trial; while without them the exercise of the intellect affords no effectual consolation. But when faith ennobles the intellect, and the intellect directs and guides the efforts of faith, the mind is furnished with an invaluable store of consolations, and becomes possessed of power to overcome the world,—not only its temptations, but its sorrows,—not only to withstand the conflict of the passions, but to endure the wounds of the temptations and sympathies.

As the object of enlightened self-discipline is less to secure happiness in the present life than to prepare for another, it is of greater importance to regard the prospects of the future world than to consider how the interests of our mortal existence may be affected by the neglect or the loss of the intellect. How different must be the entrance upon another life for the enlightened from that of the perverted intellect! The one has been taught to discern the spiritual essence which resides in all material things, and is therefore prepared to recognize them in the new heavens and the new earth; while to the other, whose views have been confined to sensations, all will appear strange and unintelligible. The one has strengthened his visual powers by loftier ascents towards the sun of wisdom, and is therefore prepared to encounter its unclouded lustre; while the other, on reaching the threshold of heaven, will sink down overpowered by its blaze. The one has been accustomed to interpret the melodies breathed from the planets as they roll, and from the revolutions of all things, and will therefore respond with delight to the music of the choir, while the other will listen with apathy to that warbling in an unknown tongue. The one will find, in every mansion of his Father's house, brethren with whom he may hold sweet converse, while the other, wandering solitary through the courts, unconscious of delight, incapable of sympathy, and at length compelled to seek in its remotest bounds some one to instruct him in the language of truth, and prepare him for the vision of realities. He looks round for familiar objects, and finds them none; he recalls the ideas in which he most delighted, and sees that they have no relation to his present state. He longs for the changing light of the

sun, or for the milder radiance of the moon, for an overshadowing cloud, for the gloom of night, for any intermission of the bewildering glory which surrounds him ; but the sun and moon are no more, and the shades of darkness have fled away. He desires to pay the forms of homage which he supposes to be appropriate to the place, and inquires for the sanctuary : he is told that "there is no temple therein ; for the Lord God Almighty and the Lamb are the temple thereof."

If he be lowly enough to submit to instruction, patient enough to unlearn his errors, eager to divest himself of prejudice, and courageous to forego his most cherished conceptions, all may yet be well ; for the gates of the heavenly city stand open for ever, and its waters flow for all that are athirst. But it must be long before his discipline will have prepared him to enjoy, like his companion, the full delight of a spiritual existence, and before the mysteries of eternity can be revealed to his enraptured gaze. He is not, like the wicked, banished from the regions of life and light : but neither is he enabled, by intellectual as well as moral preparation, to find in them the home of the understanding, as well as the resting-place of the affections.

V.

THE CHRISTIAN YEAR.*

THIS little volume, the author of which is at present unknown, has been before the public about two years, and the fourth edition appeared last Christmas. That it should be popular among the members of the Established Church is quite to be expected, for one of its most striking characteristics is the fervent attachment it displays towards the church in all her forms and offices. Though, however, it can in truth be wholly appropriated only by Churchmen, it contains enough both of poetry and of religious feeling to make it very acceptable in part to Dissenters ; and we see not why Unitarians should not extract all they can from it. Good poetry is too precious a gift to be rejected ; and it does us unfailing good to be made to feel that the best part of human nature is of no church. We have much disagreeable duty to do by the Establishment, and when we pick up a fellow-traveller who is content to enter the Christian's classic ground, in a peaceful manner, for the sake of culling flowers and precious fruits, instead of coming in as an armed champion to drive out intruders, we feel no inclination to quarrel with him at the outset, though we may fancy that he has mistaken weeds for flowers here and there.

"The Christian Year" is rather a book of imitations than of originals. The author's mind appears to have been guided by affection for the worthies of his church, such men as George Herbert, Isaac Walton, Sir Henry Wotton, and Donne, full as much as by attachment to the church itself ; and he has fallen into an antique and occasionally affected manner of writing. In other ways this partiality has been of service to him, for he seems largely imbued with the devout and fervent spirit of these elder writers. The whole character of the poetry, indeed, is of a very meditative, amiable, and soothing cast—happy in its power of applying and illustrating Scripture, and drawing largely on the stores of nature for imagery of the most beautiful

* *The Christian Year : Thoughts in Verse for the Sundays and Holidays throughout the Year.* Oxford. 1828.

d. Looking into it at random, we might almost fancy that the author never read poetry more modern than the age of the Restoration, unless a few pieces from the pen of Wordsworth and Walter Scott might have succeeded to meet his eye, so entirely are they free from the peculiarities of our writers. It may well occasion a smile to see that King Charles the Martyr and the Restoration Days are held in such devout remembrance by our Churchmen, even now: yet in the pieces which commemorate them, there is not an acrimonious word, and the volume is wholly free from anathematic clauses" against those who are without the pale of the church, either in matters of doctrine or of discipline. There is something striking, to our fancy, in the opening of the lines on Ascension Day:

"Why stand ye gazing up into heaven?" &c. Acts i. 11.

"Soft cloud, that while the breeze of May
Chants her glad matins in the leafy arch,
Draw'st thy bright veil across the heavenly way,
Meet pavement for an angel's glorious march:

My soul is envious of mine eye,
That it should soar and glide with thee so fast,
The while my groveling thoughts half buried lie,
Or lawless roam around this earthly waste.

Chains of my heart, avaunt, I say—
I will arise, and in the strength of love
Pursue the bright track ere it fade away,
My Saviour's pathway to his home above," &c.—P. 159.

There is some difficulty in selecting, so as to give a fair idea of the author's merits. The following is perhaps as little liable to the charge of imitation or of mannerism as any—On St. James's Day.

"Ye shall indeed drink of my cup, and be baptized with the baptism that I am baptized with; but to sit on my right hand and on my left is not mine to give; but it shall be given to them for whom it is prepared of my Father." Matthew xx. 23.

"Sit down and take thy fill of joy
At God's right hand, a bidden guest;
Drink of the cup that cannot cloy,
Eat of the bread that cannot waste.
O great Apostle! rightly now
Thou redest all the Saviour meant,
What time his grave yet gentle brow
In sweet reproof on thee was bent.

'Seek ye to sit enthron'd by me?
Alas! ye know not what ye ask—
The first in shame and agony,
The lowest in the meanest task—
This can ye be? And can ye drink
This cup that I in tears must steep,
Nor from the whelming waters shrink,
That o'er me roll so dark and deep?'

'We can—thine are we, dearest Lord,
In glory and in agony,
To do and suffer all thy word,
Only be thou for ever nigh.'

' Then be it so—my cup receive,
And of my woes baptismal taste;
But for the crown, that angels weave
For those next me in glory plac'd,

' I give it not by partial love,
But in my Father's book are writ
What names on earth shall lowliest prove,
That they in heaven may highest sit.'
Take up the lesson, O my heart!
Thou Lord of meekness, write it there;
Thine own meek self to me impart,
Thy lofty hope, thy lowly prayer.

If ever on the mount with thee
I seem to soar in vision bright,
With thoughts of coming agony
Stay thou the too presumptuous flight;
Gently along the vale of tears
Lead me from Tabor's sunbright steep,
Let me not grudge a few short years
With thee tow'rd Heaven to walk and weep.

Too happy, on my silent path,
If now and then allowed, with thee
Watching some placid, holy death,
Thy secret work of love to see.
But oh! most happy, should thy call,
Thy welcome call, at last be given—
' Come where thou long hast stor'd thy all,
' Come, see thy place prepar'd in Heaven.' "

The lines on the twenty-fourth Sunday after Trinity are too long for insertion—we can only give the opening stanzas.

"The heart alone knoweth his own bitterness, and a stranger doth intermeddle with his joy." Proverbs xiv. 10.

" Why should we faint and fear to live alone,
Since all alone, so Heaven has will'd, we die?
Nor even the tenderest heart, and next our own,
Knows half the reasons why we smile or sigh?
Each in his hidden sphere of joy or woe
Our hermit spirits dwell, and range apart,
Our eyes see all around in gloom or glow—
Hues of their own, fresh borrow'd from the heart.
And well it is for us our God should feel
Alone our secret throbbings: so our prayer
May readier spring to Heaven, nor spend its zeal
On cloud-born idols of this lower air.
For if our heart in perfect sympathy
Beat with another, answering love for love,
Weak mortals, all entranc'd, on earth would lie,
Nor listen for those purer strains above," &c., &c.—P. 261.

There is something in the following piece which makes it one of favourites:

"And after these things, he went forth and saw a publican named I sitting at the receipt of custom, and he said unto him, 'Follow me,' and left all, rose up, and followed him." St. Luke v. 27, 28.

“ Ye hermits blest, ye holy maids,
The nearest heaven on earth,
Who talk with God in shadowy glades,
Free from rude care and mirth :
To whom some viewless teacher brings
The secret lore of rural things,
The moral of each fleeting cloud and gale,
The whispers from above, that haunt the twilight vale :

Say, when in pity ye have gazed
On the wreath'd smoke afar,
That o'er some town, like mist uprais'd,
Hung, hiding sun and star—
Then, as ye turn'd your weary eye
To the green earth and open sky,
Were ye not fain to doubt how Faith could dwell
Amid that dreary glare, in this world's citadel ?

But Love's a flower that will not die
For lack of leafy screen,
And Christian Hope can cheer the eye
That ne'er saw vernal green ;
Then be ye sure that Love can bless
E'en in this crowded loneliness,
Where ever-moving myriads seem to say,
' Go, thou art nought to us, nor we to thee—away !'

There are, in this loud stunning tide
Of human care and crime,
With whom the melodies abide
Of the everlasting chime ;
Who carry music in their heart,
Through dusky lane and wrangling mart,
Plying their daily task with busier feet,
Because their secret souls a holy strain repeat.

How sweet to them, in such brief rest
As thronging cares afford,
In thought to wander, fancy-blest,
To where their gracious Lord,
In vain, to win proud Pharisees,
Spake, and was heard by fell disease !
But not in vain, beside yon breezy lake,
Bade the meek Publican his gainful seat forsake.

At once he rose and left his gold ;
His treasure and his heart
Transferr'd, where he shall safe behold
Earth and her idols part ;
While he beside his endless store
Shall sit, and floods unceasing pour
Of Christ's true riches over time and space,
First angel of his church, first steward of his grace.

Nor can ye not delight to think
Where He vouchsaf'd to eat ;
How the Most Holy did not shrink
From touch of sinner's meat ;
What worldly hearts and hearts impure
Went with Him through the rich man's door,
That we might learn of Him lost souls to love,
And view his least and worst with hope to meet above.

These gracious lines shed Gospel light
 On Mammon's gloomiest cells,
 As on some city's cheerless night
 The tide of sunrise swells,
 Till tower, and dome, and bridge-way grand,
 Are mantled with a golden cloud,
 And to wise hearts this certain hope is given,
 "No mist that man may raise, shall hide the eye of

And oh! if even on Babel shine
 Such gleams of Paradise,
 Should not their peace be peace divine
 Who day by day arise,
 To look on clearer Heavens, and scan
 The works of God, untouch'd by man?
 Shame on us, who about us Babel bear,
 And live in Paradise, as if God was not there!"—P.

Now and then we meet with a stanza, which might have been
 old Quarles, as the following :

"Raise thy repining eyes, and take true measure
 Of thine eternal treasure;
 The Father of thy Lord can grudge thee nought,
 The world for thee was bought;
 And as this landscape broad—earth, sea, and sky,
 All centres in thine eye—
 So all God does, if rightly understood,
 Shall work thy final good."

Those who are acquainted with Herbert's poems will also dis-
 tinguish on Baptism a close imitation of his style :

"Where is it mothers learn their love?
 In every church a fountain springs,
 O'er which the Eternal Dove
 Hovers on softest wings.

What sparkles in that lucid flood
 Is water, by gross mortals eyed;
 But seen by Faith, 'tis blood
 Out of a dear friend's side.

A few calm words of faith and prayer,
 A few bright drops of holy dew,
 Shall work a wonder there
 Earth's charmers never knew," &c.—P. 341.

Our readers will not form a very correct idea of the merits of
 from the few specimens we have given. The book, in fact, abounds
 beauties, but also with defects. It is often careless in style and
 expression, but never feeble, never tame, and in every part dis-
 tinguished by a tone of sincerity and deep devotion, which must rec-
 commend it wherever it is read in a right spirit.

MEMOIR OF M. DUMONT.

[Translated from the Journal of Geneva.]

PIERRE-ETIENNE-LOUIS DUMONT was born at Geneva in July, 1759. Soon after his birth, his father died. His mother was left in humble circumstances, with five young children, but she bore her lot with great firmness. Discerning the early promise of her son Stephen, she placed him at the Grammar-school; and he soon shewed so much capacity and eagerness for learning, that while he was a mere school-boy he contributed towards the maintenance of his brothers and sisters by giving lessons. Having completed his classical studies, he entered the theological class in the Academy at Geneva, with the intention of becoming a minister. He was limited to preach at the age of twenty-two; and commanded, thus early, the admiration of his hearers. So great was the force of his persuasive eloquence, that he attracted crowds from all quarters. But the disturbances which broke out in Geneva, in the year 1782, contributed to give a new direction to a life which was begun in peaceful uniformity. M. Dumont, who was a warm partisan of liberty, and earnestly desired the introduction of liberal institutions into the government of his country, united himself with the leaders of the *representative* party, and loudly pronounced his opinions against the *negative* party. Their opposition was vain, and the enemies of freedom triumphed—its friends were dispersed, and, among others, M. Dumont, afflicted at the turn which affairs had taken, and at the principles which prevailed, repaired to St. Petersburg, where he rejoined his mother and sisters. Immediately after his arrival, he was appointed pastor of the Reformed Church in that capital, and the talents which he displayed in this eminent situation, greatly advanced the reputation he had already acquired at Geneva.

After remaining a year and half in Russia, M. Dumont was induced, by personal considerations, and by the persuasion of the late Marquis of Lansdown, to remove to London, and to undertake the education of his Lordship's sons. His abode in England was most happy. Lord Lansdown was aware of his transcendent merit, and reposed entire confidence in him. He made him his friend, and though he charged him with the direction of his sons' education, he gave him the assistance of a tutor under him.

At the end of the year 1789, the circumstances of his native country being changed for the better, M. Dumont indulged his desire of seeing it again. He made some stay at Paris, where he was present at the first scenes of the great political drama which then opened. He was too much of an enthusiast for liberty to witness with indifference the struggles of the French nation. At that moment there was no reason to fear the excesses which afterwards obscured the noblest of causes. M. Dumont did not hesitate to unite himself with the most influential men of the time; he became a friend and fellow-labourer of Mirabeau, who eagerly employed him in editing for the *Courier de Provence*, and introduced him to the most distinguished members of the National Assembly. One of the articles written by M. Dumont, for this journal, is a very remarkable one, on the Municipal and Departmental Organization of France, in which were started almost all the grand ideas which have since been developed in the French Senate upon this important subject. Many of Mirabeau's happiest inspirations were caught from his Genevese friend, who was an assiduous attendant upon

the sittings of the Assembly, and who was in reality the preserver of the finest speeches of this great orator: he wrote hastily, and afterwards revised them with the speaker himself, publication. It was during this period of his life that M. Dumont put to use his profound knowledge upon the highest questions relating to legislation; his mind never lost sight of them after; and on his return to England, where he was bound in the strictest friendship with Lord Holland, and lived on intimate terms with the families of Lord Holland, &c., every where sought and cherished, he well enjoyed the free and independent state which he enjoyed, by giving up in Geneva to that new kind of labour and of study which in due time gave him so high a reputation, and gave him so eminent a place among the ablest writers of his age. From the manuscripts of Jeremy Bentham drew out, with the approbation of that learned juriconsult, a series distinguished by a method and clearness entirely his own; and which he too often read and thought upon, by all men who study the law, or of social philosophy.

So great was the celebrity which M. Dumont acquired by his labours, that, on occasion of his revisiting St. Petersburg, at the request of Alexander's reign, the most brilliant offers were made him to tempt him to co-operate in revising the laws of Russia, and to bring them to a perfect code. Notwithstanding the prospect of honour thus opened to his view, he declined the undertaking, from being obliged to sacrifice his own opinions to the necessities of the state and of the period; a trait of character which will ever be remembered to his honour.

The fall of the French empire restored Geneva to independent and unexpected happiness, so warmly welcomed by its natives, was known to M. Dumont, than he hastened to return to a country which he had constantly remembered with affection. He justly apprehended that his services might be useful in the political and civil re-organization of the republic. A seat was allotted him in the Sovereign Council; to fill it in the year 1814, he realized all the expectations then built upon his talents as an orator, his experience in parliament and his knowledge of legislation. The Constitution, such as it was promulgated, laid the basis of the structure; but it was a labour and of difficulty to get it to work properly and rationally, in the various notions then abroad. M. Dumont proposed and drew up the plan for the new Assembly, which was afterwards adopted by a great majority, in which the experience of fifteen years has stamped as a model of wisdom and of reason.* It is not at Geneva alone that this plan of reg-

* The city and republic of Geneva is governed by a Representative (the) Syndics, and a Council of State. The latter body consists of twenty-eight members, who, with the Syndics, form part of the Council of Representatives vested the Executive power. They are not elected like the rest of the members of the Assembly is composed, but are subject to the scrutiny or objection of the Representative Council. If these demand it, every member after the expiration of the year are elected is balloted for, and should there be a majority against him, he is rejected from the Council of State, and becomes a simple citizen.

Every householder in Geneva has the right of voting for Representatives. Every elector is a native of the Canton, and pays a direct contribution to the State of at least 40. English. Every elector names thirty eligi-

preciated ; it is well known that M. De Serre, Keeper of the Seals, who was acquainted with it, greatly desired the introduction of a similar measure in the Chamber of Deputies.

M. Dumont found, in the performance of his legislative duties, the vigour of his youth renewed, yet ripened by reflection and the study of the heart. He was found, on all important discussions, the eloquent advocate of constitutional principles, the courageous adversary of abuse and power, without ever exceeding the bounds of propriety and moderation. In him was seen the friend of truth, the man of learning full of knowledge, the enlightened citizen. He was heard with the strictest attention only from the extraordinary charm of his diction, but on account of his perfect uprightness and loyalty of his character.

He was the first person who directed the attention of the Genevan Government to the subject of mutual instruction as a means of diffusing knowledge. He pleaded the experience of England as to the benefits of general education. From him originated the proposition for building in his place the Penitentiary Prison which has been so happily accomplished, also for a Lunatic Hospital, now under consideration. From him, too, came the first proposal for changing the organization of the different departments entrusted with the direction of public instruction : he laid great stress on this capital subject, and intended forthwith to renew his proposition, supported by forcible arguments. Lastly, he laboured with indefatigable exertions at the completion of the new penal code, and he had just put the finishing stroke to the scheme of this code, which is about to be presented to the Council of State, when he undertook the journey on which his useful life terminated.

M. Dumont did not confine his labours to the objects of his habitual avocations ; every thing which he thought tended to the public good, all that he deemed to be useful to humanity, found in his philanthropic mind a firm and ready support.

He employed not only speech, but action, and shewed himself superior to interested or selfish motives.

It might not to omit that he was one of the founders of the Public Reading Society, that he co-operated powerfully to sustain the Greek cause in 1826, and that he was an active member of the committee for the erection of a statue to the memory of Rousseau.

When we enter upon the enumeration of the private virtues of M. Dumont, we find it difficult to restrain ourselves. With the amiable exterior of a man of simple manners, marked by mildness and benevolence, he had a heart which was the seat of every noble and generous sentiment. That happy spirit of conciliation which knew how to produce harmony between opposing opinions, to moderate irascible natures, and prevent quarrels. He loved to encourage young and rising talent, to aid its progress by experience and his counsels. He lived happily, and on terms of perfect friendship and confidence, in the midst of his numerous family. M. Dumont was married, but he enjoyed the affectionate regard of no less than five children and grandchildren, the progeny of his three sisters, by whom he was considered as a father. He has nevertheless made some bequests to public institutions out of his comparatively humble

; the number of Deputies who are annually changed. The names are on tickets, and deposited in an urn, and the thirty who have the most votes are chosen. The Representative Council is a deliberative body, and makes laws for itself.

property. His manuscripts are left to M. Frederic Soret and M. Louis, his grand-nephews. His death took place at Milan, after a slow and by no means painful illness: from that city, being unattended, was conveyed to Geneva, and was received by a long train of sorrowing friends and fellow-citizens.

The works of M. Dumont, rendered from Bentham, are,

1. *Éléments de Législation, Civile et Pénale.* 3 vols. 1802.
2. *Théorie des Peines et des Récompenses.* 2 vols. 1814.
3. *Éléments des Assemblées Législatives, suivies des Séances.* 2 vols. 1818.
4. *Éléments des Peines Judiciaires.* 2 vols.
5. *Théorie de l'Organisation Judiciaire, et de la Codification.*

And he has left behind a work of his own, called *Observations sur l'Économie de la Prison.*

INDIA'S CRIES TO BRITISH HUMANITY.*

IN SELECTING this title we included various tracts on the subject of superstitious and inhuman practices connected with Idolatry: in such practices, it is known to every educated person in this country, no self-existence is an evidence that their nature and properly understood; and those, therefore, who, like Mr. Peck, with a faithful representation of facts on which to ground our amelioration of the state of the Hindoos, deserve the thank alone, but of every friend of humanity in the country which.

The details which are presented in the volume before us are sickening interest; and if it be indeed true that an enormous human life is encouraged, and a fearful amount of human misery by superstition or mistake on the part of the British government is high time that every one should bestir himself to find a remedy of such magnitude, and to do his part to remove a reproach, is deserved, from the reputation of his country. We have our childhood of the practice of the Suttee in India: in our way as the commonest illustration of the evils of superstition; declamation at our public meetings; our tract societies may point out the blessings of a pure religion; it serves to excite curiosity and an eager horror in the minds of children when they round the winter's hearth; but this knowledge of the fact is done little or no good. A few missionaries have urged an expediency of abolishing the practice, and have declared the ease with which the abolition might be effected. A few travellers in India have described their horror on witnessing it. Some discussions have taken place in the Court of Directors in the Executive Council abroad; and a very few petitions have been presented to Parliament from towns in England; but no effectual yet been taken even to ascertain the practicability of abolishing

* *India's Cries to British Humanity.* By J. Peggs, late Missionary.

cite an universal detestation. This supineness arises, no doubt, from ignorance of the causes whence these superstitions arose, and by which they will subsist; for it is not credible that, if it were clearly understood that their overthrow might be speedily and easily effected, and that their downfall would involve no evil consequences whatever, that overthrow would not be immediately urged and completed. Every man is therefore bound to inform himself of the facts, that he may be satisfied on these points; and when satisfied, he is called on by every feeling of common humanity to make his voice heard on behalf of the degraded members of his race. If it was ever a duty to inquire into the wrongs of African slaves—if it was ever a privilege to advocate their cause—if the exertions of their deliverers were ever worthy of praise, it is equally a duty and a privilege to befriend the unhappy victims of a barbarous superstition, it is equally honourable to release them from a bondage more wretched than any other to which human beings have been subjected. It is sometimes objected that the injuries which were removed by the African slave-trade had been inflicted by ourselves, but that the case before us the miseries at which we shudder arise from causes wholly independent of us. But if it is proved that those miseries are not only prolonged by our indifference, but aggravated by our mismanagement, the objection falls to the ground. It is the object of the tracts before us to prove that this is the case.

The first subject to which our attention is called is the practice of the *suttee*, or the burning of Hindoo widows. It is commonly believed that this rite is incorporated with the religion of the Hindoos, and on this belief are founded most of the objections to interference on the part of the government. This is, however, erroneous, as is proved by the voluntary or extorted testimony of the enlightened natives and learned foreigners who have inquired into the matter.

A tract, the object of which is to dissuade his countrymen from the practice of this rite, was published by Rammohun Roy, in 1818. The mention of his name is a sufficient introduction to our readers, and the best recommendation of his arguments on a subject of which he of all men is best qualified to treat. The tract is in the form of a dialogue between an advocate and an adversary of the system; and the arguments issue in a proof that while the act of self-sacrifice is no where commanded in the *Shasters*, it is opposed to the precepts of the most eminent Hindoo legislators. This pamphlet excited much attention, and was the occasion of a work on the other side of the question, drawn up by some of the pundits in Calcutta. This work was sent forth without a name or a title-page, but was obviously prepared by persons of no small talent and information. It is valuable from its containing every thing which can be found in the Hindoo *Shasters* in favour of the rite; and if the authorities adduced be found to afford no positive injunction, it is clear that the practice is as illegal as it is inhuman. They do not afford one positive injunction, and the very few recommendations of the rite are accompanied with an intimation that though it is good for a widow to ascend with her husband to heaven, it is better for her to live a life of self-discipline: while Menu, the great Hindoo legislator, by directing the widow, after the death of her husband, to pass her whole life as an ascetic, early discountenances the practice. Ample evidence of these facts is to be found in the work before us, the substance of the proof being that the rite is nowhere commanded by any expositions of the Hindoo system; that it is not recommended by one-fifth of the Hindoo writers on ethics or jurisprudence, nor practically regarded by one in a thousand of those who profess

Hindooism; that it is in opposition to the precepts of their great lawgiver, to the very nature of their religious system, and to their best ideas of virtue. Away, then, with all squeamishness about interfering with a fundamental article of Hindoo religion.

In the few instances where the rite is recommended, it is expressly stated that the sacrifice must be voluntary. It is true that the Brahmuns assert, in every case, that the sacrifice is strictly voluntary; but whether it be so let every European witness of the ceremony be called on to declare, and the testimony will be universal in the denial of the assertion. If it be not voluntary, the English government is bound to interfere to protect the lives of its subjects from the rapacity of their relations and the craftiness of their priests. It is true that the victims are not conveyed by force to the pile, or cast into the flames by violence; but they are surrounded by interested relations in the first moments of desolation, when life has lost its value, and death appears welcome; they are urged, threatened, and entreated; disgrace and privation are held forth on the one side; honour and blessedness on the other; till, terrified by clamour, wearied by importunity, frenzied by the shouts of the unfeeling multitudes, or, more commonly, stupified by narcotics, the sufferers consent to cast off their life and their miseries together. It is sufficient to adduce one case out of the many of equal horror which are collected in Mr. Peggs' work. The narrative is given by the Rev. J. England, of Bangalore, in a letter dated June 12, 1826.

"I received a note from a gentleman that a Sutte was about to take place near his house. On hastening to the spot, I found the preparations considerably advanced, and a large concourse of spectators assembled, and continually increasing, till they amounted to six or eight thousand. On my left stood the horrid pile. It was an oblong bed of dry cow-dung cakes, about ten feet long, and seven wide, and three high. At each corner of it a rough stake about eight feet in length was driven into the ground; and at about a foot from the top of these supporters was fastened, by cords, a frame of the same dimensions as the bed below, and forming a flat canopy to the couch of death. This frame must have been of considerable weight: it was covered with very dry small faggots, which the officiating Brahmuns continued to throw upon it, till they rose two feet above the frame-work. On my right sat the poor deluded widow who was to be the victim of this heart-rending display of Hindoo *purity* and *gentleness*: she was attended by a dozen or more Brahmuns; her mother, sister, and *son*, an interesting boy of about three years of age, and other relatives, were also with her. *Her own infant, not twelve months old, was craftily kept from her by the Brahmuns.* She had already performed a number of preparatory ceremonies; one of which was washing herself in a strong decoction of saffron, which is supposed to have a purifying effect. One effect it certainly produced; it imparted to her a horrid ghastliness;—her eyes indicated a degree of melancholy wildness, a forced and unnatural smile now and then played on her countenance; and, indeed, every thing about her person and her conduct indicated that narcotics had been administered in no small quantities. Close by me stood the *Fouzdur*, a native officer, who, besides regulating the police, is the chief military officer at the station. Under his authority and superintendence, this inhuman business was carrying on. So heartily did he engage in this murderous work, that he gave the poor widow twenty pagodas (between six and seven pounds sterling) to confirm her resolution to be burned! The pile being completed, a quantity of straw was spread on the top of the bed of cow-dung cakes. An increase of activity was soon visible among the men whose 'feet are swift to shed blood.' Muntrams (prayers or incantations) having been repeated over the pile, and the woman and every thing being in readiness, the hurdle to which the corpse of her husband had been fastened was now raised by six of the officiating Brah-

uns; the end of a cord about two yards long, attached at the other end to the head of the bier, was taken by the widow, and the whole moved slowly towards the pile. The corpse was then laid on the right side upon the straw with which it was covered; and four men furnished with sharp swords, one stationed at each corner, now drew them from their scabbards. The trembling, ghastly offering to the Moloch of Hindooism then began her seven circuits round the fatal pile, and finally halted opposite to her husband's corpse, at the left side of it; where she was evidently greatly agitated. Five or six Brahmuns began to talk to her with much vehemence, till in a paroxysm of desperation, assisted by the Brahmuns, the hapless widow ascended the bed of destruction. Her mother and sister too stood by, weeping and agonized; but all was in vain—the blood-thirsty men prevailed. The devoted woman then proceeded to disengage the rings from her fingers, wrists, and ears, her murderers stretching out their greedy hands to receive them: afterwards all her trinkets, &c. were produced, and distributed among the same relentless and rapacious priests. While in the act of taking a ring from her ear, her mother and sister, unable any longer to sustain the extremity of their anguish, went up to the side of the pile, and entreated that the horrid purpose might be abandoned; but the woman, fearing the encounter and the strength of her resolution, without uttering a word, or even casting a parting glance at her supplicating parent and sister, threw herself down on the pile, and clasped the half-putrid corpse in her arms. Straw in abundance was heaped on the dead and the living; gums, resins, and other inflammable substances, were thrown upon the straw which covered the bodies, by one party of the Brahmuns, while muntrams were repeated at their heads by the other: six or eight pieces of kindled cow-dung cake were introduced among the straw, at different parts of the pile; ghee and inflammable materials were applied, and the whole kindled in as many places. The men with swords at each corner then hacked the cords which supported the flat canopy of faggots—it fell, and covered the lifeless corpse and the living woman! A piercing sound caught my ear; I listened a few seconds, and notwithstanding the noise of the multitude, heard the shrieks of misery which issued from the burning pile. In an agony of feeling, we directed the attention of the Brahmuns to this; and while so doing, again, still louder and more piercing than before, the burning woman rent the air with her shrieks. Several of the Brahmuns called out to the half-consumed, still conscious and imploring widow, to comfort her. The pile was now enveloped in flames, and so intense was the heat, that, as by one consent, the Brahmuns and spectators retreated several paces: they then sang a Sanscrit hymn; the hymn ended, but not the shrieks and groans of the agonized sufferer: they still pierced our ears, and almost rent our hearts! Scarcely conscious of what I did, in the midst of these vain repetitions I left this scene of Indian barbarity.”—P. 11.

Though descriptions like these of bodily suffering are perhaps the most appalling in the contemplation, the rites of the sacrifice are by no means the worst part of the evil. The effects of this system on social happiness must be considered—the prospective anxiety of the members of a family, the misfortune to the children of losing both parents at once, the demoralizing influences of every kind which exert a fatal power over domestic peace. The miseries of an epidemic in India can be understood no where else; for even then the practice of the Suttee is not suspended. An attack of disease in a family is the signal for the destruction of all its members. The father dies, the mother forsakes her sick children, and leaves them to perish while she sacrifices herself.

“When, therefore, the country is afflicted with a destructive epidemic, the numerous victims to disease, the augmented number of female immolations, the number of relatives who tremble for their sisters or their daughters, added

to the number of children who stand exposed, by the ravages of superstition and death, to the loss of all parental aid, form a consummation of misery, to which no other country on earth presents a parallel."

The sixth Section of Mr. Peggs' pamphlet affords satisfactory evidence that the abolition of this horrid rite would not be unacceptable to the body of the people. In various instances where a rescue has been effected, much gratitude has been expressed both by the widow and her connexions; and no evil consequences have followed. It is also obvious to observers on the spot, that the custom is oftener complied with through fear of shame, of poverty and privation, through dread of the Brahmuns, and submission to usage, than from any feelings of religious obligation, or even of affection for the deceased husband. The Hindoo women are peculiarly degraded in condition, and consequently weak in intellect, and no opposition to an old-established custom can therefore be expected from them; but we must not suppose that such opposition, originating elsewhere, would be unwelcome to the sufferers. Those of their relatives who have the charge of their maintenance after the death of their husbands, have, it is true, been as eager as the Brahmuns themselves in the promotion of the murders; but the much greater number who have no interest in the destruction of the widow appear to suffer in her sufferings, and to be prepared to aid in her rescue. The power of the Brahmuns appears to be the only substantial obstacle to the abolition of the rite. And what is that power? Almost unlimited, certainly, over the actions of the degraded Hindoos, but a mere shadow when opposed to the authority of the Government. What effectual opposition have they made in cases of rescue, in the abolition of infanticide, or of the practice of burying alive? These measures have been received with quiet submission, or with short-lived clamour; with no attempt at evasion or resistance, much less rebellion.

It happens unfortunately that countenance has been afforded to the worst practices of Hindoo superstition, and to the one under observation among the rest, by a measure of the Government which was adopted with humane intentions, but which has been productive of great mischief. The words of a magistrate on the spot are,

"Previous to 1813, no interference on the part of the police was authorized, and widows were sacrificed legally or illegally as it might happen; but the Hindoos were then aware that the Government regarded the custom with natural horror, and would do any thing short of direct prohibition to discourage and gradually to abolish it. The case is now altered. The police officers are ordered to interfere, for the purpose of ascertaining that the ceremony is performed in conformity with the rules of the Shasters, and in that event to allow its completion. *This is granting the authority of Government for the burning of widows*; and it can scarcely be a matter of astonishment that the number of the sacrifices should be doubled when the sanction of the ruling power is added to the recommendation of the Shaster."—P. 51.

It is evident from the computations which have been made of the number of Suttees which have taken place under various circumstances, that the evil has increased since police officers have attended the sacrifices. In answer to all remonstrances, the people appeal to "the order of Government;" and if it be explained that the apparent sanction of Government was only given from a humane desire to prevent force being used, the invariable reply is still, "It is the custom, and we have got the Government order for so doing." All who have inquired into the subject are therefore convinced that the worst

possible measure has been adopted with the best intentions ; and that it is better to take no more notice of the custom, than to use any interference short of entire prevention. There are now but two parties on the question, those who advocate an immediate abolition by law, and those who would leave the custom to die away under the influence of progressive civilization. There can be no doubt that the latter method will be efficacious in course of time, as all barbarous institutions are destined to decay and ultimate oblivion ; but why such delay ? It is sufficiently evident that when the widow is released from the obligation to a life of austerity, she will be more willing to live ; that when, by an improved social constitution, her relatives are relieved from the charge of her maintenance, they will be less eager to get rid of her ; that when self-destruction is regarded as a disgrace, natural tenderness towards her offspring will at length prevail in the heart of the victim, and that when the craftiness of the priests and the jugglery of their religion are exposed, every inducement to the practice of the Suttee will be done away. All this is evident enough ; but it is also clear that a long course of years must roll on before prejudices and superstition like this can be uprooted, and that an enormous waste of life must in the meanwhile take place, which it is the duty of Government to prevent, if it be practicable. While the average number of Sutees in the three Presidencies of Bengal, Madras, and Bombay, is 663 in a year, it is appalling to think to what the sum of human suffering may amount, before the curse can be removed by the gradual spread of civilization. All this is very true, we are told ; but can the abolition by law take place ? It can. There can be no reasonable doubt of it. Listen to the united testimony of Bishops, Judges, Magistrates of every grade, residents of every rank, and of enlightened Brahmuns and other natives themselves. Look at what has already been effected with ease by the Government in cases somewhat similar, and ascertain whether any peculiar obstacles exist to the prohibition of this abomination. We have no room for more than a reference to the strong body of testimony collected in the work before us ; but the belief is repeated in every various form of expression, that " little resistance would be opposed to the suppression of a practice so repugnant to the common feelings of humanity ; " that " if the British, in imitation of the Mogul Government, were to lay a positive inhibition upon it, it must totally die away ; " that " the only opposition would proceed from the heirs of the widow and from the Brahmuns ; " that " any law abolishing the Suttee would be attended with no other effect than the immediate and due observance of its enactments ; " that " the Government has the power of abolishing not only this, but also every other sanguinary practice of the Hindoos, without endangering either the popularity or the security of its supremacy. "—We have something better than opinions to rely on ; we have facts in abundance. The Mogul Government has uniformly discountenanced the practice of burning widows alive, and in no part of Hindostan is the rite less practised than under this sway. The Moslems checked the practice in many cases, and in some provinces abolished it altogether. The Portuguese imposed a positive prohibition ; and " when Alfonso de Albuquerque took the kingdom of Goa, he would not permit that any woman thenceforward should burn herself ; and although to change their custom is equal to death, nevertheless they rejoiced in life, and said great good of him, because he commanded that they should not burn themselves. " The Dutch, the Danish, the French Governments, uniformly refused to sanction the custom. " The British Government is the only European power in India that tolerates the practice of burning widows alive on the funeral pile. " Yet

our Government has acted with vigour in cases nearly parallel. We quote the following proofs from the "*Friend of India*," March 1821 :

"In the province of Guzerat, the deluded parents had been for a long series of years in the habit of destroying their female infants as soon as they were born. Whether the custom was sanctioned by the Shasters or not, is irrelevant; it is enough that it was deeply rooted in the practice and prejudices of the natives. These unnatural murders at length attracted the attention of Government, and they were abolished by an order of the supreme power. Did Government immediately lose the confidence and attachment of the natives? Not one symptom of disaffection has been manifested by the natives on this account.—From time immemorial it was the custom of mothers to sacrifice their children to the Ganges at the annual festival held at Gunga Saur. The British Government regarded the practice with those feelings of horror which such unnatural murders are calculated to inspire; as persuasion would have been unavailing with those who had parted with every parental feeling, the practice was prohibited by a public regulation, and the prohibition enforced by public authority. This order was promulgated in the presence of thousands assembled at a public festival, in the highest excitement of superstitious frenzy. What was the consequence? Not one instance of resistance was attempted by that immense crowd—the mischief vanished from the earth, and no one bewailed it! The mothers who had brought their children to this funeral sacrifice, were constrained to carry them back unhurt; and many, perhaps, to whom the heinousness of the crime had never appeared, were, by this interposition, awakened to a sense of its enormity."

"The Hindoo laws absolutely prohibit the execution of a Brahmun; they forbid the Magistrate even to imagine evil against him. Thus fenced by the laws, and extolled by their sacred books, they are still more powerfully guarded by the respect and veneration of the people. When our Government commenced in the East, we were reduced to the most serious dilemma. To have inflicted punishment on Brahmuns would have been to violate the most awful sanctions of Hindoo law and the dearest prejudices of the people; to have exempted them from punishment would have been to deliver over the country to desolation, ravage, and murder. The reign of equity which we were about to introduce, was stopped at the threshold; the destiny of millions hung in suspense. How did we act on this occasion? Did we lay the laws of justice at the feet of the sacred tribe? Did we abrogate our code of jurisprudence, and adopt the Vedas for our guide? Did we deprive the country of our protection because the Hindoo Shasters forbid the punishment of the aggressors, if they happen to be Brahmuns? We did not hesitate a single moment, but boldly stepped forward in vindication of the rights of society; and in spite of a formidable phalanx of Hindoo juris-consults, and of the strongest prejudices, caused these delinquents to pay the forfeit of their lives to the laws of offended justice. Have the natives complained of this outrage on the sanctity of their priesthood, or considered it as an infringement of our toleration? Have they in any one instance petitioned us to disregard their welfare, and exempt their spiritual guides from death? Or have they not, on the contrary, tacitly sanctioned every act of punishment, and applauded the inflexible tenor of our proceedings? Let any man read the account of Nundkomar's execution in Calcutta, forty years ago, and he will be convinced that Hindoos are not men to complain of the execution of justice, even though it happen to infringe their laws and prejudices. Mr. Hastings judged there could be no danger in his execution, and his judgment proved correct. If ever it might have been expected that public feeling would have manifested itself against us, it was most assuredly in this instance, when, for the first time, we were carrying the law into execution against one of this sacred tribe; where the actors in this unprecedented exhibition of justice were but a handful compared with the immense crowd (full 200,000 of his own countrymen!) which surrounded

the scaffold; that vast crowd returned peaceably to their houses. If Mr. Hastings' intrepid support of the claims of justice, in the face of such formidable obstacles, should continue to encourage others, and thereby prove a lasting benefit to the natives of India, more solid glory will inscribe his memory than if we had covered the plains of India with obelisks."

A thousand difficulties necessarily occur in the government of a country acquired by such means, held on such a tenure, and ruled by such methods as India; difficulties through which no experience can guide, and in relation to which all maxims of wisdom are defective. From first to last, our government there has been carried on by a series of experiments, or by the occasional application of principles whose operation, certain in every other case, in the present, has issued in disappointment. One principal cause of this miscalculation appears to us to be a misconception of Hindoo character; and to this misconception we attribute the otherwise unaccountable reluctance of the government to interpose for the suppression of the Suttee. The earlier representations of the Hindoo character were essentially different from those with which we have been supplied by later residents among them, who have inquired more carefully into their institutions, and informed themselves concerning their results. We used to hear of the Hindoos as mild in their manners, simple in their habits, and highly superstitious; and we, therefore, assumed that they were gentle and affectionate in their dispositions, and devoutly wedded to their religious institutions, because those institutions were religious. It appears that this is far from being true; that their mildness is no more than the external form of apathy; that their habits and manners are extremely impure; that their religious subservience is given to their priests, not to their gods; and that, if the Brahmuns were once deprived of their despotic power over the minds of the multitude, the superstitions which now enslave them would be upheld by no reverence or affection. It is clear that the sway of a foreign and enlightened government should be modified by the national character of the people governed; and that measures which would be unjust and dangerous in one country, may be most salutary in another. If the rite of the Suttee existed among a people wedded to its superstitions, and fierce in their defence, it would be manifestly dangerous to excite insubordination by interference, and thus to risk more lives than the measure could save. But when, as in the present case, no resistance is to be apprehended, it is as cruel to countenance the waste of human life, to withhold aid from those who groan in spiritual slavery, as it is absurd to excuse our supineness on the plea of religious toleration. It is true that something like a difficulty has been interposed by ourselves, by our having already given a sanction to the rite of the Suttee in the manner mentioned above; but we are, therefore, the more powerfully called on to hasten the hour of emancipation; to repair the evil we have caused, (so far as reparation is possible,) as well as to prevent its recurrence.

The duty of all parties is evident; and the first exertions must be made by the people at home. Let the proprietors no longer be in want of accurate information respecting the miseries of the Hindoos, or the wishes of their more enlightened brethren. Let the documents which are supplied by the benevolent industry of such men as the author of the tracts before us, be studied by every man who thinks idolatry an evil, self-sacrifice a sin, and sympathy with the whole human race, a privilege to be made use of. Let the information thus obtained be presented to the Legislature in every form. Let our periodicals seize every opportunity of adverting to the subject; let

the facts he circulated by the press and by conversation in all directions : let public meetings be held, and petitions be presented, till the matter is fairly taken into consideration, with due zeal and earnestness, by those whose duty it is to redress the evil. In a cause like this, no voice need be powerless, and no tongue should be silent. It is injurious to dwell upon facts disgraceful to human nature, when no other purpose is sought than the excitement of the moment : it is yet more baneful to turn from the contemplation of evil when it is in our power to do something for its removal. If in our newspapers, our books, and our conversations, we meet with harrowing tales of human sacrifice, the sensibility excited is worse than useless, unless it induces efforts to extinguish the unholy flames, to silence the profane incantations, and to aid those whose sorrows are multiplied because they hasten after another God.

The second pamphlet in the volume before us contains " Facts and Observations on the Practice of Taxing Pilgrims in various parts of India ;" a practice adopted by the Government, and far more fatal in its effects than that of which we have treated above ; though the evil may not wear so appalling an appearance.

The Honourable Company's Government, following the example of its predecessors, (the Mahrattas and the Moguls,) levies a tax on all the pilgrims who visit the town and temple of Juggernaut, and also on those who worship at Gya and Allahabad. Juggernaut is one of the most celebrated places in India. All the land within twenty miles is considered holy ; but the most sacred part is enclosed within a stone wall, and measures 656 feet by 626. Within this area are about fifty temples, dedicated to various idols : but the most conspicuous is the tower where reside Juggernaut and his brother and sister. The principal idol is perhaps the coarsest image in the country ; but as the sanctity of idols is not estimated by their beauty, Juggernaut seems to be no worse for wanting hands, or for horrible deformity in every part. The concourse of pilgrims to his temple is so immense, that for a circumference of fifty miles the earth is strewn with the bones of wretches who have died of famine. At the Car festival in July, 1825, it was stated the number of pilgrims was 225,000.

The object of the government in imposing the tax was to lessen the concourse of worshipers by increasing the expense and difficulty of the pilgrimage ; but the measure has had a directly opposite effect. The greater the difficulty, the greater is the merit in pilgrimages of all kinds : and in the present case, additional stimulants were applied to the superstitious ardour of the people. To raise the expenses yet higher, the Brahmuns were authorized by government to levy a tax, for their own benefit, on the devotees whom they guide to the temple, and whose devotions they conduct. The consequence is, that the priests have sent their emissaries into the remotest corners of the land to magnify Juggernaut, and collect pilgrims to his festivals. Thousands and millions of poor wretches, who would otherwise never have dreamed of undertaking such a journey, are beset by the agents of the Brahmuns, promised forgiveness of sins and future blessedness as the reward of a pilgrimage, collect their all for the purpose, and after paying it to the rapacious priests, (who take care to strip them of every thing,) die on the spot from exhaustion, or fall down on their return, and leave their bones by the wayside. At Cuttack, through which their road lies, it has been found necessary to refuse the aids of hospitality, on account of the throngs which visit it ; and those who leave the sacred place unprovided with food or

money, have no resource, and perish before the eyes of multitudes, who regard their sufferings with utter indifference.

"The land near the temple seems suddenly to have been visited by pestilence and famine. Dead bodies are seen in every direction. Parriar dogs, jackals, and vultures, are observed watching the last moments of the dying pilgrim, and not unfrequently hastening his fate."

Let us see how much British prudence has to do with this. The first regulations relative to Juggernaut's temple were adopted by the British Government in 1806, and were afterwards altered in 1810. The Governor-General has the power of removing the Rajah, who superintends the worship, from his office, on proof of misconduct. The amount of fines levied on the servants of the temple is *carried to the account of Government*. A tax collector is appointed, who levies the sums of from ten to two rupees on each pilgrim; printed certificates being given, which entitle the pilgrims to free entrance for certain periods. The collector is required to give every attention to the worship of the idol; and in the statement of expenses presented to the English Government, we find charges for the table of Juggernaut, for his dress, for the wages of his servants, for his carriages, elephants, and horses! These cars are decked at the festivals with English broad-cloth and baize. What wonder if the natives believe what their priests tell them of the conversion of the British to the worship of Juggernaut? They see British collectors, and their British servants; they know that the expenses of the temple are defrayed by the British funds; that British goods are employed in the service of the idol; that the British Government derives revenue from their festivals. What methods can be employed to convince them that we detest their rites, and despise their deity? The people, on being told that their homage was sinful, asked, "Sir, is that sinful for which the Company give thousands?" (meaning rupees). "I felt confounded," continues the narrator, "and said, 'Yea, it is sinful; but the Company are a long way off; they do not know every thing about this country,' &c. 'If Juggernaut be nothing,' say others, 'then why do the Company take so much money of the pilgrims at the entrance of the town?' Again, 'If the Government do not forsake Juggernaut, how can you expect that we should?' P. 52.

The clear gain of supporting idolatry at Juggernaut is about £1393 sterling. By this sum is purchased the death of many hundreds of pilgrims, the celebrity of Juggernaut is increased, his temple is beautified, a body of idol missionaries is maintained, far exceeding, perhaps, in number, all the Christian Missionaries throughout the world, and the Brahmuns conceive themselves authorized to declare that "they are paid and sent forth to persuade all who wish for the full remission of sins, to come and behold the god in all his majesty!"

It is impossible to suppose that mercenary considerations have any thing to do with these unfortunate regulations; but as it is fully proved, by similar results of similar plans at Gya and Allahabad, that the methods chosen to discourage idol worship have had a directly contrary effect, no time should be lost in repairing the mischief, as far as reparation may yet be made. If the Brahmuns were left to take care of themselves and their deity, there is every reason to believe that the worship would degenerate, that the cupidity of the priests would induce them to cheat the idol of his clothes and food, and thus to impair the splendour of the service; that the people would relax in their zeal when no tax was required from them; that the idol mis-

sionaries would cease their labours when no longer empowered to extort their premium; and that thus the whole abomination would totter to its fall. Hamilton writes (respecting the new road from Calcutta to Juggernaut),

"This road was begun in 1813, and is still going on: but, with respect to the pilgrims, the merit of their peregrination being in proportion to the hardships they sustain, every arrangement tending to render the holy place more accessible, and their immediate sufferings less, in the same proportion diminishes the merits of the pilgrimage, and nullifies the contemplated expiation."

We must again quote the "Friend of India."

"The vast establishment of Juggernaut, founded as it is on delusion and unfeeling cruelty, would not long continue in its present splendour, when it ceased to be upheld by virtues of Christian growth. British regularity, activity, and faithfulness, are virtues which Juggernaut's worship is incapable of producing; and without these, the larger the establishment, and the sum annually received, the sooner would the whole fall into ruin. Selfish and rapacious, none of the pundas in the temple would trust one another. Whatever might be the sum received one year, (part of which they would probably conceal from each other,) no punda would have the enterprize to expend 60,000 rupees on the idol's establishment, as a speculation for the next year's profits, of which, after all, others might deprive him. No one of them would have the activity to see that all the attendants did their duty. One would neglect to prepare Juggernaut's food, and perhaps sell the articles; others would neglect his wardrobe; and others the temple itself, both within and without. As for the pundas being at the expense of adorning his car with the finest English woollens from year to year, this would be out of the question. If they did it one year, they would neglect it the next, and thus the temple, with all its apparatus, would gradually sink into neglect and contempt."

Is not prudence also a "virtue of Christian growth"? And if duly exercised, would such scenes as the following have been witnessed at this time of day?

"On the appointed day, after various prayers and ceremonies are performed within the temple, the images are brought from their throne to the outside of the Lion-gate, not with decency and reverence, seated on a litter or vehicle adapted to such an occasion, but a common cord being fastened round their necks, certain priests, to whom the duty appertains, drag them down the steps and through the mud, while others keep their figures erect, and help their movements, by shoving them from behind, in the most indifferent and unceremonious manner, as if they thought the whole business a good joke. In this way the monstrous idols go rocking and pitching along through the crowd, until they reach the cars, which they are made to ascend by a similar process up an inclined platform. On the other hand, a powerful sentiment of religious enthusiasm pervades the admiring multitude of pilgrims assembled without, when the images first make their appearance through the gate. They welcome them with shouts and cries of Jye Juggernaut! victory to Juggernaut! and when the monster Juggernaut, the most hideous of all the figures, is dragged forth the last in order, the air is rent with acclamations. The celebrated idols are nothing more than wooden busts, about six feet in height, fashioned into a rude resemblance of the human head, resting on a sort of pedestal. They are painted white, yellow, and black, respectively, with frightfully grim and distorted countenances, and are decorated with a head-dress of different coloured cloths, shaped something like a helmet. The two brothers have arms projecting horizontally forward from the ears. The sister is entirely devoid of even that approximation to the human form. The

ruths or cars have an imposing air from their size and loftiness, but every part of the ornament is of the most mean and paltry description, save only the covering of striped and spangled broad-cloth, furnished from the export warehouse of the British Government, the splendour of which compensates, in a great measure, for other deficiencies of decoration. After the images have been safely lodged in their vehicles, a box is brought forth, containing the golden or gilded feet, hands, and ears, of the great idol, which are fixed on the proper parts with due ceremony, and a scarlet scarf is carefully arranged round the lower part of the body or pedestal. The joy and shouts of the crowd on the first movement of the cars, the creaking sound of the wheels as these ponderous machines roll along, the clatter of hundreds of harsh-sounding instruments, and the general appearance of so immense a moving mass of human beings, produce, it must be acknowledged, an impressive, astounding, and somewhat picturesque effect, while the novelty of the scene lasts; though the contemplation cannot fail of exciting the strongest sensations of pain and disgust in the mind of every Christian spectator."—P. 33.

"A respectable man threw himself off from the front of the car, as it was moving forward, and the enormous wheels passed just over his loins, and nearly separated his upper from his lower parts." "To-day a poor creature threw himself under the wheels of Juggernaut's brother's car, and was immediately crushed to death. Another was waiting for death yesterday, when an English gentleman taking a cane, used it to so good a purpose as to induce the silly fellow to change his mind, leap up and run off into the crowd. The rains have set in very heavily to-day. Alas! what numbers will be swept away if they continue! The number of pilgrims begins to lessen: this morning 60,000 left Juggernaut. We hear, from good authority, that more than two lacs of rupees have been received at the gate for the admission of pilgrims."—P. 38.

There are *thirteen* annual festivals at Juggernaut alone; what then must be the amount of death, of suffering, of the worst moral influences, the most abominable religious abuses, to which the British Government gives its sanction and support! Who is not ready to enter his indignant protest against such a national humiliation, wrought by the mistaken policy of a few? Yet we believe that the pamphlet before us is the only exposure of the system which has found its way through the press to the English public. We hope it will be widely circulated, and followed by others in increasing numbers, till the evil is at an end, and the disgrace wiped away.

From the deification of the Ganges, and the supposed efficacy of its waters in cleansing from sin and conferring future bliss, it is the custom of the Hindoos to carry the sick and dying to breathe their last on the sacred shores. The suffering caused by this custom is dreadful enough when those supposed to be dying are really in a hopeless state; but the evil is aggravated to an extent which it is fearful to contemplate when, as is frequently the case, the aged, the helpless, and the sick, who might be restored by proper means, are destroyed by exposure to the weather, or actually drowned by the undue zeal, the carelessness or cruelty, of their relatives. It is scarcely credible that so horrible an abuse of a superstitious custom should be allowed to exist in the presence of European residents, and the vicinity of magistrates, who have, in this case, nothing to do but to interpose for the preservation of life, without interfering with any Hindoo law. What shall we think of that spirit of religious toleration which allows the young and strong, as soon as disease attacks them, to be carried down to the water's edge, and there stifled with mud, or maddened by the burning sun, or left at *low water mark* as night comes on? What shall we think of the liberal humanity of magistrates, which, rather than meddle with a native custom, would stand

by and see a struggling and imploring victim, whose health might be restored by a few hours' care, placed breast-high in the advancing tide, and overwhelmed with slime and water till his feeble cries are silenced for ever? Such scenes are daily witnessed by those who pass the Ghauts, or flights of steps which lead down to the Ganges. We are told that

"The Brahmuns can, as may serve their interest, devote any sick branch of a family to death; and incredible numbers are destroyed by this bloody superstition. A gentleman told me, as he passed a place called Culna, a little above Calcutta, that he saw a set of Brahmuns pushing a youth, of about eighteen years of age, into the water; and as they were performing their work of suffocation with mud, he called on them to desist. They answered calmly, 'It is our custom—It is our custom. He cannot live; our god says he must die.'"—Ghaut Murders, p. 7.

To detail the facts of these Ghaut murders, and to remonstrate against the apathy which allows their perpetration, is the object of Mr. Peggs' third pamphlet. We hope that the dreadful truth of his statements, and the force of his remonstrances, will awaken a multitude of readers to consider what ought to be done, and how much it is in the power of individuals to effect.

It is clear that, however scrupulous the British Government in India may be about interfering with native laws and ceremonies, it is bound to protect the lives and property which are not declared to be forfeited by those laws and ceremonies. If widows are sacrificed otherwise than voluntarily, if the ignorant worshippers of Juggernaut are seduced to suffering and death by artifice which is authorized instead of prevented; if religious rites afford a pretext only for foul murders on the banks of the Ganges, the blood of all these victims is on the head of those who have broken their promises of justice and protection. The native subjects have as strong a claim on the Government for the protection of life as the Europeans; and their being unable to urge their claim, renders it the duty of their happier brethren to do it for them. It should be done without delay; and it should be done efficiently. Of individual protests and solitary remonstrances there have been many; and they have proved nearly useless. It is time to try what can be done by the united voices of thousands; by protests from the whole community; by remonstrances from Christians of every denomination.

That millions of our brethren of mankind should be sunk in a barbarous superstition, addicted to rites of impurity, degraded to the lowest rank of rational beings, is an evil which may be borne, because it *must* be borne, till time and benevolent exertions have wrought those intellectual and moral changes which legislation can never effect. But the sacrifice of life and the accumulation of misery which might be prevented by law, are not to be tolerated by any who can assist in abolishing the evil. Juggernaut must still be a god, his temple must yet be thronged, the Ganges must still be esteemed holy, till the darkness which can be suddenly dispelled by no human fiat, shall have fled away: but the law of temporal life and liberty is in our hands; and how shall we answer for our negligence in delaying to administer its blessings? When we repose in the sanctity of our Sabbaths, and feel what are the peculiar privileges of our Christian faith, we can do little more than pray for the extension of those privileges to our heathen brethren, and look forward hopefully to the hour when the light which is yet scarcely dawning shall stream afar over their lands. Our utmost exertions to hasten that hour are due, but should be used with as much patience as zeal. But when we look on the institutions of our happier country, and

ust them with the abuses of India ; when, at the same time, we believe he worst of those abuses may be suppressed by one word from the le-ive, one act of the executive power, what can excuse us from peti-ig that that word may be spoken, and that act enforced? The present time when such an effort ought to be made. Now, when the interest : United Kingdom is awakened on the subject of the commercial regu-s of India ; when a wise and humane Governor-General is inviting in-tion respecting the best modes of promoting the prosperity of his mil-of subjects ; when the ear of Parliament is open to all communications :ing our Eastern possessions ; when the whole nation is anticipating a e in our administration there,—now is the time to petition that our may be rendered more merciful, our regulations more prudent, the nent of our engagements more faithful. If we approve the aids which nevolent institutions afford to the sick, if we value our domestic se-and peace, the repose of our death-beds, the sanctity of our Sabbaths, e bound to afford those aids, to confer that security, to ensure that ty and repose, to our heathen brethren, as far as it rests with individual ited effort to do so. It matters not that we are separated by half the from the objects of our sympathy. True charity has the power of ilating space ; and even now an atmosphere of kindly sympathy sur-les the world through which every pulse may vibrate, and the faintest be reverberated. Kindly spirits exist in India, as in every other clime, are ready to respond to every wish which may be uttered here, and us to accelerate every movement which may be here begun. But the nce and the movement must be begun in our land. The season has d : let it not pass away unobserved and unimproved.

ave no room for more than a reference to the two remaining . One contains some “*Humane Hints for the Melioration of the State ciety in British India* :” the other is an “*Appeal to the Society of ds for their Co-operation in promoting Christianity in India*.” The originated in a request made to the author by a member of the Society iends, to furnish him with information respecting the circulation of the ures and of tracts in India, the establishment of schools, and the suc- of missions. For the facts, we must refer our readers to the work as also for the consideration of Mr. Peggs’ suggestions respecting the egulations which might promote the salubrity of the climate of Cal- lessen the difficulty of obtaining medicines in seasons of great sick- facilitate the establishment of dispensaries at the civil and military is, and effect many other desirable objects. For the zeal and industry hich this gentleman has been enabled to lay before the public so large y of important facts, and for the benevolence with which he has long sed to redress the miseries of the heathen population in India, his tian brethren of every denomination must feel deeply indebted to him. ope that his exertions will result in success ; and that his appeal to the al sympathies and benevolent principles of his countrymen will not be urd or disregarded.

NOTES ON PASSAGES OF SCRIPTURE.

——— rudem
Tu doce, præferque lucem, scita mediter ut tua

BUCHANAN.

Ps. xxxix. 4, "Lord, make me to know mine end, and the measure of my days, what it is; that I may know how frail I am."

This is a better rendering of the verse than what occurs in the Psalter of the Book of Common Prayer, "— let me know mine end, and the number of my days, that I may be certified how long I have to live." The writer does not ask for a knowledge of the specific number of the years of his mortal being, the actual term of his individual life: his prayer is for a practical acquaintance with the limits of human life generally, with its average duration; a knowledge this not unattainable, and highly essential and important! See Ps. xc. 10, where we have the parallel and explanatory passage.*

Ps. xlix. 14, "— Death shall feed on them."

It should be, "Death shall tend them:" i. e. as a *shepherd* tends his flock. So in the LXX., θάνατος ποιμαίνει αὐτούς; and this use of the verb is agreeable to its signification in Ezek. xxxiv. 2.† Mendelssohn gives no very dissimilar rendering, *Sie triebt der Tod*—"Death drives them on." The writer's idea, that of *pastoral* government and care, is retained, too, in Merrick's translation and paraphrase:

"— Death, within the vaulted rock,
Stern Shepherd, guards the slumbering flock."

Eccles. xi. 9, "Rejoice, &c., — but know thou, that for all these things God will bring thee into judgment."

Commentators differ from each other as to the exact import of this address: some take the former part of it to be *ironical*—a "caustic apostrophe;"‡ some deem it an admission that the young may indulge in certain pleasures, if they indulge in them with moderation, and under a sense of their moral responsibility. I have always thought the passage an example of dignified *irony*; because I recollect no texts of Scripture, where *to walk in the way of our hearts, and in the sight of our eyes*, has a favourable signification.

Matt. xi. 18, "John came neither eating nor drinking."

This is one of numerous passages, which, if received only according to the sound of the words, and without comparison and inquiry, would exhibit an absurd statement, and provoke the sneers of the half-thinking. If we advert to the Hebrew idiom, no difficulty will exist. The phrase is elliptical: Isaiah xxii. 13. Something must be supplied; namely, "*eating bread and drinking wine*"—and in the parallel text, Luke vii. 33; we have the complete form. Perhaps the Baptist's food, in the desert, consisted principally of vegetables. That his life was, for some time, retired, and rather ascetic, is certain. On this account, they who were disaffected to his office, spoke of his being under the influence of melancholy madness. Jesus Christ, on the contrary, because he mixed with mankind, for their instruc-

* Jortin's Sermons, Vol. III. No. vii.

† Mon. Repos. Vol. XXI. p. 450.

‡ Hurd's Sermons at Lincoln's Inn, (1785,) Vol. II. p. 243.

and advantage, was accused of excess in social pleasures, and of a love of conviviality. His address to the multitude, on these subjects, is a perceptive illustration of the phraseology on which I am remarking. It should be added that Col. ii. 16, in Newcome's translation, serves to elucidate the clause in Matthew.—Christianity prescribes *temperance* in all our pleasures and enjoyments, without enjoining *abstinence*.

Cor. xi. 25, "— a night and a day I have been in the deep." The apostle supposes, [Hor. Paul., in loc.,] "in an open boat." The supposition is admissible. But I judge it still more likely that the apostle here speaks of his being "on a raft;" a situation of greater peril and inconvenience. On the sea-coast in the vicinity of Tarsus, and in times when the art of navigation was so imperfectly understood, this specific kind of danger would be experienced by the indefatigable missionary.

Gal. iv. 10, 11, "Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labour in vain."

The presumption of the strongest nature that the Epistle to the Galatians was written before the destruction of Jerusalem, and by an author in the instances of Paul! But this is not the only use to which the passage may fairly be applied.

How different is Christianity from Judaism! Not indeed as to its evidence, its author, and the object of worship that it holds forth, but in respect to spirituality! Sabbaths, new moons, fasts, years of Jubilee, make no part of the dispensation of the gospel. My meaning is, that Jesus Christ and his apostles demand from us no such observances, as belonging to the religion which they promulgated. Instrumental duties, it is true, will never be slighted by any well-informed and consistent follower of our Saviour: ritual seasons and ceremonies, however, such a disciple of him will not countenance. Theories and systems which pass for Christianity, should be tested by this test: many of them are manifestly Jewish; exhibiting the spirit of the ceremonial law rather than that of Christ's religion.

Tim. iii. 6, "— silly women."

The term in the original is remarkable, *γυναικίς*. I know not that our language possesses any corresponding diminutive. Such a diminutive, nevertheless, we find in some of the continental languages, as well as in the Latin word *muliercula*.* The French Genevan Translation, of the date of 1577, employs in this passage the expressive noun *femmelettes*, which I have selected to have seen in Montaigne's Essays: in the last Fr. Gen. N. T. it is not retained. Luther has *weiblein*, and Diodati, *donnicciuole*. The critical and theological student should be referred to Wakefield's Transl., 1802, and to his *Silva Critica*, Pt. i. § liiii.: that ingenious writer says, *hoc nomine designat apostolus homunciones levibus animis, pravos, et sensu judicioque; qui malorum hominum artificijs se ludificari temere permittunt: Αχιδας, scilicet, ουκ εστ' Αχαιοις—Vere Phrygios, neque enim ὕψας: ut cum summis poetis loquar.*" Newcome and the Editors of the Impr. Vers. have "weak women;" and this perhaps is the most admissible English rendering.

1 Cor. xvi. 20, "— whither the forerunner is for us entered, even Jesus." In this passage of the New Testament, and in no other, Jesus Christ has been styled "the forerunner" [*προδρομος*] of his disciples. Yet the character is real and momentous, and the figure eminently impressive and animating. Our risen, ascended, and exalted Lord, has passed into the hea-

* Vulgate.

vens for us [Heb. iv. 14]: the pledge, the example of the future immortal glory of his faithful servants. I think, with Schleusner, [in verb.,] that the image is general in this verse: it may be illustrated by John xiv. 2. In some other parts of the epistle we read allusions to that branch of the High Priest's office and privilege which consisted in his going annually within the veil.

Scriptural views of the person of Jesus Christ, enable us to meditate with special advantage and delight on the words, "whither the forerunner," &c. Behold Him as unreservedly the *man* whom God hath ordained, and anointed with the oil of gladness above his fellows, and you discern and feel your own interest in his resurrection, triumphs, and return.

N.

THE WATCHMAN.

No. X.

"Watchman, what of the night? Watchman, what of the night? The Watchman said, The morning cometh, and also the night." Isaiah xxi. 11, 12.

THE statements which we made in our last number, contrasted with the religious spirit of the day, seem to lead to the conclusion, that Unitarians, however far they are advanced beyond their fellow-christians in the principles of their creed, are behind them, and the times in which they live, in activity and energy. Within the last fifty years Christianity has assumed in these kingdoms an attitude both novel and interesting. Wesley and Whitfield gave the impulse, and by degrees Christians of almost every denomination followed in their train. Long had the clergy lain recumbent; bishops and rectors ate, drank, and were merry. The lights that had shone in the Church and amongst the Dissenters—many of them were of rare excellence—shone on a comparatively narrow circle, and, to too great an extent, exclusively on those who, of their own accord, came within the range of their illuminations. While beyond these favoured spots, this land of Goshen, there prevailed darkness that might be felt, and wickedness the most revolting. But a voice was heard crying in the wilderness—Christianity assumed an invasive attitude. An attack was made on the powers of darkness, first from one quarter, and then from many. Holy men of God went forth preaching repentance and forgiveness of sins; they traversed the land in the length and the breadth thereof, and carried the sounds of the gospel to thousands who were dead in trespasses and sins. Then the style of preaching underwent a material change. Ministers, both those who itinerated and those who were stationary, adopted those plans which seemed most suitable to win souls to Christ. Their addresses, in consequence, delivered as to language without premeditation, breathed an earnest, tender, affectionate, and awakening tone, which was no less efficacious than it was novel. Preachers once more seemed the ambassadors of Christ, beseeching their hearers in Christ's stead to be reconciled to God. Awfully impressed with the exceeding sinfulness of sin, they spoke to their fellow-sinners as to dying men, in the most perilous condition. The spirit of holy zeal spread in every direction. The people caught it from the preacher, one church from another, till the sacred contagion pervaded the kingdom, and there was seen a general rising against the powers of darkness. But Unitarians have

it moved forward with the general mass. They have stood in the old *tha*. Their preaching, their spirit, and their plans, in consequence, wear the form of fifty years since. In some instances, we do not deny, they have kept pace with the spirit of the age, but not as a body. A natural consequence of their having an antique appearance has been, that they have been void of attractions for the religionists of the day, and have therefore remained, to so great an extent, stationary, while other professors have increased in proportion to the increase of the population. A chief cause of this stand-still, on the part of the Unitarian body, is, we apprehend, to be found in the extravagances which have unhappily attended the religious exertions of the last few years. The false doctrine that eternal woe assiduously awaited all those who were not converted to God, and the shocking net that assurance, even in the dying hour, was a certain proof of being in state of salvation, however abandoned might have been the previous tenor of the life, contributed mainly both to kindle the enthusiasm which prevailed among the preachers, the readiness of the people to yield their hearts captive to its ray, and to alienate and keep aloof the better-informed Unitarian Christian. Nor are we without fear that diversities of doctrine, in other points, may have prevented Unitarians from sympathizing with the zeal of their fellow-disciples. Because they differed from us in belief, and were therefore, as we thought, wrong in that particular, they have been regarded, perhaps, too often as wrong all over. Instead of a spirit of assimilation, there has been in consequence a spirit of repulsion between us and them. Nor has this spirit been diminished by the shameful way in which they have misrepresented our tenets and our characters, and kept apart from us as from men infected with a contagious and fatal disease. But more than all these things, the extravagance of which, in their popular exertions, the orthodox have been guilty, have prevented Unitarians from feeling in unison with them, and acting, if not in their society, yet in their spirit. With all their laudable qualities, they have gone into grievous extremes. There has been too much over-doing amongst them. The language of devotion has been abused, the language of Scripture sadly perverted; and both, it would appear, have been lightly used, became hackneyed, and, in some instances, conjoined with immorality. Some of the most beautiful and heart-stirring passages of the New Testament have been made the watch-words of a party, and appropriated to the generality in which the writers left them, to stand as the representatives of the absurd articles of human creeds. Unitarians have, therefore, kept themselves constrained, in order that they might not utter a false sound, to deny themselves, in many instances, the use of scriptural language; and, to prevent unpleasant and unfavourable associations, to avoid other phrases which, however appropriate in themselves, had been misused and perverted. Their style of preaching and writing in consequence suffered a material loss. There was a want of unction in it—a want of the energy and glow of the scriptural phraseology. And soon the cause that was served by language so perverted and disagreeable, came of itself to be unacceptable and unpopular with us. Whenever Unitarians thought of missionary efforts, immediately were entered the mind the idea of Scripture abused, of coarseness and peculiarity of manner, of mental weakness, of ungoverned zeal, of excess, and of extravagance. This feeling still prevails amongst us, and the first duty we have to perform is to labour for its removal. Let us then consider whether we have made a due allowance for the circumstances in which our orthodox brethren were placed. Their plans must be judged of in reference to the object proposed. The object proposed was not to nourish the flame of

piety in men of refined and cultivated minds, but to awaken the poor, the ignorant, and the depraved, to a sense of their actual danger, and to an earnest seeking for the way of salvation. Viewed in this light, the exertions of our brethren will lose much that is unsightly. Nay, they will assume to the rightly constituted mind a pleasing aspect, as being well fitted to answer the end in view. This evidently is the only light in which they ought to be regarded; and we think it of importance that Unitarians should be led to consider all public exertions, both amongst their own body as well as others, more than they have done, as designed, not to benefit or gratify the few, but to arouse and direct the many.

It also deserves consideration that the plans which have been pursued, however more or less objectionable to refined minds, have in fact proved efficient. That good, incalculable good, has been done by our orthodox brethren, admits, it appears to the writer, of no possible question. More good, perhaps, has resulted from the plans actually pursued, than from others which might to us appear in every way praiseworthy. But when we praise or blame on this topic, we are to ask ourselves what standard is present to our minds. Too often, there is reason to fear, we have thought rather of what would benefit ourselves, than what would benefit others. But such a state of mind shews at least inconsideration. Though in essential features all minds are constituted alike, and though there are feelings common to every human being, yet experience proves that the ways to the human heart are as numerous as the individuals of our race. At all events, between the educated and the uneducated there is a broad and clear line of distinction. Different in the circumstances through which they have gone, they are different in their feelings, their tastes, and must consequently be approached by difference of appeal. In other matters this is too clear to require elucidation. The sounds and colours that delight the rustic are offensive to the polished mind: the style that will sway the heart of the artizan, will fill the scholar with disgust. What wonder, then, if the subdued emotions of a concio ad clerum, or the gentle accents of a church dignitary, should, instead of arousing the people, lull them into slumber and forgetfulness? All their emotions are intense. Their every-day language, like that of all uncultivated natures, is full of hyperbole and metaphor. Hence the lofty tone of the language of scripture touches their souls with congenial and awakening emotions; and so, if the ministers of Christ are to get their ear and win their heart, they must speak in their language and be moved by their feelings. Such has been the prevalent tone among our orthodox friends, and *therefore* has their success been so large. In many instances, their very want of what we consider essential, (and in general rightly so,) their want of education, has increased their power over the hearts of their audiences. Education in all instances tends to subdue and restrain the emotions, and in general they feel the strongest (we do not say the purest) who have undergone no process of refinement.

If, then, it is found that the very things at which we have stumbled are those by which, to a great extent, the good which all must acknowledge, has been effected; if even what has seemed to us excess and extravagance, has been the means of rescuing thousands from the error of their ways, we put it to our Unitarian brethren whether it is not their duty to strive to look, not with alienation, but with complacency, upon the past and the present exertions of the religious world. Of course we speak in general terms. After all the allowance we may make, errors both serious and numerous will remain. This, however, is only saying that the orthodox are fallible men.

But blame these errors as you will, still the general spirit of the exertions made deserves high commendation, and claims our sympathy. If so, then Unitarians ought no longer to remain in the rear of the Christian phalanx. They ought to advance so as to keep pace with their fellow-christians. They ought to catch the spirit of the day, inviting, not repulsing, its inspirations. Their views of the nature of the popular exertions ought to be modified. Good they should call that which does good, and mark with their approval and follow with their imitation, perhaps, the only effectual way of promoting the immortal welfare of the people.

We would also submit to them on this same topic, that the associations which they have connected with popular exertions regard, not the cause itself, but merely the manner in which it has been served. Let the utmost extravagance have attended missionary exertions in any given instance, still this does not affect in any way the duty under which every Christian lies to seek the welfare of his fellow-men. Nay, if a good cause has been badly served, this is a reason rather for activity than indifference. Let us bear in mind, then, that the associations we have with popular exertions are casual, not of necessity attaching to the great work of Christian benevolence. However well founded they are, the voice of duty requires us to rise above them—to view the great work of evangelizing our neighbourhoods as the gospel and the natural feelings of our own hearts set it before us, and not through the perverted medium of sectarian feeling, of orthodox creeds, or evangelical intolerance.

Let us, then, consider what claims the gospel makes to our exertions for the benefit of our fellow-creatures. And when we speak of the gospel, we understand it to consist both of doctrines to be believed and duties to be done. A distinguishing feature of the Christian religion is to be found in the extension of its benevolent regards from the few to the many. Heathen philosophers may have limited their influence to the academy or the porch, but Christ broke down all barriers; he spoke to the people; he went about doing good and preaching the word; he appealed to the fact of the poor having the gospel preached to them, as a satisfactory proof of his being sent of God. There never was a system which was so general in its regards, which bore so invasive a character, as Christianity in its earliest days. What is the commission which Christ gave to the twelve, to the seventy, to his disciples at large prior to his ascension, but a commission to go and preach the gospel to their neighbourhoods, to every creature? And how was this command obeyed? What city or shore was there which the feet of the apostles did not tread, to make known the unsearchable riches of Christ? Unlike their degenerate successors, they did not wait till men inquired; they did not station themselves in one spot, and leave all beyond their little circle in ignorance and sin; they did not lie inertly down, and look for the workings of Providence, and the gradual diffusion of their cherished principles. No; they went forth into near and distant lands, disregarding perils, persecution, and death, to bear their testimony to the truth of the gospel, and to overthrow the strong holds of heathen abominations. They were missionaries. Like Jesus, they breathed the missionary spirit and did the missionary's work. There were no *incumbents* in the church in those days. Every preacher was a missionary, going about doing good, sent, and glorying in his office, to proclaim the acceptable year of the Lord. We are sure, therefore, that the spirit of missions is the spirit of Christ and of Christianity. We are sure that, till the kingdom of heaven is come in every heart, it is

the duty of every Christian to be a missionary, to go and carry the gospel to his neighbour, to go as far as circumstances permit preaching peace by Jesus Christ. That Christian is, to say the least, deficient in an essential element of the Christian character, who is not a missionary; and pre-eminently that minister serves badly his Master's cause who is hostile to the cause of missions. We are not now speaking of exertions in foreign lands. Home missions are abundantly wanted in every part of our kingdom—men who, feeling the value of truth and the power of godliness, should be instant in season and out of season, instructing the young, warning the prodigal, visiting the orphan and the widow, stimulating inquiry, awakening attention to the claims of truth, going to the homes of the poor and with tenderheartedness and sincerity telling them of the great salvation, and inviting them to accept the gracious offers of their Father.

Another leading feature of Christianity is seen in the earnest concern which it manifests for the immortal welfare of man. This concern is manifest in every page of the New Testament. How strongly, how fervently, did it burn in the soul of Jesus! Thus on one occasion he expressed his emotions: "O that thou hadst known, even thou, at least in this thy day, the things which belong to thy peace! But now they are hid from thy eyes." The great object, in fact, of his mission was to seek and to save that which was lost; the great inducement which led him to all his privations and sufferings, was the tender interest which he felt for the welfare of man. For us he lived, for us he suffered, for us he died. He became the Saviour of the world, because he pitied its lost condition. He died that we might live, because he knew that it profiteth a man nothing though he gain the whole world and lose his own soul. Should we not strive to feel as he felt—to have the same concern, the same pity, the same estimate of the worth of the soul, as he had, and to make at least some efforts to save it from sin and suffering? Let us put a case fairly before us of a human being left to the misery of a wicked heart, rising up to corrupt a whole family—his own offspring. Let us think how all the emotions of the inmates of that family, which in their natural condition would have been each replete with happiness, are perverted and made the sources of constant trouble and torment; how that their home, which ought to be the nursery of virtue and the resting-place of affection, is converted into a scene of strife, agitation, and sin; how husband rises up against wife, and child against parent, and a man's worst foes are those of his own house; and then, following up the consequences of this pitiable state, reflect on the wrath, tribulation, and anguish, which assuredly await each of these unhappy creatures—viewing the constant succession of sin and suffering through each period of their existence; and how can we, if there breathes aught of the spirit of Christ in our heart, if mere humanity e'er touched our breast, hesitate a moment that it is our duty to exert a remedial influence, or fail to experience inexpressible delight in rescuing a fellow-creature, a father, a family, from present and from future misery? No; he that follows Christ will pity sinners, and labour for their reformation. He will not be content to do justly, but he will love mercy also; he will not be content to wait for, he will seek, occasions of leading men to God. Freely of the gospel he has received; freely he will give.

The true Christian has a constant sympathy with the spirit of the gospel. The objects which it pursues are his objects; his desires, his affections, his aversions, are the same as those of his Lord. He is one with Christ and one

with God by an unity of will and of effort. To save sinners is represented in word and in deed as the great work of God, of Christ, and of apostles. The highest and the most holy energies are engaged in the enterprize—engaged with an earnestness and a tenderness, with an ardour of devotion and a constancy of endeavour, that are truly sublime. What condescension in the Deity, what benignity in his Son, what sacrifices in his messengers, do we there read of! Religion as beheld in the New Testament is no light thing—"it is your life." However low may be our estimate of the value of the soul, the whole world is no measure of it in the judgment of our Lord.

For what is a man profited if he gain the whole world and lose his own soul?" Nor less is its value in the sight of the Creator. To form the human soul, to make it a free, active agent, choosing and pursuing good, desirous and capable of everlasting happiness—to form and save the soul, he made the world, the retinue of the heavens, the furniture of the earth, the frame of the body; he appointed the relations and discipline of life, he sent his well-beloved Son, and yielded him up even unto death. All things, says the apostle to his converts—all things are yours; because all things, the whole furniture and discipline of the school in which man is placed, works together for our good, and contributes to build up the noblest work of God, the soul of man. Must not that, then, be inexpressibly valuable which God himself so estimates as to create the world for its nursery, and the infinitude of objects therein for its instructors? What, therefore, ought to be our estimate of the soul's value? What God hath cleansed, shall we call that common or unclean? What he hath esteemed, shall we disesteem? What he created the world and gave his Son to form and bless, shall we neglect? Let us not so far lose the spirit of the Gospel. All other things are as the light dust of the balance in comparison of the human soul. Let us then remember that the true Christian has a constant sympathy with the spirit of the gospel.

Whatever may have been the doctrine of heathen philosophers, whatever may now be the doctrine of the world on this subject, beneficence with the Christian is not optional, but obligatory. To do good is with him a law equally binding as to be good. Christ has in his code changed that which was aforesaid voluntary, into a matter of obligation. He requires each of his followers, in imitation of himself, to advance the interests of his fellow-men, and he represents the awards of the final judgment as taking place according as each man had used or neglected the talent entrusted to him. Among the considerations by which the duty of beneficence is enforced on Christians, that is amongst the most interesting and constraining which is derived from considering the mercy and grace which each has received of God through Christ. If we have received mercy, we ought to shew mercy; if we are in the way of salvation, we ought to lead others into the same paths. It is the least we can do for mercy and grace unmerited and often despised. In exercising our gifts we shall augment, not waste them. And this is a fact which merits peculiar notice.

Homo qui erranti comiter monstrat viam
Quasi lumen de suo lumine accendat, facit
Nihilominus ipsi luceat cum illi accenderit.

Our own piety is not extinguished by kindling another's. Like the widow's use of oil and barrel of meal, it wastes not, however used. On the contrary, it grows the more, the more it imparts. For so strong are the inducements to beneficence which the Creator has planted in our frame, that the

more good we do, the more good and the more happy we are. And amidst the pleasures of life, there is scarcely one that affords so delightful and lasting a satisfaction as that derived from a consciousness of having benefited a fellow-creature. But when the benefit conferred affects not merely his mortal, but his immortal part; when in time it will make him comfortable, in eternity happy; when it will affect him in his heart, in his home, in his public walks and character, in his influence, in his children; when unborn generations will share the good, and the frame of society be meliorated thereby; when the full amount of blessing which it has occasioned, the future state only can disclose, and eternity only can measure,—then, surely, the consciousness of having saved but one soul is enough to impart joy unspeakable and full of glory. Yes, to work together with God is not a duty merely—it is a privilege, it is a delight—it is a delight which will grow for ever, as the happy effects of such labours of love unfold themselves in this and the future world. Unhappy men that know nothing of this pleasure; who live and die with their thoughts and affections concentrated all in self; who have never at the close of a day reflected on its scenes in the pleasing hope that some prejudice might in a fellow-being's mind have been removed, some evil habit shaken, some grief assuaged, some hope confirmed, some joy inspired. And occasionally to enjoy the happy frame of mind which such thoughts occasion, is an overpayment of happiness for exertions made, and obstructions conquered, and exertions, *as, alas!* they too often are, unproductive.

There is but one more feature of the gospel to which we shall now allude. The gospel professes to be “the truth,” to be emphatically that system which is best calculated to bring about the great moral purposes of the Creator. Jesus himself is “the life,” because he is “the way” and “the truth.” No warrant can be found in the New Testament for treating with indifference the progress of the whole or any part of the gospel. The religion of Jesus is there held forth as a treasure of inestimable value; yes, and, in a certain sense, of indispensable necessity to the salvation of men. It is not pretended that it teaches that those who believe not the gospel will eternally perish. But it does set forth, and reason warrants the declaration, that without it the soul may be lost—lost to goodness, lost to happiness; though not, we would hope, lost beyond the reach of God's mercy, yet lost in this and in the future state. And in unison with this, it is abundantly evident that on the reception of the gospel depends the perfection of human character. To be greatly good or greatly happy without it, seems impossible. No other system approaches to it in fitness to call out the powers of the human breast, and raise man to the height of excellence which he has the capacity of attaining. While in proportion as its hold on the heart becomes weak, so does the character fall and the happiness decrease. Now, its power over the soul may be weakened by corruptions attaching to itself, as well as by wickedness in man. Hence arises the necessity of bringing the gospel to bear upon the soul in the same state of purity as that in which it was revealed by Jesus, and promulgated by apostles. Except this be the case, it is not “the truth,” it is not the gospel, but human devices, that seek the dominion of the heart. But it may be asked, How am I to know that the gospel, as I hold it, is the gospel as revealed by Jesus? You believe that the principles you hold are the principles of Christianity, or you would not entertain them. They are the result of your inquiries; they command the assent of your mind. Here, then, is your warrant to diffuse them: and

e, in your belief is involved an obligation ; a constraint is laid upon you each others what has been imparted to you. "Woe is me," said the scribe, "if I preach not the gospel." And even though you may not see "the truth" in the sentiments which you have adopted, yet the communication of it, leading to comparison with other principles, and to communion with other minds, may conduce to the discovery and extension of truth, and to the removal of its apprehensions ; whereas if every one had pleaded the difficulty you would have remained unknown. And thus the human race, from the fear that they possessed not the truth, would for ever have deprived themselves of its blessings. On the contrary, the fearless yet candid advocacy of private opinions, has led to the furtherance of knowledge and the promotion of piety ; and perseverance in the fearless yet candid advocacy of *our* principles, is the only method by which "the truth" can obtain its due prevalence, and the evils with which the world, in its present condition, is marred, can be effectually removed. It seems, then, that the voice of the gospel calls upon us to labour both for the furtherance of truth, and for the furtherance of righteousness. The two ought never to be divided ; they are united in the gospel ; they ought to be united in our apprehensions, in our language, in our affections, in our endeavours. The distinction of speculative and practical principles may exist in common phraseology—it exists not in the Testament ; may serve to point a tirade against popular exertions, but cannot advance the real interests of man. The truth only can make man free ; the whole truth, and nothing but the truth ; and no man can know or feel but little of his creed who does not value his principles at their true price. What is the meaning of that disavowal of Unitarianism which one so often meets with even from men who ought to know and speak better ? Unitarianism is to them "the truth ;" do they undervalue that ? It is the religion of Jesus ; ought that to be lightly thought and lightly spoken of ? But they would reply, "We value most highly his precepts and his example ; we do not like controversy." And why not his doctrines too ? Is Christ divided ? Does the New Testament permit you to take what you please, and to leave what you please ? We iterate, Christ is "the life," because he is the truth ; and without the truth you cannot be, no man can be, thoroughly "free." But all errors, that appears to us among the greatest which represents Unitarianism as a system of speculations. It is no such thing. There is no tenet of it which is not intimately connected with practice, otherwise it could not be the gospel ; and for ourselves we venerate it chiefly because of its immediate bearing on the heart and life. The unity of God is essential to his eternity, and the paternity of the Creator is the creature's best solace and support, whilst it tends more than any other sentiment to unite men together in the bonds of a common brotherhood. But we must not cite instances to prove the assertion that the doctrines of Unitarianism are intimately blended with piety and benevolence. Those who have realized the former, will shew the latter, and know of a truth that it is a doctrine according to godliness. And we will add, that a full perception of the blessings conferred by Unitarian sentiments will prompt the desire to spread their influence. This full perception can, perhaps, be hardly felt except by those who have been redeemed from the galling thralldom of some of the denominations which prevail around us. But let a man have fully felt what Calvinism teaches to be true, or have had a father or a brother worn down by anxiety, and ought to wish himself a brute rather than a man by reason of its heart-

appealing doctrines, and he will then know what is meant by "the glorious liberty of the sons of God." Sweet as the light and warmth of day is the long-incarcerated prisoner, sweet as health and vigour to him who has suffered days and months of sickness and vanity, sweet as peace and joy is the disconsolate and anxious breast, is the change from the gloomy and terrifying doctrines of genuine Calvinism, to the mild and affectionate and cheering accounts of the Son of God. And even without this painful experience, some conception may be formed of the comparative value of truth and error, by a vision to the doctrines of the day, as set forth in the pulpits of our orthodox brethren, and more especially of those who are truly Calvinistic. We are supplied with, though at present we have not room for, illustrations of this assertion. But we have often thought, when engaged either in hearing or reading the revolting representations that prevail of the character of God and the destiny of man, that if our Unitarian brethren who set their face against popular exertions were but to hear and read such things for themselves, their benevolence would prove too strong for their caution, and impel them to encourage and originate the means of enlightening the mind and consoling the heart of their fellow-Christians. And, again, we have thought that the wonder is not that there are so many, but that there are so few unbelievers; for we frankly say, we see not how a man of common intelligence can believe what is delivered from many pulpits, and for ourselves we are sure that had we never known Unitarianism, we should have rejected the Christian name. In saying this, we give offence to the sentiment of hundreds of those who now joy in God, through the Lord Jesus Christ. And thousands might, we doubt not, have been rescued from the gloomy and uncomfortable regions of scepticism; had the unadulterated gospel of Christ been laid before them; and it is still in the power of Unitarians to save others from the same melancholy fate, if they will prove true to their obligations. What stronger obligations can any one lie under than those we have now set forth? In addition to all the powerful claims of the gospel, we are called to feel the claims which lie upon reformers, and upon those who may, and who only effectually can, vindicate the truth of Jesus, and arrest the march of infidelity. We are not without examples, bright and noble examples, and prompters in our own communion. There have been men bearing our name who counted all things but dung and dross, that they might win and honour Christ. Have we not read of what a Biddle, an Emlyn, a Priestley, and a Lindsey, did and suffered for the cause of truth? Faithful were they in their day, doing the duties thereof. To them it belonged to bring forth the pearl of great price from beneath the rubbish by which it was hidden. Did they shrink from their duty? Was it easy of performance? What they discovered, we, in the order of Providence, are called upon to hold up to the world. Shall we prove unworthy successors of these excellent of the earth? They were required to be in the study, we in the pulpit; they in private, we in public; they to search, we to promulgate. Here is our duty; and except we perform it, every word of eulogy we give to their memories is a word bringing disgrace upon ourselves. There were giants in the earth in those days. But if we have not equal strength with them, we have an easier task. We have only to apply what they discovered. Theirs was the work of the intellect, ours of the heart. Pre-eminent talents were essential to them, we want chiefly a benevolent disposition. Let us not then with a lighter—yes, and a pleasanter task, and in happier times, fail to carry forward the work they commenced.

But it will be said the work is going on. A gradual change is taking

place in the creeds of other Christians. Granted; but this consideration affects not one jot our duties. We ought, therefore, to thank God and take courage. To spread a purer belief is not the only work we have to do. We have also to spread the spirit and power of the gospel; we have to root out sin, and to plant instead piety and goodness. And until the agents that are employed are adequate to effect all of this nature that is required, not one who is called by the name of Christ is at liberty to refuse to labour in his Master's vineyard. Alas! after all the exertions that have been made, there is but too large a mass of iniquity entirely beyond the reach of all Christian influences. Crime increases with the increase of the population, and in every district of the country there are but too many who claim the sympathy and aid of every Christian.

But however much the opinions of our fellow-christians may be undergoing modification, we cannot, we confess, see how this is a reason for lukewarmness on our parts. If they have approached somewhat to the word of God, this would seem rather the offer of Providence to work together with us, an invitation to avail ourselves of a favourable opportunity. Or are we to conclude that because the spirit of the day, and the progression of events, are in our favour, that, therefore, we are exonerated from all exertion? On no other subject should we reason in this manner. It was "in the fulness of time" that the Almighty made Christianity known. A favourable state of the world should not arrest, but prompt, efforts for the welfare of man. Besides, what is the cause of this modification? Before the day of Socinus and that of Priestley, centuries had passed away, and creeds went on continually growing more absurd and lengthy. But when they had kindled the light, it gradually spread its beams through the church, to some in less, to some in greater number. Without their labours, then, the work could not have been begun; how can it be terminated without ours? The notion we are combating goes to destroy the very means by which the change recorded has taken place. And well may we be assured, that except we hold up the light that has been kindled, transmitting the torch from hand to hand, and from age to age, augmenting the volume of its light and the sphere of its influence, darkness will soon regain its former empire—each succeeding generation becoming more ignorant than the former.

But the respondent may answer, "Truth is mighty and must prevail." True; but not without human agency. "Providence will take care of its interests." Yes; but in its usual manner—by human co-operation. Strange as it may seem, we really fear that these notions prevail to a great extent. Yet even a Heathen fabulist saw and exposed their absurdity, teaching all such reasoners, that if any good is to be effected for the human race, human beings must put their shoulder to the wheel. Where would have been the Reformation if Wickliffe and Luther had contented themselves with relying on Providence? And in what condition would be the temporal concerns of our friends, the respondents, if they folded their arms and wrapped about them their cloaks and called on Providence? There is a good old saying most germane to the present topic, "Providence helps those who help themselves."

And now we must be permitted to turn the favourable aspect which is pleaded against, into an argument in favour of, increased exertion amongst the Unitarian body. That a change for the better has taken place we believe. The actual sentiments of our fellow-christians, though not their professed creeds, are less irrational than they were wont to be. There is a

slight diminution of the bitterness of feeling which once prevailed against us. The Legislature has set us upon a footing of equality with other Dissenters, and we are no longer branded by the law. As Dissenters, we are raised, in common with others, to a less unequal enjoyment of our country's favours. In the recent struggles for liberty, both for ourselves and the Catholics, we have by our conduct risen in the estimation of all liberal men. The spirit of the times is in our favour. Men now dare to think, and in some instances to utter their sentiments. Inquiry is proceeding on every side. Reformation is gradually spreading around us. All the elements of society are fermenting; their quiet is broken; and the result will mainly depend on the faithfulness or unfaithfulness of the enlightened patriot and the well-informed Christian. Let but the present activity of mind have its full development, and the present forms of Christianity cannot endure. Creeds and confessions will crumble away before it. Who shall shew a better way—who shall exhibit a purer faith—who shall set forth Jesus in his unsullied excellence? It is the duty, it ought to be considered the dearest privilege, of Unitarian Christians. And except they rally round the ark of God, it will, it is our belief, be carried away captive; the land will be visited with a season of darkness and coldness in the form of unbelief. Rather let us avail ourselves of this seasonable juncture. The fields are white to harvest, but the labourers are few. All things are ready; let us enter in and possess the land. "But," rejoin the cautious and the timid, "is there not a fear of the body becoming zealous overmuch?" We humbly think not—that no fear can by any possibility be more unfounded. A review of the last thirty years will shew that burning zeal is no essential element in our communion, and if we have been right in the views we have taken of the actual predominance of the intellect over the heart amongst Unitarian Christians at the present moment; if impediments and chills, difficulties and discouragements, exist in any thing like the degree which we have been led to declare they do, the most zealous amongst us need not fear of his zeal overstepping the limits of moderation. We perhaps look upon zeal with rather different eyes than some others. When founded on principle, and constant in its action, and regulated by charity, it bears to us an aspect truly sublime, and the Saviour we love mainly for the righteous and fervent zeal he shewed in his holy and beneficent undertaking. Of one thing, however, we may all rest assured, that without zeal no cause can spread. Such is the uniform testimony of history. All the great moral changes which society has undergone have been effected by the ardour of zeal. What, indeed, is zeal but another word for enthusiasm? and to enthusiasm the world is more indebted than to any other principle of the human soul. The intellect may discover truth, but enthusiasm only can give it prevalence. This is peculiarly true of moral and religious truth. The Apostles succeeded in their benevolent efforts, and the Reformers in theirs, because they were enthusiastic in the cause to which they had devoted themselves. Nor do we think it possible for an impression to be made on the multitude, on a mass so dense and impervious to whatever wears the dress of novelty, without the aid of those lofty, commanding, and irresistible emotions, which are implied in enthusiasm. The rays of the sun, the drops of the rain, fall too gently to arrest their attention; the lightning and the thunderbolt are needful to arouse and penetrate them. And we are persuaded that if, instead of desultory efforts, we arose, as a body, to an attitude of defence and onset against sin and error, penetrated with the deep, earnest, yet tender spirit of the gospel;

arose, not in scattered platoons, maintaining here and there a random and therefore ineffectual fire, but individually and collectively, we could not fail to command attention, to awaken admiration, to reform the heart, and to rectify the creed. It is precisely because we have been, as a body, to a great extent lukewarm, that we are disregarded, nor can we gain the public ear, or win the heart of our fellow-christians, or be welcomed by the sinful as messengers of the gospel, till we redeem our character, shew our sincerity by our zeal, our benevolence by our efforts, our attachment to Christ by our exhibition of his devoted spirit. We again, therefore, utter the voice of invitation—Whosoever will, let him come. Hundreds there are, we believe, ready to respond to the call—hundreds who need only the encouragement which they ought to receive. We call on those who have it in their power, to give the requisite countenance. We appreciate highly what ministers and wealthy laymen have in parts of the country already done. We are not made to disparage or forget (knowingly) any righteous effort for a cause which is in our minds identified with the cause of truth and the best interests of man. Yet it is but a few worthies, comparatively, that have lent efficient aid, and they will be the first to acknowledge that their exertions have too often been disproportionate to their means and the goodness of the cause. Others we beseech by the love of Christ, and the mercies they have received, and by a regard to the welfare of their neighbourhoods, and the happiness of immortal souls; we beseech them to aid, counsel and direct, to stimulate and sustain, all those who manifest their love of God by their love for man, and their love for man by their love of the gospel, and their love of the gospel by well-sustained efforts for the increase of its prevalence: We beseech such to compare what they have done with what they might do, and from themselves to turn to our body at large, contrasting its actual efficiency with the efficiency of which it is capable.

It is with peculiar interest and concern that we advert to the younger part of our ministers, and to those who are preparing for the sacred duties of Christian pastors. They are the hope of the church. Their habits are not yet fixed; they have not encountered the crosses and chills which may have impaired the zeal of their seniors; the progress of time has not cooled down the warmth of their hearts; the influence of a former age lies as yet lightly upon them; in a word, they bring new minds and young affections into the church. Would to God that they may be enabled to devote all their energies to the great and honourable work of leading men to the God and Father of our Lord Jesus Christ! May none of them, as have but too many of their predecessors, be turned aside by the unconquerable force of circumstances to seek a livelihood and employment for their abilities in pursuits which, however honourable in themselves, have no immediate bearing on the duties of the ministry. We would have them to remember that the state of our churches, and the state of society, is such as to require, not geologists, not antiquarians, not scholars, not mathematicians, not schoolmasters; but preachers and pastors, eloquent men and mighty in the Scriptures, men pervaded by one desire, that of reconciling man to God, and advancing the kingdom of Christ.

Turning from those who, by their station, are expected to be more influential than others, we call upon all individually who bear the name of Unitarian Christian. The work is yours; the duty is yours. You recognize no peculiar rights of the clergy. You do well; but, in consistency, lay not upon them any peculiar duties. You are each a minister of Christ. Every

good man is or ought to be so. It is an honour to labour in your Master's vineyard. There is not one of you, however poor, but can labour, and with most desirable effect. Canst thou not, poor as thou art, adorn the doctrine thou hast professed, and, by the irresistible attraction of a holy conversation, put calumny to shame, and draw the teachable to the house of prayer? Canst thou not, by a punctual and regular attendance on the ordinances of public worship, encourage thy minister, increase the attendance, and thus cause the temple to wear a more winning and respectable aspect? Canst thou not in private visit the orphan and the widow in their afflictions, cheer the disconsolate, discountenance vice, and plead with the sinner? Canst thou not inform the ignorant and instruct the young; or if, perchance, like Moses, thou art "slow of speech," canst thou not find many an eloquent spokesman who will ably plead the cause thou cherishest, though they speak not with the living tongue, but from the living page? Each one of you has a sphere of influence—we ask you to let the sounds of the gospel be heard therein. Each one has a talent—we ask of you to occupy it. And if time and ability permit, we call upon you to proclaim in public what you feel in private, to assume the office of instructing others in that which, as Christians, you must have learnt. Every Unitarian society in the kingdom ought to have its band of tract-distributors, its band of missionary preachers, as well as a pastor and a Sunday-school. For ourselves, we do not expect the change that we look for in the frame of society and of the religious world, until each Christian becomes, in some sort, a preacher of the gospel; certainly not until the energies of lay-preachers are brought to serve the great cause. And as so many of our ministers are unfortunately shackled by the engagements of their schools, burdened and oppressed by two professions, each of which requires the whole of a man's energies, it becomes the more important that members of their congregations should devote themselves to the work of preaching and teaching in their neighbourhoods. We call, then upon the individuals of which our communion consists, to lend each his aid. Without the co-operation of the people at large little good can be done. In speaking of eminent men we often deceive ourselves; much as is due to them, we are wont to rate their individual influence too highly. We talk of the dominion of a single mind; but such a thing, in strictness of speech, is not to be found. Single and unaided, no man ever established an empire over his fellow-creatures. In reality, we forget the subordinate agents amidst our admiration of the chief—the inferiors that surround him are lost from sight in the blaze of his real or imagined glory. Yet, though forgotten, they are essential to success. Without fellow-labourers, the skill and foresight of an architect, however pre-eminent they might be, would lead to no valuable result. In the same way, the wisest master builder that ever laboured for the edification of the church of Christ, may, unless encouraged and aided by the operation of fellow-workers, spend his strength for nought, and labour in vain in the Lord. It was not by the surpassing and Herculean strength of an individual hand that those stupendous edifices were raised which still strike the traveller with wonder and admiration as he follows the waters of the Nile, or ruminates amidst the ruins of Palmyra, or reflects on the ravages of time when surrounded by the splendid desolation of ancient Greece. No, the work was effected by ordinary mortals. One superior mind presided indeed, but all his great conceptions were carried into effect by the united efforts of men like unto ourselves. Far in the depths of the ocean there arise mountain-rocks which, from the bottom

of an almost immeasurable sea, stretch upward to the surface of the waters. These are stupendous beds of coral, the work of tiny beings, which, age after age, attach themselves to the growing mass, and then perishing, accumulate, by insensible degrees, these mountains of the sea ; which at once bid proud defiance to the fury of the tempest, and present everlasting monuments of the efficacy of united operations. In the same manner, that building up in the heart of a holy temple to God, and in the world a pure and holy church, which is the great object of true religion, is to be effected, not by one but by many hands ; and as the building up of those stupendous rocks takes place by a series of the smallest depositions, so may every labourer, however little his means, give an efficient aid towards the edification of the church of Christ.

What a general, however eminent in talent and prowess, would prove to be without soldiers, that is a reformer without associates. Cæsar, we are wont to say, won the battle. And Cæsar may have laid the plans and guided the measures, and infused the spirit that mainly contributed to success ; but who bore the tug of war, the labour and toil of the day ; who supplied the heart and the sinews, that quailed not through fear, nor sunk even after the exhaustion of fatigue ? Not Cæsar, but his comrades. And so it is in the moral changes which have taken place. Wickliffe was succeeded by Huss, and Huss by Luther, and Luther fought the fearful battle, attended by a host of gallant companions ; and to the present day the completion of their labours, in so far as it is effectually sought, is sought, not by scattered and insulated efforts, but by the binding together of the friends of human improvement, and the united action of many harmonious and concurring members. Even he who came forth to the great work under the special aid of the Almighty, sought in co-operation, and the co-operation even of fishermen, the means of success ; and his apostles, in their turn, never failed, wherever they established a church, to appoint some prophets, some evangelists, some teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, from whom the whole body, fitly compacted and connected together by the aid of *every* joint, and according to the *proportionate operation of every single limb*, thriveth to the improvement of itself in love.

Men and brethren, the path of duty is plain before you ; happy for yourselves, happy for the church, happy for the world, if ye walk therein.

Note. Mr. Rutt is respectfully informed that "The Watchman," in using the words, "the wild notions of Evanson," thought of and referred to, exclusively, the opinions which Mr. Evanson entertained "respecting the authenticity of several books of the New Testament."

CRITICAL NOTICES.

ART. I.—*The Botanical Miscellany.*

By W. J. Hooker, LL.D. F. R. L.
and A. S. Part I. London. 1828.

THE *Botanical Miscellany* is a work, the design of which is sufficiently indicated by its title, and which is conducted by the learned and accomplished Professor of Botany in the University of Glasgow. Among various instructive articles contained in the first number is a very pleasant narrative of a Botanical Visit to England in 1824, written by Dr. Schultes, a Bavarian Professor, in the form of a letter to the celebrated naturalist, Count Sternberg. We notice the work for the sake of transcribing the following passages, which relate to a distinguished individual, known and honoured by many of our readers, and which may be still more generally interesting by shewing the difference in the spirit of the English and German Universities, in regard to exclusion on account of religious faith. It may be observed, too, that Dr. Schultes is an inhabitant of a part of Germany which is almost entirely Catholic.

From Harwich, where he landed, the Professor travelled directly to Norwich. "Sir James E. Smith," says he, "to whom we made this pilgrimage, had just returned home from the country, and was on the point of again visiting his friends, when we called on him at his beautiful house. Our joy was great at finding this most respectable man so far recovered from the severe illness which had threatened his life, as to be again enabled to devote his leisure hours to the *amabilia scientiæ*. He was then employed in revising some printed sheets of the third edition of his Introduction to the Study of Botany. Sir J. E. Smith displayed to us the treasures of his collection (in reality the only one of its kind) with a courtesy and kindness which are peculiar to great and well-educated men; and which, in this truly noble person, are heightened by such charms of gentleness and affability as cannot fail to attract to him most forcibly even such individuals as have but once enjoyed the privilege of his society." P. 50.—"The few hours which Sir James Smith's kindness induced him to devote to me, though he was ready prepared to set off on a journey to join his *Smithia*,

(a lady of rare talents,) passed away like a moment of time; just as the sweetest periods of life seem to fleet upon the swiftest wings. I have rarely beheld a more noble countenance; one indicative of such candour, simplicity, and kindness, united with so much clearness of intellect, as that of Sir J. E. Smith; and the expression of his features will never be obliterated from my memory."—P. 55.

Professor Schultes gives the following history of Sir J. E. Smith's attempt to be appointed Reader of Botany in the University of Cambridge; an attempt which he made from no sordid or selfish motives, but from a love of what he would have joined with Schultes in denominating *the lovely science*, and from a generous and patriotic desire of making a breach in that wall of partition which now separates the University of Cambridge from all except the members of one large sect.

"The present Professor of Botany at Cambridge, Mr. Thomas Martyn, having been for many years prevented from lecturing by illness, confided his office of Professor, in so far as it was the foundation of Walker, to the most eminent botanist in England, the President of the Linnean Society, Sir J. E. Smith. Most of the members of the University were well pleased with this choice, inasmuch as it advanced the celebrity of the High School at Cambridge. In compliance with the desire of Martyn, Smith sacrificed his leisure, went to Cambridge, and there proposed to renew the Lectures on Botany, which for many years had been discontinued. But the Pro-Rector of this University, Mr. Monk, formally laid an interdict on the Knight and President of the Linnean Society, Sir J. E. Smith, prohibiting him from ascending the rostrum, because he was—a Dissenter!—that is, a Christian of a different persuasion from Mr. Monk. What would be said of a German University which, for such a reason, should exclude so distinguished an individual as Smith? Had Cambridge been now in the situation of France, groaning under the rod of such an obscure fanatic as the Bishop of Hermopolis; or had Sir James, in any of his publications, or in any part of his conduct, shewn the least trace of irreligion,—then the University would have been justified in this procedure; but not only have all the works of Smith

testified their author to be, in the highest sense of the word, a religious character; but his whole life has been a series of the exercise of Christian virtue and elevated piety. Who would have believed that a University, within the walls of which the immortal Erasmus Roterodamus once taught, and which had produced such a man as Milton, should ever, and even in the twentieth year of the 19th century, sink to such a depth of barbarity! (*Bestialität!*) But '*omnia jam fient,*' &c.; and we must not wonder that in this island, as well as on the continent, there should be instances of the existence of dull heads and infected hearts in Universities, when the direction of these institutions is entrusted to the learned corps of *frères ignorants*." —P. 54.

J. Y.

ART. II.—*Substance of a Speech delivered in St. Andrew's Hall, Norwich, October 22, 1829, at the Adjourned Meeting of the Reformation Society. With an Appendix, containing Extracts from the Works of Unitarian Writers.* By Rev. J. W. Bakewell. Norwich: Bacon and Kinnebrook. 1829. Pp. 32.

A VERY beautiful chapel, erected by the Jesuits, was opened in Norwich, a few weeks ago, after considerable preparation of the public mind, and with much imposing ceremony, which, however, did not avail to fill the place, the services being very scantily attended. No particular curiosity would have been excited by the event, had not the ringers of St. Giles', (in which parish the chapel is situated,) in the hope of being liberally rewarded, distinguished the day by a joyous peal from their bells. The clergy were much scandalized by the exhibition of such a popish spirit, which they supposed to have been encouraged by the magistracy; and at a public meeting, which was soon after held by the Society for the Conversion of the Jews, the Rev. F. Heran (an evangelical clergyman) made a fierce attack upon the Catholics and all who tolerated them, and pledged himself to form a Reformation Society in the city within a few days. He redeemed his pledge; a meeting being called for the Friday of the same week. There was (we believe) but one speaker besides himself, and the audience consisted almost entirely of ladies. There was much prayer, but little of any thing else, except invective against Catholics, Jews, and especially Unitarians,

who were declared to be worse than either. It was agreed that a meeting should be held on Wednesday, October 21, when a delegate should be brought down from the Parent Reformation Society, and when a larger audience might be collected from the company assembled for the sessions' week. In the meanwhile, Mr. Sergeant Firth exerted himself to counteract the efforts of the Protestant agitators. He declared through the newspapers the illegality of prayer in St. Andrew's Hall!—obtained from the Bishop a testimony of disapprobation of the proceedings, and engaged many of the most influential clergy (who are also the most moderate) to inculcate a spirit of liberality and peace. The meeting was expected to be so stormy that many peaceable inhabitants, whose curiosity was much excited, were deterred by fear from entering the hall: and, in truth, such a scene of tumult has seldom disgraced a religious meeting. The presence of ladies alone restrained the polemical combatants from proceeding to blows; and the confusion was so great, that the reporters were obliged to give up all hope of carrying away a correct account of the speeches. The business of the meeting (assembled for the express purpose of organizing a system of persecution) was introduced by prayer; the first attempt at which, however, was interrupted by objections on the part of Mr. Firth; and the chairman and the audience were called up from their knees to listen to an argument concerning the legality of prayer in an unconsecrated place. A Lieutenant Rhind, the delegate from the Parent Reformation Society, was the principal speaker on the first day, and the sentiments which he expressed in the first part of his address, his declarations of the gentle and peaceable spirit of Christianity, were worthy of a better cause, and sounded strangely in the ears of some who conceived that his errand had a far different object than the promotion of peace. These sentiments were followed by some of an opposite character—by expressions of horror against the idolatrous Catholics and the "blasphemous Unitarians." No one took notice of these expressions, and the stigma would have remained, had it not been found necessary, late in the afternoon, to adjourn the meeting to the next day. Mr. Bakewell then presented himself to speak, stating that his object was to remonstrate against the application of the word *blasphemous* to Unitarians. The tumult which his appearance excited was deafening; but he stood his

ground, and at length, supported by some of the more moderate clergy, and encouraged by the chairman, he obtained a hearing. His success was complete. The tumult was changed to applause, the reverend gentlemen vied with one another in demonstrations of respect, and Lieutenant Rhind immediately offered a public and ample apology. In answer to his plea that he misrepresented through ignorance, there arose a cry of, "You ought to have informed yourself." A poor Catholic proposed that the money raised should be applied to the relief of the unemployed operatives of that city; which motion was carried by a large majority. A committee of the Norwich Branch Reformation Society was however formed; not because the majority of the meeting were in favour of the motion to that effect, but because the confusion was so great that the purport of the motion was mistaken. It is thought that the society will effect little good or harm. The first levy of the tax on intolerance is already disposed of in the service of the poor. The loyal are shocked that any measures should be instituted against the favourites of our Popish administration, the moderate wish to maintain peace, and it is clear to all who are not blinded by a spirit of proselytism, that the Catholic population is too insignificant to effect any mischief; and that, if it were not, the institution of a Reformation Society is the surest method of increasing their influence. They are conducting themselves with much propriety, and by their moderation have put to shame the professors of a purer faith. The Rev. — Green, pastor of the old Catholic congregation, declined a public conference to which he was challenged, on the ground that more is usually lost to the cause of charity than gained to that of truth, by controversies on the hustings. He has begun, instead, a series of discourses on the doctrines of his church, which are weekly announced by advertisement, and to which he invites the public. They are published as soon as delivered, in a very cheap form, and he holds himself in readiness to answer objections which may be made through the press.

It so rarely happens that a fair opportunity offers of explaining and defending our opinions before an audience of thousands, that we rejoice much at the part which Mr. Bakewell took on this occasion.

We give, as the passages which, from their peculiar reference to the occasion, will be most interesting to our readers,

the commencement and the conclusion of Mr. Bakewell's speech; omitting the summary which intervenes of Unitarian opinions.

"SIR,

"As the professed object of this meeting is the promotion of religious truth, I cannot be considered as an intruder, and I shall be welcomed with open arms by the gentlemen who support this Society, because, as they profess so tender a regard for the souls of men, they will, after a candid hearing, be induced to think that I and others of the same religious persuasion are not in the dreadful state of reprobation which they fearfully apprehend. I appear here, not as a Roman Catholic, but as a Unitarian Christian (great uproar). I will speak. (Chairman said, Sir, you shall be heard.) I am, I again declare, a Unitarian Christian, a minister of a religious society in this city, the members of which are highly respectable in point of character and station,—several of whom are in offices of high trust—several of whom have filled the chair of the chief magistrate with honour to themselves and advantage to their fellow-citizens. No reflection, I believe, has hitherto been thrown upon their character. No, Sir, they have lived in peace, they have endeavoured to promote peace; they have discharged their duties with exemplary diligence and fidelity; they have obtained, and I do say they have merited, the esteem of their fellow-citizens. And, Sir, I see before me the picture of a man, a Unitarian Christian, who has for many years represented in Parliament the interests of no inconsiderable portion of the citizens of Norwich. Who has dared to attack the character of Mr. Smith? Is he not a man of inflexible integrity? Is he not a man whom all respect? And yet, he is a Unitarian Christian. But, Sir, a stranger has presumed to come into this Hall, in which many Unitarians have presided as chief magistrates of this city—a stranger has *presumed*, I repeat the word, to come here into this Hall, in the character of the organ of the Reformation Society, and hold up the Unitarians to the malice, the hatred, and the execration of their fellow-citizens. Yes, he has thrown out the torch of discord. The professed and regular servant of a society for the promotion of Christian truth and Christian *charity*, has denominated Unitarians blasphemers. Yesterday I heard the epithet applied to us, and to the disgrace of the cause which these gentlemen profess to advocate, not one murmur of dis-

was uttered. All were per-
t; the calumny passed with-
word of reprobation. The

his first address, uttered in
language many sentiments, ap-
bued with the spirit of Chris-
. I rejoiced that the Society
ocate so benignly disposed.
regret, in his reply to the ad-
euch of Archdeacon Glover,
very different spirit was ma-
The spirit of this Society, the
selytism broke forth, and all
fessions of kindness and cha-
early manifested to be words
othing. This advocate of the
Society quoted Scripture in
on of the Archdeacon's point-
and by the force of his elo-
gave considerable effect to the
th which his speech was in-
All sects can quote Scripture

fication and in condemnation
But I do maintain, that the

h he manifested was not in
with the precepts which he
lo, the spirit was not dictated
isdom which cometh from
to use the language of the
disclaiming all personal ap-
he tendency of this spirit 'is
sensual, is devilish.' Do not
and me. Where envying and
there is confusion and every

No, the spirit that is from
note the very words which the
gave us yesterday—the spirit
'is first pure, then gentle,
and easy to be entreated, full
id good fruits.' The blasphem-
rians! Yes, these, gentlemen,
y words which this advocate
peace, this servant of a so-
professes to have a chief re-
souls of men, to the cause of
harmony and truth—these are
s which he applied, in the
promotion of the objects for
ame, to a highly respectable
ristians. In his first speech
sious and fine-sounding words,
nating spirit could not be long

The foul breath of slander
l the air of this spacious Hall.
itself 'escapes not calumnious
I would have the gentleman
w, in his zeal to promote,
ly not the principles of the
n—most certainly not the
Christianity—he brings upon
heavy arm of justice. Uni-
not disposed to have recourse
on. They know better than
railing for railing, for they

know 'that Michael the Archangel,
when contending against the Devil, durst
not bring against him a railing accusa-
tion.' But a Unitarian does not like to
be held up to the execration of his fel-
low-citizens, and he may perhaps think
it proper to use those means which the
law allows to protect his character and
his person. (Not person, said some gen-
tleman near.) Yes, I repeat the word, I
say his person, for if a Unitarian is a
blasphemer, i. e. according to the defu-
lition of Johnson, and indeed according
to the usual acceptation of the term, 'a
wretch that speaks of God in impious
and irreverent terms,' he deserves the
execration of his fellow-creatures. And
some men, in their zeal for God, might
not unnaturally think it would be doing
him service to remove such a wretch
from the face of the earth, and exclaim,

'Should each blasphemer quite escape
the rod,
Because the insult's not to man, but
God?'

Yes, some, excited by the spirit of reli-
gious fanaticism, will not unnaturally,
and quite in agreement with the recorded
spirit of Lieut. Rhind, who, in unison
with his vocation, would convert a pro-
fessed religious society into a church mi-
litant, and 'who certainly maintains his
argument as well as any military man in
the world,' and 'who comes here as a
cannon overcharged with double cracks,
to lay redoubled strokes upon the foe,'
—some men, I say, actuated by the spirit
of this religious knight-errant, who in
the days of chivalry would have cut every
poor Unitarian in his way to fritters,—
religious enthusiasts, guided by the les-
sons of this zealous champion, will na-
turally be disposed to cry out,

'Prevent the curst blasphemer's tongue
to rage,
And turn God's fury from an impious
age,'

and will be deterred from executing ven-
geance on the denounced enemy of God,
only by the salutary fear of the protecting
arm of the civil power.

"Blaspheming Unitarians! But I
would apply to him the words used by
our honoured Saviour, relative to his
persecutors: 'Father, forgive him, for
he knows not what he does!' In what,
however, I ask, do Unitarians blaspheme?
There are amongst them wicked men;
there are perhaps blasphemers, as there
are wicked men and blasphemers in every
other denomination of Christians. But
I do maintain that blasphemy and Uni-

tarianism have no more connexion than blasphemy and Trinitarianism, than blasphemy and Calvinism, or any other isms into which the Christian world is divided. Unitarians, indeed, are blasphemed ('what are you but a blasphemer'); and almost every sect thinks it right to go out of the way to attack and revile us, (of which we have just had an instance,) and to hold up our opinions and even our characters to the indignation and execration of our fellow-Christians. (Not characters, said some gentlemen on the hustings.) Yes, I maintain characters, because according to the definition of blasphemy by our great lexicographer, and which is in accordance with its common acceptation, the usual epithet of blasphemer *does* expose our characters, *our persons*, to scorn and execration.

"Gentlemen, have patience with me whilst I give you a brief summary of the opinions maintained by the generality of Unitarians. I shall not trespass long on your time. I think I am promoting the interests of truth and charity, and when you know our sentiments, I trust you will have rather a less unfavourable opinion, and that you will 'refrain your tongues from evil, and your lips from speaking guile.'"

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"Much was said on the subject of justification by faith alone. The Reverend advocates of the Reformation Society appear all imbued with a deep sense of the essential importance of this belief. Nay, we were told, that the doctrine of justification by faith in the merits of our Redeemer alone, was considered by the Society the all-important doctrine of the Reformation; and because the Roman Catholics attach some importance to human merit, the Society has a principal regard to their conversion from this supposed most dangerous error. Other doctrines of the Catholic Church have been attacked, and are to fall in ruins before the active siege of this militant Society, which comes forth with the olive branch of peace in one hand, and the torch of discord in the other; which commences its operations with soothing words, with the enticing professions of universal amity, 'but, pregnant with a zeal for proselytism,' it cannot contain the bitter spirit which is in it, it soon brings forth persecution; and this demon proceeds to acts of hateful strife, hateful to all who have learnt of him that was meek and lowly in heart. One Reverend Gentleman, in particular, was anxious above all things to impress his notions

of justification on the attention of the meeting; and he especially enforced a belief in them as essential to salvation. I believe I do not misrepresent. But then it follows clearly, that a large majority of the Church of England is in a state of error—of damnable error. Three-fourths of the clergy of the Establishment are Arminians, and all those, therefore, according to the doctrine of this Society, are in fatal error. As, then, true charity ever begins at home, I call upon them, as men actuated with the genuine spirit of patriotism, as fathers, as brothers, as Christians, as members of the same household, partakers of the same pasture, sheep of the same flock, to look after those of their own, who have, in their opinion, strayed far from the only safe fold, and are wandering abroad over the wide pit of perdition, which will soon open its mouth to swallow them up for ever and ever. Yes, you maintain that those most nearly and dearly connected with you, to whom your first sympathy is due, those with whom you go up to the house of God in company, are on the edge of a fatal precipice. Look then to your own friends and children, stretch forth a helping arm to save them, enlighten their darkened minds, guide their bewildered steps, and when you have brought them, on whose understandings you may surely hope to operate more effectually, into 'that only true and saving faith,' then go forth to convert your Roman Catholic brethren; but at present, by your own admission and lamentation, a wide field is open to you at home. A numerous majority of the members of the Church of England are Arminians; you believe that they cannot be saved under any other profession than that of Calvinism. Be consistent, be honest, before you are charitable; put your own house in order before you busy yourselves with the concerns of others. It is your duty, as Christians, first to work at home, and then, when you agree amongst yourselves, when you have given life, and health, and vigour, to the sickly, the perishing members of the Church of England, you may with less inconsistency and with better prospects of success, put forth your energies to convert the Church of Rome. At present you may be assured 'that you spend your money for that which is not bread, and your labour for that which satisfieth not.'—Pp. 14—16.

ART. III.—*Ellen Cameron: a Tale for Youth.* By Emily Elizabeth Rankin. Baldwin and Cradock. 1829.

THERE is a beauty in this little work which cannot fail of producing a powerful effect on readers, young and old. No common talent, no slight acquaintance with the hearts of the young, no little experience of life, are adequate to such a production as this; and we should imagine that next to the privilege of assisting to form the mind of an Ellen Cameron, must rank the power of describing her with so much ability and grace. The interest of the story is of a far higher kind than can attend on a mere fiction. The truth which shines through it, and the principle which elevates it, constitute the value of this work, and enhance its charm.

ART. IV.—*Dr. Priestley's English Grammar improved; or a compendious Introduction to the Study of the English Language; comprising Illustrations of Etymology on a Novel Plan, culculated to assist the Memory, and to improve the Understanding of the Pupil, &c.* London: S. Guerrier, Pentonville; Longman and Co.

WHATEVER be the merits of this treatise, we are inclined to think it must rest upon its own basis, the change, made in Dr. Priestley's Grammar, and the additions which, in the present form it has received, being such as to render it an essentially different publication. The chief resemblance to the work of Dr. Priestley is in that section which relates to verbs; a subject which that author will be allowed to have treated with philosophical simplicity. We agree with the able author of the present Treatise in the following observations:

"It is confessedly an object of the highest importance to communicate to pupils accurate notions of the radical principles of any science or art. A knowledge of our native tongue is, however, in the first instance, necessarily acquired in an irregular and imperfect manner; and to correct the errors arising from this source, is the grand purpose of grammatical instruction. Some experience in the art of tuition has enabled the author of this introduction to perceive faults in the works of his predecessors, which detract greatly from their utility."—Pref. p. 14.

We think that this author, in rectifying their mistakes, and supplying their defects, has performed a task which will be beneficial to the rising generation.

MONTHLY REPORT OF GENERAL LITERATURE.

Memoirs, Correspondence, and Private Papers of Thomas Jefferson, late President of the United States. Edited by Thomas Jefferson Randolph. 2 Vols. 8vo. Colburn.

Travels in the Interior of Mexico in 1825, 1826, 1827, 1828. By Lieut. Hardy, R. N. 2 Vols. 8vo.

Travels in Chaldaea, including a Journey from Bussorah to Bagdad, Hillah, and Babylon, performed on Foot by Captain Robert Mignan. 1 Vol. 8vo.

The Annuals for 1830.

The Juvenile Annuals for 1830.

THE author of the Declaration of American Independence might well dis-

pense with any other fame. Enough was done, by that one act, to secure his own glory, and his country's gratitude; and ultimately, that of the world. Nothing else would have been needed to make us take up, with lively interest, the *Memoirs and Correspondence of THOMAS JEFFERSON*. And there are few men, happily he is one of the few, the remainder of whose lives would bear to be looked at without a sensation of disappointment and regret. His mind, character, and history, are worthy of his illustrious destiny as the framer of that ever-memorable document. It is only the most brilliant amongst a number of splendid services to the cause of freedom and humanity. The abolition of the law of primogeniture, the great curse of society; the prohibition of the importation of slaves; the legal establishment of

complete religious freedom and equality; the assertion of man's natural right to expatriate himself at will; and the restriction (to which his efforts ultimately led, though his own bill was premature) of the punishment of death to treason and murder: these are a part, and only a part, of the benefits for which his native state, Virginia, has to venerate his memory. Well did he deserve, and well did he occupy, the elevation which he afterwards attained, the noblest to which political ambition can aspire, that of the Chief Magistrate of united nations by the people's choice. And appropriately did his long career of consistent patriotism close on the fiftieth anniversary of that Independence which his own pen first proclaimed. That was indeed a day on which his spirit might depart in peace.

The two volumes now before us are only part of a more extended publication from Mr. Jefferson's papers, projected by the Editor. They contain a brief autobiographical sketch (of 94 pages) terminating abruptly at the commencement of the year 1790, and Correspondence up to about the same time, with various illustrative documents in the form of Appendices. The memoir appears to have been written for private use only; it commences with the following memorandum:

"January 6, 1821. At the age of seventy-seven, I begin to make some memoranda, and state some recollections of dates and facts concerning myself, for my own more ready reference, and for the information of my family."

The most curious parts of the Memoirs are the debates in Congress on the question of Independence, taken down, in a compressed form, at the time, by Mr. Jefferson; and the original draft of the Declaration, together with the variations which were made previous to its adoption. Some of these shew the intervention of very cautious and practical men; as the omission of the word "inherent," as applied to "rights;" the substitution of "*repeated*" for "*unremitting* injuries and usurpations" ascribed to the King; and several alterations of a similar description. One or two passages appear to have been rejected as too oratorical for the dignified character of the document. A strong reprobation of the African slave trade "was struck out in compliance to South Carolina and Georgia" (I. p. 16); and in the conclusion was introduced an expression of "reliance on the protection of Divine Providence." The writer's piety, we

fear, whatever it might be in the later years of his life, was then at rather a low ebb; and there is one letter in the Correspondence, dated Aug. 10, 1787, (Vol. II. p. 215,) which while it properly recommends the boldest and fullest inquiry, on religious matters, to the young man to whom it was addressed, sufficiently indicates the hostility of the writer's opinions, at that period, to the claims of Divine Revelation. We have not observed any thing else, of the same tendency, in these volumes.

Altogether, the work will rather furnish materials for the historian than amusement for the general reader. There is comparatively little that is personal; and few will persevere in the perusal who have not previously a deep feeling about the political events of those times, events so incalculably momentous. The letters chiefly relate to the transactions of the American Revolution as they occurred; and afterwards to the negotiations in which the author was engaged at the Court of France just before, and during, the commencement of the explosion there. The following brief sketch of Necker occurs in one of these; it is as characteristic of the writer as of the subject:

"It is a tremendous cloud, indeed, which hovers over this nation, and he at the helm has neither the courage nor the skill necessary to weather it. Eloquence in a high degree, knowledge in matters of account, and order, are distinguishing traits in his character. Ambition is his first passion, virtue his second. He has not discovered that sublime truth, that a bold unequivocal virtue is the best handmaid even to ambition, and would carry him further, in the end, than the temporising, wavering policy he pursues. His judgment is not of the first order, scarcely even of the second; his resolution frail; and upon the whole it is rare to meet an instance of a person so much below the reputation he has obtained."—II. 480.

It is thus that we might expect the dauntless, uncompromising Jefferson to speak of the vacillating Financier. And as an illustration of his moral principle, we will take our leave of him with an extract from a letter to the youth (Peter Carr) to whom the sceptical passage just referred to was addressed:

"Time now begins to be precious to you. Every day you lose will retard a day your entrance on that public stage whereon you may begin to be useful to yourself. However, the way to repair the loss is to improve the future time. I

trust that with your dispositions, even the acquisition of science is a pleasing employment. I can assure you that the possession of it is what (next to an honest heart) will above all things render you dear to your friends, and give you fame and promotion in your own country. When your mind shall be well improved with science, nothing will be necessary to place you in the highest points of view, but to pursue the interests of your country, the interests of your friends, and your own interests also, with the purest integrity, the most chaste honour. The defect of these virtues can never be made up by all the other acquirements of body and mind. Make these then your first object. Give up money, give up fame, give up science, give the earth itself and all it contains, rather than do an immoral act. And never suppose, that in any possible situation, or under any circumstances, it is best for you to do a dishonourable thing, however slightly so it may appear to you. Whenever you are to do a thing, though it can never be known but to yourself, ask yourself how you would act were all the world looking at you, and act accordingly. Encourage all your virtuous dispositions, and exercise them whenever an opportunity arises; being assured that they will gain strength by exercise, as a limb of the body does, and that exercise will make them habitual. From the practice of the purest virtue you may be assured you will derive the most sublime comforts in every moment of life, and in the moment of death. If ever you find yourself environed with difficulties and perplexing circumstances out of which you are at a loss how to extricate yourself, do what is right, and be assured that that will extricate you the best out of the worst situations. Though you cannot see when you take one step what will be the next, yet follow truth, justice, and plain dealing, and never fear their leading you out of the labyrinth in the easiest manner possible. The knot which you thought a Gordian one, will untie itself before you. Nothing is so mistaken as the supposition that a person is to extricate himself from a difficulty by intrigue, by chicanery, by dissimulation, by trimming, by an untruth, by an injustice. This increases the difficulties ten fold; and those who pursue these methods get themselves so involved at length, that they can turn no way but their infamy becomes more exposed. It is of great importance to set a resolution, not to be shaken, never to tell an untruth. There is no vice so mean, so pi-

tiful, so contemptible; and he who permits himself to tell a lie once, finds it much easier to do it a second and a third time, till at length it becomes habitual; he tells lies without attending to it, and truths without the world's believing him. This falsehood of the tongue leads to that of the heart, and in time depraves all its good dispositions." —I. 285, 286.

We come now to much lighter reading in the form of *Travels in the Interior of Mexico, by Lieutenant Hardy*. "Who is there," says the Lieutenant in his début, "that has not found fault with a prosy book of travels?" To avoid being *prosy*, the gallant sailor has crowded sail on the opposite tack, and run the risk of being more vivacious than useful. Information there is, no doubt, in his book, but the principle of selection is wanting, and it is one continued *rattle* of jokes and adventures, descriptions of people, and whimsical stories. Every thing is told as it might be at a fire-side after supper, with the accompaniment of a family punch-bowl, half in joke, half in earnest, half true, and half for effect. Being "engaged in the capacity of commissioner by the general Pearl and Coral Fishery Association," Lieutenant Hardy spent four months in diplomatic discussion at Mexico; during which time he seems to have been (as well he might) ill at his ease. Having at last obtained the desired license, he proceeded northward to Loreto, and from thence to the gulf of Molexe, where he became (in the service of the said Association) a diver. This undertaking, and the dangers attendant upon it, he describes with great spirit. "If it be difficult to learn to swim," says he, "it is infinitely more so to dive. In my first attempts I could only descend about six feet, and was immediately obliged to rise again to the surface; but by degrees I got down to three or four fathoms; at which depth the pressure of the water upon the ears is so great, that I can only compare it to a sharp-pointed iron instrument being violently forced into that organ. My stay under water, therefore, at this depth was extremely short; but as I had been assured, that so soon as the ears should burst, as it is technically called by the divers, there would be no difficulty in descending to any depth; and wishing to become an accomplished diver, I determined to brave the excessive pain, till the bursting should, as it were, liberate me from a kind of cord which limited my range downwards in the same way

that the ropes of a balloon confine the progress of that machine upwards."—"Reason and resolution urged me on, although every instant the pain increased as I descended; and at the depth of six or seven fathoms, I felt a sensation in my ears like that produced by the explosion of a gun; at the same moment I lost all sense of pain, and afterwards reached the bottom, which I explored with a facility that I had thought unattainable. Unfortunately, I met with no oysters to reward my perseverance; and as I found myself exhausted for want of air, I seized hold of a stone to prove that I had reached the bottom at eight fathoms water, and rose to the top with a triumph as great as if I had obtained a treasure. I no sooner found myself on the surface than I became sensible of what had happened to my eyes, ears, and mouth; I was literally bleeding from each of these, though wholly unconscious of it. But now was the greatest danger in diving, as the sharks, mantis, and tinteréros, have an astonishingly quick scent of blood." Of the sharks, however, (under the stimulus of hope,) a diver thinks nothing. "I have myself descended," says Lieut. Hardy, "when the horizon was filled with the projecting fins of sharks rising above the surface of the water; and although armed only in the way I have described," (viz. with a stick sharpened at both ends, the better to hold open the creature's expanded jaws,) "I thought myself perfectly secure from molestation; notwithstanding they were swimming round me in all directions at not a greater distance than a few fathoms, I continued my pursuits with the greatest sang-froid." Reason whispers that even a stick with two points might have failed, but nothing of this sort assails the stout heart of a diver *when under water*. "I should no more be capable in my cool moments of reflection," says Lieutenant Hardy, "of braving this inconceivably horrid danger, than of entering the tiger's den before his breakfast at Exeter Change." A certain Don Pablo, however, is described as having had moments of "cool reflection" (even in cold immersion) on the subject of a tinteréro that had taken station three or four yards above him. "A double-pointed stick is a useless weapon against a tinteréro, as its mouth is of such enormous dimensions, that both man and stick would be swallowed together. He therefore felt himself rather nervous, as his return was now completely intercepted. He described him (the tinteréro to wit, 'who was hovering over

him as a hawk would follow a bird') as, having large round and inflamed eyes, apparently just ready to dart from their sockets with eagerness, and a mouth (at the recollection of which he still shuddered) that was continually opening and shutting, as if the monster were already in imagination devouring his victim, or at least that the contemplation of his prey imparted a foretaste of the *gout*." Two alternatives now presented themselves to the mind of Don Pablo; one to suffer himself to be drowned, the other to be eaten. On a sudden he recollected that on one side of the rock was a bed of sand; he reached the spot, stirred up the sand with his pointed stick, clouded the water, and thus rose to the surface in safety, before he was completely exhausted. "Fortunately he rose close to the boats," and his friends seeing him in such a state, and knowing that an enemy was at hand, "jumped overboard, as is the practice, to frighten the creature by splashing the water;" after which "Don Pablo was taken into the boat more dead than alive." (P. 259.) Next to Lieut. Hardy's practice in diving, his practice in the healing art is most worthy of notice; he avows, indeed, from the first, that he has ever had "some propensity towards quackery," and that he had even "*studied enough of physic*" to give him "a general outline of *ordinary complaints*." Very early in his pilgrimage we find him "setting to work with an emetic" upon a poor man who suffered from a cold and bilious attack; after which he nearly frightened the life out of a young lady, with "delicate small features, and full black eyes," leaving her, however, by way of compensation, "a few simple doses of medicine." (Vide p. 114, for the young lady's case.)

At Sonora, he cured some and washed some, (for "the sick are beyond measure dirty in their habits,") and at Oposura, where he was detained by "a low nervous affection," in addition to an attack on the chest, he cured every body, for a length of time, but himself. "Of my *materia medica*," says Lieut. Hardy, "it may be well to state that charcoal, which I prepare with soap, formed the chief ingredient, both for indigestion, heartburn, and pain in the shoulders."—"In putrid fevers there is no medicine so efficacious and sure." "Pain which many people have in the shoulders and neck," yields to charcoal. Ditto the bite of a rattle-snake to an external application (the charcoal being made into a poultice with rice). The patient in this latter case "felt a sensation of heat

his chest," which Lieut. Hardy subdued by keeping him immersed in the river. "I kept him in till his pulse was reduced to ninety-three, and I could ring it no lower. I then placed him in a cool place, and made him take, every half hour, two charcoal pills." In the evening the burning sensation returned; "I therefore repeated the cold bath, and increased the number of pills." After eight days' time the patient was well. Eventually, the author was so happy as to cure himself of the complaint of the heat brought on by diving. (P. 419.) We could give a receipt for Hydrophobia, but we should be unwilling to interfere with the Fire King; we will, therefore, favour our readers with a *mud-bath*! A young married lady" (in Villa del Norte) "finding herself excessively oppressed with the heat of the weather, although she had thrown windows and doors open to cool the room, and had likewise poured water over herself to refresh her body, adopted the following excellent expedient," which must be told in her own words: "I made a large hole in the middle of the floor, by first removing the bricks. Into this hole I poured a sufficient quantity of water to soak up a large portion of earth, which I did first with a stick, and afterwards with my hands, till the mass was as thick as paste. I then undressed myself entirely and entered the hole, in which I sat down and besmeared every part of my body; and as I found myself very comfortable and refreshed, I lay down and rolled myself in the mud." She added, "When my husband returned, would you believe it, that what with my large figure, and my being completely covered with mud, he imagined that he beheld a monster rise, as it were, out of the bowels of the earth; and he stood for some moments looking in amazement, unable to imagine what sort of an animal had got into the house." (P. 369.) "The action which is called the Axua," says our author, "is very numerous."—They adorn their head with mud instead of flowers; and they also delight in painting their bodies with it. On a hot day it is by no means uncommon to see them wallowing in the mud like pigs!" The rice of human flesh, as may be expected in such a country, is low. Being moved on one occasion, rather by compassion than wisdom, Lieutenant Hardy offered pocket handkerchief in exchange for a little girl six years old, which was accepted; this child had been stolen. Afterwards having two children in his possession, he offered half a yard of red

baize for a governess; "but there was no making a bargain." The lady whom he proposed to purchase at this rate, was, however, a beauty; "her neck and wrists were adorned with shells curiously strung; her hair fell in graceful ringlets about her delicate shoulders, and her figure was straight and extremely well proportioned." She paid the author a visit when he was moored in the Red River, making her appearance à la mode, with one of her companions; "I put out my hand," says he, "to lay hold of one of the swimmers, as the rapid tide was bearing the Indian's head under water. The hand was held eagerly up, and when I caught hold of it, I was not a little surprised to find that it belonged to the slender form of a young lady, of about sixteen or seventeen years of age." Being accommodated with a jacket, and subsequently with a sheet, the young lady established herself upon deck with great coolness, and devoured biscuit and frijoles with perfect good humour. "In vain I made signs to inquire the meaning of her visit," says Lieut. Hardy; "she remained feasting with as much composure and unconcern as if she had been in the midst of her friends." Finally, as the Indian who accompanied her would not exchange her for half a yard of red baize, they were both sent to shore in a boat, and heard of no more. With the political state of the country, or the mining department, our author troubles himself very little; but under the latter head he has some capital apories. "A Mexican miner," says he, "is a man endowed with an extraordinary degree of what may be termed technical eloquence, which he deals out with great vehemence, and frequently without any regard to fact. He seems, indeed, to have his imagination for ever overheated, and his ideas have always a golden tint, which renders them equally delusive to himself, and others who rely upon him. No class of men, however, are without some honest individuals amongst them, but I have never yet met with more than one miner whom I have every reason to consider truly honest. About two or three years ago, a swindler fixed a large specimen of ore, taken from the rich mine of Alamos, most ingeniously in the vein of a mine not a hundred leagues distant from thence. When the deception was perfect, he took a certain foreigner to the mine, to give him ocular demonstration of its worth. The parties descended with hammer and bolt, and a portion of the identical bit of ore which had been stuck on to the vein, was detached, and

subjected to examination. It turned out so well, that the deluded individual was determined to embark in the enterprize. When I knew him, he had already spent 10,000 dollars; and when any new demand was made upon his purse, it went accompanied with samples of the same rich specimen." Finally, an inquiry was set on foot which terminated in a discovery of the deception. The unfortunate speculator having lost 10,000 dollars, abandoned the enterprize, and the pretended miner went off to the south.

We have done our author great injustice in not quoting (if it be possible that we have not already quoted) some of his puns; it should also have been signified, on behalf of his courage, that he ventured to cut off a (dead) tiger's tail. With a short specimen of his political wisdom, we must however conclude. "A system," says he, "must be made for the people, and not the people for a system. Indeed, with respect to the present government, which has hitherto answered so badly, it is a pity that the Mexicans do not change it for one better suited to their circumstances, character, and previous habits. It is, besides, by far too expensive for the resources of the country, and has infinitely multiplied the number of both private and public tyrants. It has, in short, made the members of the body independent of each other, which is contrary to reason and practical utility. To effect a reform, whether under the present system of government or any other, I am convinced that a *benevolent tyrant*, one who would rule with a rod so long as it might be requisite, but who at the same time would consult the ultimate happiness of the country and the improvement of the inhabitants, is absolutely necessary"!—P. 518.

The next work in our list is *Travels in Chaldaea, including a Journey from Bussorah to Bagdad, Hillah, and Babylon, performed on Foot in 1827. By Capt. Robert Mignan*. What there is of personal observation in this book is interesting, and has every appearance of being authentic; but we can hardly help exclaiming as we go on, "Is that all?" It is hard upon a man to travel on foot from Bussorah to Bagdad without ever meeting a lion. What Capt. Mignan did see, however, he tells, and the desert places he fills with quotations—not idle quotations from Byron and Moore, but from Chardin, Keppel, Niebuhr, Shaw, Morier, Buckingham, Hanway—Newton, Prideaux, Arrian, Strabo, Diodorus, Herodotus, and their several commentators. The

volume, in short, is a succinct account of the past and present state of the tract of land through which Capt. Mignan pursued his researches; from the Persian Gulf, that is, to Bagdad, and the site of Babylon, on the banks of the Euphrates and Tigris. "My aim throughout this work," says the author in his preface, "has been rather to delineate the various remarkable objects that presented themselves to my attention, than to enter deeply into useless theory and vain speculation; in short, to furnish an accurate account of the existing remains of ancient grandeur, to describe their present desolation, and to trace something like a correct outline of the once renowned metropolis of Chaldaea." Setting out from Bussorah with six Arabs armed and equipped, and eight sturdy natives who were employed in towing a boat up the stream, Capt. Mignan proceeded along the banks of the Sbutal Arab in a northerly direction. The second day's journey brought him to the confluence of the Euphrates and Tigris, after which he continued his course "north ten degrees west," on the banks of the Tigris; having "before him the land of Eden, and behind a desolate wilderness," and steering *daw taw "Akrāw"* (Anglice, by the Pole-star). At Zetchiah they had a slight altercation with the inhabitants, who insisted upon their paying tribute, notwithstanding the written warrant of Montefik Sheikh to the contrary. "The Sheikh of this village," says Capt. Mignan in a note, "pays 50,000 piastres or 4500*l.* yearly to the Montefiks. This sum is collected from the Bagdad trading boats and the cultivation of an extensive tract on either side of the Tigris. They also plunder all those who are so unfortunate as to fall into their power." "The fine, honourable, hospitable character generally attributed to the Desert Arabs (alas!) is at present a fiction." Dr. Shaw tells us that "the Arabs are *naturally* thievish and treacherous; and it sometimes happens that those very persons are overtaken and pillaged in the morning, who were entertained the night before with all the instances of friendship and hospitality." Capt. Mignan himself was neither entertained nor pillaged, so he has little to say on that score; but he dislikes their *cookeny*. "Having bought a couple of sheep," says he, "for my people, I was witness to some curious culinary operations. The entrails were ripped open; pieces of which, with the hoofs, dipped once or twice into the water, were eaten by them *raw*: the rest of the animal, unflayed and unshorn,

was put into a vessel and half boiled, when they drank the *soup*, and voraciously devoured the scarcely-warmed carcase. They are a very filthy set of people, particularly in their food," &c. Their method of spinning and weaving is better. "At sunset I passed through an extensive camp of Arabs: they were as civil and respectful as those I had hitherto met with, and appeared to be living in the most primitive state, chiefly employed in making a cloth from the wool of their sheep. They first spin it into yarn, winding the threads round small stones; those they hang on a stick, fixed in a horizontal position, between some shrubs or trees, to form a woof; then passing other threads alternately between these, they thus weave the cloth with which they clothe themselves." (P. 22.) Of their navigation we have the following particulars: "Parties of both sexes were crossing the stream, in a state of nudity, upon a stratum of rush." "At three we saw an encampment of Arabs crossing the river on inflated sheep-skins," &c. The process, it seems, is very much the same as it was in the days of Herodotus, and the construction of rafts very little improved. For music, "they were contented with a kettle covered with a round, empty, sheep-skin bag, which in general is used for holding oil," but on great occasions served for a drum. "The harmony of the instrument was heightened by the clapping of hands, and a loud chorus of so peculiar a strain, that I am incapable of describing it, and such as I never heard before. One person at a time came forward and danced, keeping up a constant wriggling motion with his feet, hands, breast, and shoulders, until his gestures became too fatiguing to be continued." A specimen of this diversion our author witnessed amongst his attendants, one night when "the cold was piercing," and "they were in high spirits." P. 28.

The remains of antiquity, which were Captain Mignan's principal object, are mostly of brick. On the left bank of the Tigris, however, on the highest of a ridge of mounds extending for nearly a mile, and covered with broken pieces of pottery, fragments of tile, flint glass, and shells, he "stumbled upon some blocks of black stone, measuring four or five feet square, and completely honeycombed from exposure." "Concluding that these stones must have been extracted from beneath the tumulus," says Capt. Mignan, "I commenced clearing away at the base; and as far as I dug, I found that

the mound rested on layers of stone, each measuring about five feet square, so firmly joined together, that my digging implements broke to pieces, and obliged me to discontinue any farther attempt at excavation. There was no appearance of erect building whatever, nor any burnt or unburnt bricks except on the summit, where I saw some fragments of brick-work perfectly black, petrified, and molten. I found a large portion of an earthen vase, (similar to some I have dug up near a village called Reschire, five miles to the south of Bushire on the Persian Gulf,) and human bones lying in it. This vessel was made of baked clay, and appeared painted over: we had to delve with our hands for two feet deep, previous to extracting it. That there were several more I am convinced, as they are never found singly, but in long rows nearly touching each other, and fronting East and West." (P. 47.) On the right bank of the Tigris, not far from the site and remains of Ctesiphon, "stands the Tank Kesra, a magnificent monument of antiquity," which is described at some length. The full extent of the front, or eastern face, of this pile of building, is three hundred feet. "It is divided by a high semicircular arch, supported by walls sixteen feet thick; the arch itself making a span of eighty-six feet, and rising to the height of one hundred and three feet. The front of the building is ornamented and surmounted by four rows of small arched recesses, resembling in form the large one. The style and execution of these are most delicate, evincing a fertile invention and great experience in the architectural art." (P. 72.) To crown all, the natives of this country assert that the ruins are of the age of Nimrod! At Bagdad, English travellers are well received, "on account of the veneration and respect which the inhabitants of that place bear to the memory of the lamented Mr. Rich, the late British resident." The largest gate of this city is walled up and held sacred, in honour of Sultan Murad IV., who quitted the city by it, after having recovered Bagdad from the Persians. The inscription on this gate is remarkable enough to deserve quotation, as a specimen of Mohammedan taste; it is as follows: "In the name of the Merciful and Beneficent." (Then a verse of the Koran, chosen, as it would seem, at random.) "And if Abraham and Ismael take the laus from the temple, our Lord will accept at our hands that thou art the hearer, the wise." This is what he commanded should be built, our

Prince and Lord, the Imaum, (obedience to whom is binding on all mankind,) chief of the true believers, the successor appointed by the Lord of all worlds, the evidence of God (on whom be glory and exaltation) to all his creatures:—the peace and mercy of God be upon his spotless ancestors; may his true call on mankind to submission, aid, and guidance, continue to be the bounden duty of the faithful in listening and attention. The completion was vouchsafed in the year 618. The mercy of God be on our Master, Mohammed, and his pious and immaculate house." (P. 96.) The above is said to be a literal translation; and several other inscriptions are given, which are very much in the same style. For the past glories and present desolation of Babylon, ("the beauty of the Chaldees' excellency," "the golden city," "the lady of kingdoms," "the praise of the whole earth,") for the description of the Athleh tree, ("perhaps a scion of the monarch of the hanging gardens,") and of the bricks which were part of the walls three hundred and fifty feet high—for all inscriptions, vases, gems, relics, cuneiform writing, &c., &c., we must refer to Capt. Mignan himself. His work is embellished with good plates, and furnished with maps.

Literature, whether grave or gay, has scarcely fair chance of attention this month. The eyes are so dazzled by the glitter of THE ANNUALS, that they can with difficulty be steadily fixed on common typography. We have therefore dispatched our portion of that first, and now proceed to enumerate and characterize the individuals of this splendid species.

Friendship's Offering was the first competitor with the *Forget Me Not* (which we noticed last month), and, like that publication, maintains a gallant and successful struggle with the numerous rivals which have since arisen. The volume before us is not surpassed, if it be equalled, by any of the class to which it belongs. Its embellishments support the high character which we assigned to those of last year's volume. In landscape, Vesuvius (by Jeavons, from Turner), Echo (by Goodall, from Arnald), and Spoletto (by Jeavons, from a painting by Capt. Grindlay); and in group or figure, *Reading the News* (by Robinson, from Wilkie) and *Early Sorrow* (by Finden, from Westall) are as good as heart can wish. The literary portion is considerably improved. There is a tale, "The White Bristol," from the powerful pen

of the "O'Haras," many very pleasant things bearing the names of Mitford, Howitt, Hall, Pringle, Jewsbury, &c., and some beautiful lines by Dr. Bowring, entitled "God and Heaven."

The Winter's Wreath claims a praise the reverse of that just bestowed; for here, while the former literary character is sustained, the pictorial merit of the work has decidedly advanced. Altogether, it takes a higher rank than heretofore. It comes up from its provincial birth-place (Liverpool) as once did O, why was it only *once*? the venerated philosopher and philanthropist to whom it is dedicated, and like him takes its place among whatever the Metropolis can boast in this annual assemblage of the intellectual and splendid.

Without being theological, there is a serious and moral tone kept up in this publication which cannot fail to recommend it to a numerous and respectable class of readers.

The Gem lacks some of its last year's lustre. It is bigger; we would rather have had it brighter. The index is no longer rich with the names of Scott and Bannim, Lamb and Hood. We would not disparage it now, in comparison with many others; but it is not as last year, when "none but itself could be its parallel." Was its extraordinary sale, 5000 copies of the first edition, and 2500 of the second, which was larger than that of any other Annual of the same class in its first year, not sufficient to repay or stimulate the proprietors to hold on in their course? Or has their expenditure been guided—unwisely, we think, if it be so—in a different direction? They should have persevered. It must have answered ultimately. The true spirit of enterprize is that breathed in the following noble lines which they have given us from the German of Schiller:

"COLUMBUS.

Cheerly, bold mariner! Heed not the scoff
Of flippant ignorance! Though, in despair,
The steersman's wearied hand drop from the helm,
Still westward, westward! There the golden shores,
Already to thy spirit visible,
Or soon, or late, thy straining eyes shall bless!
God, God is thy Conductor! Trust in Him—
And onward hold thy patient course, athwart

The trackless wild of waters! For, be
 sure,
 The land thou seekest, did it not before
 Exist, from out the silent deep would
 rise,
 Such daring to reward! With Genius,
 Nature
 A sacred league hath struck; and what-
 soe'er
 Genius hath promised, Nature must con-
 firm!"—P. 50.

The Iris, edited by the Rev. Thomas Dale, the Professor of English Literature in the London University, bears avowedly a more religious character than any of these works which we have yet noticed. Its theology is moderate Church-of-Englandism, and the peculiarities of that faith are very apparent, as it is natural to expect they should be; but they are not made offensively prominent, and the general spirit of the work is liberal and devotional. It contains eleven engravings, from old masters, on sacred subjects. They are chiefly from the life of Christ, arranged as a series, and accompanied with illustrative verses from the pen of the Editor. Mr. Dale's composition is polished, harmonious, and graceful; more free from faults than rich in beauties. The other contributions are very much of a similar description.

This publication possesses a great charm in its unity of design and tendency. In this particular, with one exception to be hereafter noticed, (the Landscape Annual,) it stands alone. Beyond the very general purpose of sweeping together whatever of verse, prose, and picture, may be amusing and saleable, the rest seem perfectly objectless. The consequence is a prevailing sameness which is very tiresome, and makes them scarcely distinguishable in the memory; together with not unfrequent discordancies as to style, taste, and moral tone, brought closely together in the same work, which are very annoying. They would all be the better for having something peculiar to aim at, it would scarcely matter what, which should give them more unity and harmony. While all classes of readers might still be amused, some one class should be interested. In the different schools of poetry and painting, in the various regions of the great world of literature, such objects might easily be found. So long as purchasers were secure of having beautiful engravings, talented compositions, and that not very limited variety which would still be admissible and be required, there need be no apprehension of limiting the sale,

and the great advantage would be gained of a much higher degree of literary worth and permanent interest.

The Bijou is little to our taste. The second title should be amended, or rather should be "worsened," to make it correspond with the work; for we can scarcely call it an "Annual of Literature and the Arts," while its compositions are so jejune and paltry as those of the present volume, and its illustrations almost exclusively copies of portraits. They are the best of their class; three are from paintings by Sir Thomas Lawrence, and there is, besides, a Bag-piper, from Wilkie, which we take to be a portrait, for no man of taste would make such a face for his own amusement; still, this is a very inferior department of the art. It can only recommend the *Bijou* to the drawing-rooms of a vain and unlettered portion of the aristocracy. The poem on "The King" seems scarcely good enough even for that meridian. It reads so very like the first of the Rejected Addresses, that, but that we cannot perceive what joke there would be in such a hoax, we should imagine their facetious authors had imposed upon the loyal simplicity of the Editor. For instance; Regent Street and the Quadrant are thus poetized:

"Shall London swell the verse? By his
 command
 Where hovels stood *palacious dwellings*
 stand.
 The *chartered air* may now the town
 explore,
 And light console the thresholds of the
 poor."

Well may the modest author apologize; and say,

"He who pretends to celebrate THE
 KING,
 Should paint like Lawrence, or like
 Southey sing."

It won't do; no, not as a trial Ode for the Laureatship.

The Amulet this year is very, very rich. Amid a host of good and beautiful things it has two of first-rate excellence; The Crucifixion, by Le Keux, from Martin, and a Ballad, entitled the Old Man's Story, by Mary Howitt. We shall not attempt either to describe the one, or criticize the other; but of the latter we must say, that it has raised the name of Mary Howitt prodigiously in our estimation; that although it strongly reminds us, in several passages, of Coleridge's Ancient Mariner, the reminiscence does

not annoy in reading it; that it is just what a narrative Ballad should be—simple, touching, powerful; marvellous in its incidents, yet natural in its emotions; and worthy of taking its place by the side of the best thing of the kind which last year's Annuals produced—we mean Mr. Hood's Dream of Eugene Aram. This is praise enough for the Amulet; and there is that in its contents which would warrant much more.

The Literary Souvenir retains all its claims to the partiality which we have always felt for it; and which can scarcely diminish so long as it is under the judicious and tasteful management of its present Editor. Mr. Alaric Watts seems expressly formed by nature to write for, and conduct, publications of this description; he is not too good for the occupation; nor is that too good for him. It is a beautiful fit, as a tailor would say. All is graceful, easy, elegant, and pleasing. We only wish he would cut a certain Rev. C. Hoyle, who deals out very tame and meaningless verses, and plays the odd trick of decorating them with the names of some of the finest scenes of Scotland and the North of England. If he be engaged for next year, let the Editor make a revoke; he will lose no point by it; and there can scarcely be a worse turn up, for such meagre lines with such glorious titles are no honour to the work. They were the only drawback upon our pleasure in looking through it.

We unhesitatingly believe the Editor's assurance that, in making his selection, he has been "influenced less by the importance of the name than the intrinsic merit of the production." This is what makes his volume so much more generally readable than most of these publications. His own compositions are a good specimen of its average merit. Our readers will, we think, be pleased with the following lines from his pen:

"*A Remonstrance, addressed to a Friend who complained of being Alone in the World.*

"Oh say not thou art all alone,
Upon this wide, cold-hearted earth;
Sigh not o'er joys for ever flown,
The vacant chair,—the silent hearth:
Why should the world's unholy mirth
Upon thy quiet dreams intrude,
To scare those shapes of heavenly birth
That people oft thy solitude!
Though many a fervent hope of youth
Hath passed, and scarcely left a trace;
Though earth-born love, its tears and truth,
No longer in thy heart have place;

Nor time, nor grief, can e'er efface
The brighter hopes that now are thine,—

The fadeless love,—all pitying grace,
That make thy darkest hours divine!

Not all alone;—for thou canst hold
Communion sweet with saint and sage,
And gather gems, of price untold,
From many a pure, untravell'd page:
Youth's dreams, the golden lights of age,

The poet's lore,—are still thine own;
Then, while such themes thy thoughts engage,

Oh, how canst thou be all alone!

Not all alone;—the lark's rich note,
As mounting up to heaven, she sings;
The thousand silvery sounds that float
Above—below—on morning's wings;
The softer murmurs twilight brings,—
The cricket's chirp, cicada's glee;—
All earth—that lyre of myriad strings,
Is jubilant with life for thee!

Not all alone;—the whispering trees,
The rippling brook, the starry sky,—
Have each peculiar harmonies,
To soothe, subdue, and sanctify:—
The low, sweet breath of evening's sigh,

For thee hath oft a friendly tone,
To lift thy grateful thoughts on high,—
'To say—thou art not all alone!

Not all alone;—a watchful eye,
That notes the wandering sparrow's fall;

A saving hand is ever nigh,
A gracious Power attends thy call:
When sadness holds thy heart in thrall,
Is oft his tenderest mercy shewn;
Seek thou the balm vouchsafed to all,
And thou canst never be ALONE;"

Pp. 199—201.

Miss Jewsbury's lines on the Singing Bird at Sea tempt us, as the best critique upon them, to apply their own conclusion to the rising genius of their youthful author:

"A prophet's promise—an angel's word,
They were all in the note of that singing bird."

In his tale, entitled "The Last of the Storm," Mr. Banim seems to be taking leave of that subject, so near his heart, the Wrongs of Ireland. We love the patriotism of this eloquent novelist, as much as we reverence his genius.

The Engravings in the *Souvenir* are, as usual, excellent. Martin is not quite on his own ground in the "Tournament," but it bears the master's mark.

n's Angels walk up and down
ps in his Jacob's Dream ; if he
this subject, he should have
it never can be improved, the
ght in Rembrandt. Harlowe's
ns in Lady Macbeth is a mag-
nemorial of a magnificence
never be adequately portray-
it should be, as it may some
kindred spirit in a kindred

psake has survived its rival of
he Anniversary, and maintains
ence of splendour correspond-
its superior size, price, and
s. The former volume, we are
"found in every respectable
's shop in Europe, India, and
and this certainly deserves an
tensive circulation. Art has
utmost in the embellishments,
ountry may send them forth
to the world as specimens of
ons can do. "Thus painters
r names at Co." The por-
dy Georgiana Ellis, (by Heath,
ence,) the two views on Vir-
r, (by Wallis, from Turner,)
incess Doria and the Pilgrims,
, from Wilkie,) may be parti-
as having each, though in a
ray, an almost magical effect.
is scarcely one of the eighteen
, of which we may consider
given to the purchaser of the
withstanding its higher price
in those previously noticed,
not deserve the expression of
ation. In turning to the lit-
ement, we must moderate our
re are, as before, several very
well-told tales ; and these are
upport. Sir Walter Scott con-
ragedy, the production of his
ys, not exactly translated, but
d arranged, from the German,
ery like the many other bloody
rious and extravagant dramas
rt-lived school which Canning
laughed out of this country.
ers from Lord Byron, appa-
ouglas Kinnaird, are inserted ;
aracteristic, but do not amount
And there are also the fol-
y pictorial, poetical, and phi-
lines by Coleridge :

it's Answer, to a Lady's Ques-
ecting the Accomplishments most
in an Instructor of Children.

yward childhood would'st thou
d firm rule,
n thee in the light of happy
s ;

LOVE, HOPE, and PATIENCE, these
must be thy Graces,
And in thine own heart let them first
keep school.

For as old Atlas on his broad neck
places

Heaven's starry globe and there sus-
tains it : so

Do these upbear the little world below
Of Education, PATIENCE, LOVE, and
HOPE.

Me thinks, I see them group'd in seemly
show,

The straiten'd arms uprais'd, the palms
aslope,

And robes that touching, as adown
they flow,

Distinctly blend, like snow emboss'd
in snow.

O part them never ! If HOPE pros-
trate lie,

Love too will sink and die.
But LOVE is subtle, and will proof de-
rive

From her own life that HOPE is yet
alive.

And bending o'er, with soul-transfus-
ing eyes,

And the soft murmurs of the Mother
Dove,

Woos back the fleeting spirit, and half
supplies :

Thus LOVE repays to HOPE what HOPE
first gave to LOVE.

Yet haply there will come a weary day,
When over-task'd at length

Both LOVE and HOPE beneath the load
give way.

Then with a statue's smile, a statue's
strength

Stands the mute sister, PATIENCE,
nothing loth,

And both supporting does the work of
both."—P. 279.

The Landscape Annual, otherwise en-
titled "The Tourist in Switzerland and
Italy, by Thomas Roscoe, Esq., illustrated
from drawings by S. Prout, Esq.," has a
completely distinct character from the
rest of these publications. Its peculiar
object is sufficiently indicated by the
title. It contains twenty-five beautiful
engravings of the most interesting ob-
jects which present themselves to the
traveller on his route from Geneva to
Rome. The accompanying descriptions
are, as might be expected, distinguished
alike by correctness and elegance. It is
a work of great interest and permanent
worth.

But it is time for us now to give a
hasty glance at the provision of sweets

made for our little folks in this great Christmas feast.

The Juvenile Keepsake retains undiminished the excellence which called forth our hearty commendations on its first appearance. It is worthy of the name of a Roscoe as its Editor; and what can we say more? The Tale of the Children's Island, from the French of Madame de Genlis, a sort of social Robinson Crusoe narrative, cannot fail of interesting our juvenile population, and will probably make many a band of imaginary colonists. The following little Bird-song is very pretty:

"Ring-Dove! resting benignly calm,
Tell my bosom thy secret balm;
Black-bird! straining thy tuneful throat,
Teach my spirit thy thankful note;
Small wren! building thy happy nest,
Tell me where is a home of rest!
Eagle! cleaving the cloudy sky,
Teach my nature to soar as high;
Sky-lark! winging thy way to Heaven,
Be thy track to my footsteps given."

Mrs. Opie's Hymn, entitled *Resignation*, is a penitential effusion of rather too deep and dark a character for this work; happily the same opening of the volume presents a beautiful corrective in the

"*Spring Morning*, by Miss Emily Taylor.

"There's Life abroad;—from each green tree

A busy murmur swells;
The bee is up at early dawn
Stirring the cowslip bells.
There's motion in the lightest leaf
That trembles on the stream;
The insect scarce an instant rests,
Light dancing in the beam.

There's Life abroad—the silvery threads
That float about in air,
Where'er their wanton flight they take
Proclaim that Life is there.
And bubbles on the quiet lake,
And yonder music sweet,
And stirrings in the rustling leaves,
The self-same tale repeat.

All speak of Life—and louder still
The spirit speaks within,
O'erpowering, with its strong, deep, voice

The world's incessant din:
There's Life without—and better far,
Within there's life and power,
And liberty of heart and mind
To love, believe, adore."

The Editor has fully accomplished his purpose of blending with morality and

instruction a rich and abundant vein of gaiety and novelty.

Except to Norfolk boys and girls, the *Market Woman's Adventure* will need a glossary; its dialect is a nut which only their teeth can crack; but they will enjoy it so heartily, that its insertion is no *stry* of humour.

Ackerman's Juvenile Forget-Me-Not is distinguished among the Juveniles by the beauty of its engravings. Some of its contributors seem not so well practised in writing for the young as those of the *Juvenile Keepsake*; of course this applies not to such writers as Mrs. Hoffman and the Howitts, and they are a large exception. For "One of the Vanities of Human Wishes," by Mary Howitt, and "The Wind in a Frolic," by Wm. Howitt, we would certainly make room, if we could. They are both admirable. Altogether, the work is an appropriate and graceful pendant to Mr. Ackerman's *Forget-Me-Not* of larger growth; his being the proprietor of which led him, we suppose, to think there was no harm in making this "little bark attendant sail" under the same colours and name. That name had, however, been previously appropriated by the next we have to notice, viz.

The Juvenile Forget-Me-Not, edited by Mrs. S. C. Hall. This is now in its third year, and a lovely and thriving little thing it is, and a credit to the management of the amiable and talented lady who has the care of it. There are two of her own productions, and both very interesting. In one of them, "The Irish Cabin," the moral, that *God will never desert the innocent*, is exemplified by a very gross violation of probability in the supposed events. This is injudicious; it fosters very unreasonable and deceptive expectations in the young; and is, indeed, false doctrine, for in the sense here meant, of making innocence evident at a critical juncture, so as to rescue those who may be wrongfully accused from unmerited disgrace and suffering, Providence is very far from always protecting the innocent. The child too often learns this, experimentally, by the mistakenly adjudged reward or punishment of the parent or the teacher. In this sense, the best men have been, as their Master was, "forsaken." There is a sense in which, that God never deserts the innocent is a certain and sacred truth; in that sense, and that only, should it be inculcated on the child's mind. Mrs. Hall's error is a very common one; it is the more desirable that she should correct it. The volume is so

valuable, in its arrangement, and embellishments, so well got up, and so perfectly adapted to its object, that it might bear much more blame than this in perfect consistency with a strong recommendation of it. The first article is from the pen of the late Mrs. Barbauld; a very pleasant admonitory sketch for the especial benefit of young ladies.

The New Year's Gift and Juvenile Souvenir, edited by Mrs. Alaric Watts, is quite a feminine reflection of Mr. Watts's *Literary Souvenir*, and characterized by the same pervading good taste, respectability, and elegance. The Editor persists in her "studied rejection of the *Giants and Dragons of Faëry Land*," guarding her position by the authority of Miss Edgeworth, and the argument, "that children should be taught nothing that it will ever be necessary for them to unlearn." But this remark is not to the purpose. Nobody contends that children should be taught *Faëry Tales* as true histories. The juvenile public, at ten years of age, may discriminate between fact and fancy. *Æsop's Fables* have, for many a generation, been in the hands of yet more youthful readers, without their having afterwards to unlearn any faith in the loquacity of birds and beasts. And if the imagination be a powerful agent in the formation of character and the production of happiness, it should have its proper food as well as its proper restraint and correction. To those parents, however, who

think with this very intelligent lady, her graceful little volume must be peculiarly acceptable; while to those who hold an opposite opinion, its sins of omission will appear very venial in the contemplation of its many merits.

We have to notice one Annual out of its place, unless we may be allowed to plead that the publication itself is out of its place among the *Annals*; and there is something too solemn and sacred in its title to blend harmoniously with what must seem comparatively "so light and vain." It aims at "a decidedly religious character," and is called *EMMANUEL*, and edited by the Rev. W. Shepherd. This title is avowedly adopted because it "betokens godliness." The decorations are few and unpretending; and many of the compositions unexceptionable; and this is the chief merit that we can ascribe to them. From a few even this praise must be withheld; for instance, the Editor's tirade against those who think marriage a civil contract, whom he reprobates as the abettors of all sorts of enormities. A note to some lines on the *Conflagration of York Minster* records a singular coincidence—viz. that "in the first afternoon lesson for the Sunday after the *Conflagration* took place the following passage occurs:—'Our holy and our beautiful house where our fathers praised thee is burned with fire; and all our pleasant things are laid waste.' *Isaiah lxiv. 11.*"

MISCELLANEOUS CORRESPONDENCE.

Manchester College and London University.

To the Editor.

SIR, *London, Nov. 1829.*

A CORRESPONDENT has started, in your last number, (p. 806,) a question "respecting the propriety of connecting the College at York with the London University." Having myself received the usual course of education which the College at York affords, and being in a considerable degree acquainted with the plans and proceedings of the London University, my proximity to its site affording opportunities in this respect of which I occasionally avail myself, I can-

not help entertaining an opinion on this subject, which, with your leave, I will venture to express. Permit me then to say, Sir, that I think the question, in the pages of the *Monthly Repository* at least, premature—that it would have been better to leave the discussion of it a little longer to private circles. And for this obvious reason—the London University is yet an infant Institution, and, however promising, cannot be watched without anxiety mingled with hope. Its best friends must own that its health and strength are not yet sufficiently proved; so much so, that, whatever it may become, an adequate, a safe opinion evidently cannot yet be formed respecting

the advantage which such an Institution as the College at York would gain by being united with it.

The expression of Hieronimus is liable to objection, when he says, "the objects of both, in reference to the admission of students, are so nearly alike, that the competition must continue to be strong, while they remain distinct." The chief object of the College at York is to educate young men for the Christian ministry. The aim of the London University is, at least, much more general. Those who know that Institution, must perceive that the professions of law and medicine are most likely to profit by the advantages which it at present has to offer. There can, therefore, be no just competition between them, since no young man, with the prospect of entering the Christian ministry, or even of obtaining a complete course of general education, would content himself with the advantages offered by the London University.

But the question which Hieronimus, no doubt, means to suggest is, whether the students for the ministry at York would not have additional advantages by the removal of that Institution to London? And it may very naturally be thought that, could that Institution be transplanted entire into the neighbourhood of the London University, it would gain much, while it would lose nothing. Even in that case it is to be remembered that the chief advantage which would accrue to the young men educating for the ministry, would be that of a wider sphere of intellectual competition. Their more extended intercourse with learned and scientific men, and with young men engaged in the pursuits of knowledge, would perhaps liberalize their tone of mind—give them a higher idea of the qualifications necessary to constitute an influential member of society, and inspire them with a loftier ambition. For the solid purposes of study—the acquisition of sound knowledge and valuable principles—and for the formation of habits of vigorous and impartial thought, I am not aware that the London University at present offers any advantages which a student at York has particular reason to envy. Not to mention the studies of Theology, and the evidences of Natural and Revealed Religion, which, it may be supposed, would be pursued in the Institution, if removed with its present Theological Tutor, as well in connexion with the London University, as at York—the wants of that University, in respect of Intellectual and Moral Philosophy, of Logic, of Ancient and Modern History, are not yet supplied.

These are the studies most intimately connected with the formation of an enlightened Christian minister, and, indeed, of an enlightened man, and anxiously will every lover of liberal principles wait to see how these important professorships will be filled up. The council evidently labour under a difficulty in regard to them, for which the partial rule they seem to lay down for themselves, may in some degree account. Those, however, who recollect the complete and comprehensive manner in which courses of lectures on these subjects—to which may be added, the *Belles Lettres*, were delivered at York, will not entertain sanguine hopes of a speedy or great improvement upon it in the London University. But until its wants in these respects are supplied, until the proceedings of that Institution altogether have attained greater maturity, and the nature of its influences can be better ascertained, it is evidently to little purpose to make the removal of the College at York a question. Mr. Kenrick's sufficiency, as a Classical Tutor, is no longer the partial boast of his own sect. His name and merits are appreciated by every liberal scholar, and not unknown within the walls of the London University itself. Whatever may be the defects which have been the usual subjects of complaint in the York Academy, they are not such as the London University is at present calculated to remedy. The departments of science in which that University excels—Chemistry, Anatomy, Law, and the Modern Languages, valuable, no doubt, in themselves, are not the most intimately associated with eminence in the profession of the ministry. Above all, it is to be considered whether the advantage—an advantage to students for the ministry inestimable—of a domestic establishment, which York now possesses, would not be impaired by a removal to the metropolis; whether it could be removed without far greater expense than the funds of the Institution conveniently admit; and whether, if the expense were no obstacle, it could be beneficially and practically brought into connexion with the University, as the University is now governed and conducted. These are questions upon which it is, perhaps, difficult to form a solid opinion.

Should these hints upon the question of Hieronimus be deemed worthy of your acceptance, they are at your service. And I may, perhaps, without impropriety, take this opportunity of expressing the very deep and grateful sense I entertain, in common, I have no doubt,

many valued fellow-students, of the prior advantages afforded at the Manchester College, York; and to add, that increasing studies, growing experience, increasing acquaintance with other lectional Institutions, only serve to strengthen this feeling and impression. If the Institution has no important merits, and admits of no improvements, it would be folly indeed to maintain; I am inclined to think, perhaps it is from very partial acquaintance with the Unitarian public, that such as it is, it is not duly appreciated amongst them. One strong evidence of this appears in the great indifference manifested at sending to York young men, with liberal education, properly qualified to receive the most of its advantages, and in a sphere of life which naturally gives them some influence in society. In my own part, I esteem it no mean honour, rather indeed a debt due to the supporters of that Institution, to show that they have not been thrown away upon one who is insensible of their value, and to endeavour to prove worthy, in as far as Providence may permit, of my noble and unpretending, but generous noble-minded, Alma Mater.

EDWARD TAGART.

Centricity of a Part of the Baptistical Commission.

To the Editor.

SIR, *Pentonville, Nov. 4, 1829.*
In the Critical Notice of "A Few Words of Obvious Truth," &c., in your number, it is said, "The alleged discrepancy between the practice of the Unitarians, who are uniformly recorded to be baptized in the name of Christ, and the language in Matt. xxviii. 19, is in itself a formidable one to all, whether Unitarian or Unitarian, who hold that the Lord was, by that language, instituting a positive rite. We should certainly have expected in that case—say, we should have deemed it obligatory, that the verba ipsissima of the Founder should have been employed, whenever the rite was performed. Yet even then the supposition of forgery would have been a desperate resource for the removal of the discrepancy. It is one which they have no occasion for who think that Christ was not then instituting a ceremony, but alluding to a practice."—P. 785.
Now, Sir, a word or two with the view of this paragraph. He talks of the alleged discrepancy between the command of Christ and the practice of

the apostles.—Where is the proof of it? In the command the form is given at full length; it is not so given in the record of the practice: but the omission by the historian is no proof of an omission by the administrator. Suppose a similar case.—Our Sovereign is styled King of Great Britain and Ireland, (it used to be "of Great Britain, France, and Ireland,") and I presume is proclaimed by that title. Now, let any historian, in the course of his narrative, tell us, "on the day after the death of his father, George IV. was proclaimed King of Great Britain" (or perhaps "King of England"); should we from thence be entitled to argue that the form was discontinued? I think not. Nor are we authorized to infer from the brief account in "the Acts of the Apostles," that these discontinued the use of the form prescribed by their Master. We have evidence that it was not laid aside, in the question which Paul put to the disciples at Ephesus (who told him they had not so much as heard that there was any Holy Spirit)—"Unto what then were ye baptized?" Acts xix. 3.

Again, the writer thinks Christ was not instituting a ceremony, but alluding to a practice. Alluding indeed! Allow me to give the allusion at full length.—"Go ye and teach (make disciples of) all nations, baptizing them in (into) the name of the Father, and of the Son, and of the Holy Spirit. Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world (or age)." Now, Sir, if this is not commanding the observance of a ceremony, (whether existing previously or not, is of no consequence,) I should like to know what is. And how did the apostles understand him? When Peter had, under the influence of the Holy Spirit, preached to the Jews, on the day of Pentecost, so forcibly that they were pricked to the heart, he replied to their anxious inquiry, "Men and brethren, what shall we do?"—"Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Spirit," &c. Here, Sir, I suppose is another allusion to a practice.

If baptism were a practice of the Jews in Christ's day, (of which there is very little evidence,) it was a tradition of the elders. Is it likely that at so solemn a time, and in such manner, he would have alluded to one of those traditionary practices of which he spoke with such reprobation on other occasions? And

how is it we have no record or trace of any discontent, on the part of the Jews, that baptism was enjoined on *them*, as we should expect, if they had previously known it as an ordinance applicable *only to converts from heathenism*?

J. C. MEANS.

Authenticity of a Part of the Baptismal Commission.

To the Editor.

SIR,

MY Reviewer (for whose candid notice of a few pages which might have provoked a less honourable temper of mind, I owe, and am pleased to render, my thanks) designates the Baptismal Commission an *allusion to a practice*. Now I can assure you with perfect sincerity, that though I have taken no little pains to attach a meaning to this expression, it has hitherto been so absolutely *invidiâ Minerâ*, that I quite despair even of remote success. Would any of your correspondents oblige me by rebuking my conscious stupidity in furnishing me with its perhaps very obvious import?

Having taken up my pen simply to put this question, may I be indulged (O the kakœthes!) with only a word or two more? The following postulate will hardly be impeached by the stoutest sceptic, or the most insatiable lover of controversy; that our Saviour either dictated to his immediate disciples the succinct and precise mode of baptism in question, viz. "into the name of the Father," &c., or, that he did not. If he did, it seems to be admitted, that the uniform administration of the rite, as recorded in the history of the apostles, into the name of the Lord or Jesus Christ only, must excite surprise and challenge explanation. If he did not, then what is the supplementary part of the mandate, if not an interpolation? Surely the issue is not an unimportant one, and truth must, in any event, be befriended by the amicable discussion of it!

THE AUTHOR OF "A FEW WORDS OF OBVIOUS TRUTH."

[The two foregoing letters were communicated by the Editor to the Author of the Critical Notice on which they animadvert, in order that the attack and the reply might both appear in the present volume, of which this number is the last. The Reviewer's comments are subjoined.]

Your correspondent, Mr. Means, has

taken rather an odd method of shewing, that in Matt. xxviii. 19, our Lord was "instituting a ceremony" and not alluding to a practice;" and of removing the alleged discrepancy between this passage (so interpreted) and the recorded practice of the apostles.

This text, he says, contains "the form at full length." But he has not shewn by what process of *abridgment* "the name of the Father, and of the Son, and of the Holy Spirit," is reduced to "the name of the Lord Jesus Christ." To select one name out of three would not be to abridge. It is mere omission. This indeed he allows; and he argues that "the omission by the historian is no proof of omission by the administrator."

I should have thought it had been, in such a case as this. There is no reason whatever for affirming that the Acts are a bit more brief than the Gospels on this subject. There is no reason whatever for assuming the *uniform* omission of the Father and the Holy Spirit, rather than of the Son. If the rejection of the Messiah by the Jews was the inducement to select his name in recording their baptism, in that of converts from heathenism we might expect to find the name of the Father selected; and in such a case as that to which Mr. M. refers, (Acts xix. 3,) there was an especial reason for selecting the name of the Holy Spirit, which yet the historian has not done. Under these circumstances, omission is something like negative proof; the only kind of proof to be expected. These men who "had not so much as heard whether there be any Holy Spirit," were yet only "baptized into the name of the Lord Jesus." Ver. 5.

As to the "similar case" adduced by your correspondent, it is certainly the fact that history records the anointing of George III. King of Great Britain, France, and Ireland; and of George IV., King of Great Britain and Ireland; and the "omission by the historian" is the consequence of the "omission by the administrator." Moreover, if in an authentic record of the proclamation of the sovereign's titles at several accessions, which should also be the only record, the sole depository of facts as to that practice; if in such a record one or two titles were uniformly omitted, I think this *would* be evidence of their actual omission.

Besides, the case is not one of mere omission. The "name of the Lord Jesus" is not in Matt. xxviii. 19 at all. It may be *equivalent* to the "name of

3 P

“ On few subjects are the mass of mankind less informed than on that of the Unitarian faith : by many it is confounded with Sociulianism, from which it differs as essentially as light from darkness. Evans, in his ‘ Sketch of the Denominations of the Christian World,’ was one of the first to identify Unitarianism with Sociulianism. A calm and dispassionate perusal of the volume before us ought to satisfy every rational being as to the real tenets of the Unitarians. We have given the Work this perusal, and find that, so far from their worship being contrary to the Christian faith, as some persons have said, it approaches most near to what once was the orthodoxy of the Established Church. These ‘ Devotional Exercises’ are selected from the Prayer-book of the Church of England, with a slight revision. The Litany, the Supplications, the Thanksgivings, are all from the same source ; and so far from a denial or a rejection of the Saviour, these prayers usually end with a supplication to God through him. So much then for a sect whose doctrines all rational Christians will prefer to the canting Puritanism which, of late, has

thrown the Church of England into contempt".—From the *Birmingham Journal*, Saturday, October 10, 1829.

When the acute and sagacious Franklin recommended the careful Parisians to economize, *not* by using lamps instead of candles, but by enjoying the clear light of day instead of either, and gravely announced his *discovery*, that for six months in the year the sun *actually rose at or before six o'clock in the morning*; his drift was clear, and his admirable satire on the foolish waste of the hours of day-light was instantly understood. But here is a case in which a *discovery*, almost similar, is made in sober sadness, and is, with philanthropic earnestness, promulgated. Oh, that all would consent to expatiate in the free radiance of reason and revelation, instead of perversely groping their way by the blinking glimmer of human creeds and articles!

The "*Birmingham Journal*," be it premised, is a newspaper conducted on what are technically called *High Church and King* principles; its editor delights to follow the "*Standard*" in its vituperation of all that is liberal, and was, as may be imagined, especially opposed to the progress of Catholic Emancipation. Like the *Standard*, too, it is, I am free to allow, conducted with considerable talent.

From such a quarter, then, we have the following points voluntarily, deliberately, and distinctly stated and admitted:

FIRST, that on the subject of the Unitarian faith, the mass of mankind are singularly and grossly ignorant.

SECONDLY, that Unitarians differ, essentially and totally, from Socinians.

THIRDLY, that Unitarianism, as exhibited in the form of worship offered to public notice, approaches what was the *original*, and what the writer evidently considers the *true* orthodoxy of the Church of England.

FOURTHLY, that Unitarians do by no means reject or deny the Saviour; but that they do actually address their prayers and supplications to their heavenly Father *through him*.

FIFTHLY, that the Unitarian doctrine is, by all rational Christians, to be preferred to that of a certain class of persons forming a large proportion of the Established sect itself.

These positions I consider (with one exception) of prime importance, and shall briefly discuss them *seriatim*.

First, as to the *ignorance* avowed by the Journalist—I sincerely believe that

such *was* the benighted state of his own mind, until enlightened by the perusal of the Old Meeting Liturgy; and with equal fervency I hold that similar confusion prevails in the minds of the majority of those of other sects and parties, nor least in those who are loudest in their revilings of Unitarianism. When Lord Eldon asked, in the House of Lords, "What is a Unitarian?" I am convinced that he put the question in its simplest meaning, and that the first law officer in the land was really and truly as ignorant of the Unitarian faith as he was of the Rosicrucian Mysteries! This *perverse* absence of information is extremely annoying; but how shall the "Egyptian darkness" be removed? Unitarians may declare and explain their doctrines from the pulpit, they may avow them in their public prayers, but these modes present nothing permanently tangible. A solitary Calvinist may enter one of our places of worship, and at the close of the service exclaim, "I had no idea till now, that you believed in Jesus Christ!"* But the conviction goes no further. Books of controversy, too, may be published, but they are little read by the opponent party. To me all this is a main and valid argument for the general use of a liturgy. The pages of such a work are open to and legible by all, and would be *seen* by many not of our communion. To these records we may point and irresistibly appeal from the bigotry and ignorance of those who charge us with want of belief in divine revelation.

It is the *second* of my divisions which I consider of minor importance; it is, in fact, only a part of, and consequent on, the *first*. I shall not occupy a line in elucidating the Socinian Creed. Suffice it to assert that the persons *correctly* designated by that title *are Christians*; and could our worthy Journalist see a Socinian liturgy, I will venture to say, (though I myself never saw one,) that he would be equally surprised at the soundness of *that* sect, whose very name has been artfully made a

"Word of fear,

Unpleasing to a Churchman's ear."

The *third* point again is more important: Unitarian worship, we are told, approaches most nearly to the elder orthodoxy of the Church of England, that is, to the orthodoxy of the simple formula called "the Apostles' Creed," which is the *working creed* of the Church. And here is well illustrated the evil effect

* This is simple matter of fact.

of the duplex nature of church orthodoxy. What plain man who rejoices in his faith as a member of the Church of England, ever adverts in mind to the glories of Athanasian mystery? Do you ask for his creed; his tongue and his mind are prepared, and he rapidly runs over his "I believe in God, the Father Almighty, maker," &c., &c., and is satisfied with himself and his orthodoxy. At Church, it is true, the Athanasian Creed is "sung or said" in his presence; but whether the clergyman commences with "Whoever will be saved," or, as in the Romish church, disguises it under the Latin of "Quicumque vult," is of little consequence; his auditory comprehend not, or, if they do, they feel that it is no creed of theirs, and do not much believe that it is the creed of their pastor. The Established sect itself may, in time, discover that the Janus-mask of its two-faced creeds has the unintended effect of concealing the operations of those who are sapping its foundations, by admitting within its pale the promulgators of extreme Calvinism, thus giving to many, who must otherwise have been Dissenters, the richest *bonnes bouches* among its tories of fat things.

The fourth position of our candid and *ajif* Editor is, his discovery that Unitarians in their prayers end with a supplication to God through the Saviour. That is to say, Unitarians *are Christians*, in the full and efficient sense of the word, for they believe that "there is one God and one Mediator between God and men, the man Christ Jesus," and, so believing, they address their prayers and supplications accordingly. This is worth recording, as the deliberate conclusion of a man who has evidently a general acquaintance with his Bible, and an abiding impression of its contents and requirements. He is surprised and pleased to find that a sect often calumniated as unbelievers, are, in fact, fully entitled to the honourable name of Christians. Was it that the *true Apostles' Creed*, just noted, was ever forsaken, thereby converting the olive-branch of a religion of peace into an exterminating sword; taking it the interest of priests to disguise and conceal their dogmas by the adoption of a graduated scale of creeds; and the interest of laymen to shut their eyes against the deformities of the doctrines enjoined as "necessary to salvation"?

To conclude, *fifthly*—the Journalist declares that the Unitarian doctrine is worthy of all acceptance to every "*rational Christian*."—Jubilate! This term, which

was once assumed as a distinction by those who held the *un*-mysterious nature of the gospel doctrines; which was perpetuated by their enemies as a term of reproach, is here, in the frank cordiality of new acquaintance, applied from a quarter of unquestioned orthodoxy, as a laudable and decisive characteristic! To what party in the church is attached the reproach of "Puritanism" in the closing lines of my extract, I inquire not farther, leaving the Establishment to the fate of a house divided against itself. But I will hope, even though it seem against all hope, that the time will come when the general spread of knowledge will shew to an enlightened people, that the "true worshipers" being those "who worship the Father in spirit and in truth," and the true Christians, those who "believe in one God the Father, and in Jesus Christ whom he hath sent," all further *forms* are burdensome and unnecessary; that, gathered into one fold, under one shepherd, there may be no invidious distinctions of *Churchman* and *Dissenter*; but that every man, interpreting the words of Scripture according to the best means afforded him by his own humble, serious, and careful inquiry, unquestioned and unreprieved by his neighbour, shall take to himself the simple and universal appellation of CHRISTIAN.

Z.

On the Resurrection.

To the Editor.

SIR, Nov. 4, 1829.

ON looking over the contents of the last Number of your Repository, as it was put into my hands, I turned, with considerable eagerness, to an article in the Miscellaneous Correspondence, on the Resurrection, which I found to be a reply to a communication of mine on the same subject, which was inserted in the number for last May. Notwithstanding the honourable suer with which the writer sets out at my assumed name of ENQUIRER, I read it with every disposition to receive instruction, but though he is very confident in the truth of his own views, and ridicules the idea of inquiry on the subject, I must remain unconvinced till he produces more cogent arguments.

Those of your readers who honoured my paper with a perusal, will recollect that I endeavoured to shew that the bodily resurrection of Jesus on the third day, and his visible appearance to his disciples, though highly useful and satisfactory to them, does not form a neces-

sary part of the proof of our immortality, which it was the main design of Christianity to teach. Our belief in a future state of existence rests upon the declarations of our Saviour, who was commissioned by God to make known our final destination; and had he never shewn himself alive to his followers after his execution, our faith would be equally strong and valid. The resurrection was very useful in confirming the languishing faith of the disciples, who, to the very last moment, expected that their Master would assert himself in a temporal capacity; and there was a marked propriety in their insisting on it in their public discourses, as the last grand proof of his divine authority: but we, at the present day, are concerned with this miracle only as with the miracles wrought by Jesus in his life-time; it forms a link in the long chain of proof which our Saviour adduced in favour of his pretensions to the Jews: but, so far as I can see, has no immediate bearing on the grand doctrine of our immortality. That was already established; and though useful as giving additional confirmation, it cannot be said to belong to the nature of the proof.

A. E. asks, "From whence could the conviction (of immortality) arise, irrespective of the evidence to be derived from such event?" I have said that the divine assurance given by Jesus, the accredited agent of God, was sufficient to satisfy every reasonable doubt. If we were to rise in the same manner as Jesus, if his resurrection was to be a pattern of ours, it might in that case afford an experimental proof of the possibility and certainty of such an event; but as there is no reason to suppose that it will be so, and, at all events, as an operation would have to take place on our bodies very different from what took place with our Saviour's, which had not been resolved into its original dust, I do not see how the fact of which we are speaking can add any thing to the nature of the proof, or give us conviction superior to that derived from the divine promise which shall not pass away.

A. E. refers me, for the solution of my difficulties, to 1 Cor. xv. I had not written without duly considering this important and interesting chapter: nevertheless, at his recommendation, I did re-peruse it, in conjunction with Mr. Belsham's Commentary. I did not, however, find from it the satisfaction he anticipates. The apostle, in the first part, asserts the fact of the resurrection and appearance of our Saviour as the grand

conclusive argument of the truth of the gospel. *If Christ be not risen, then is our preaching vain, and your faith also is vain.* Ver. 14. But I apprehend he only means that if the resurrection had not taken place, an event which was unexpected by the disciples, and which was mainly instrumental in inducing them to resume their ministerial labours, which they seem to have abandoned, the whole gospel was false, and the doctrine of futurity, which it chiefly taught, a delusion. Is there not (I throw out the hint with very great deference) a confusion in the twelfth and other verses in the use of the terms *being raised* and *resurrection*? As applied to our Saviour, they denote his bodily resurrection: but in the other passages, the mere circumstance of our future existence. If Christ be not risen, as he prophesied and as we who have seen him declare, the gospel is false, our testimony is false, and those who adhere to it are under delusion. In the thirty-fifth verse, he replies to those who wanted to know the nature of our resurrection bodies, by shewing the folly of such speculations, and that the Divine Being will order the manner of our existence so as to be suitable to our future place of abode.

We may form some idea how useful the resurrection was to the apostles, from the scepticism of Thomas. Some of them at least had resumed their original trades, as is evident from the circumstance that Peter and his companions were fishing when their Master presented himself to them at the sea of Tiberias, and they would not have been easily induced, by any other means, to return to the work of preaching the gospel, which they fancied was at an end. And what so natural as to make this wonderful fact the chief topic of their public sermons? It was the triumph over the artifices of the Jews, and was more likely to make an impression on the unprejudiced among that nation, than any thing else. There is another reason why they should insist upon it, even before the Gentiles. It was a matter of fact more likely to impress the minds of the multitude, if clearly proved, than any abstract reasonings. An appeal to the senses is always more efficacious, among the uneducated, than an address to the intellect. A miracle exhibited before their eyes, or satisfactorily proved to them to have been performed, would carry greater sway than the most eloquent descriptions of the excellences and the power of the gospel. How were the three thousand converted on the day of Pentecost but

by Peter's asseveration that Jesus had actually risen? These three thousand proselytes we may consider as secondary witnesses to the reality of that fact, who would tell to others their wonderful relation, till men were inclined to examine the gospel itself, and yield conviction from the excellency and purity of its precepts. Thus it appears that there was a striking propriety in the stress which the apostles laid upon it in their discourses and their writings, even when speaking to the Gentiles, who had none of the Jewish prejudices.

"The resurrection of Christ," he says, "I have long considered as the most forcible proof of his divine mission, it being in the nature of proof that it be *exhibited*." It is the most forcible proof of his divine mission. I consider the resurrection of our Saviour as the best authenticated event that has come down to us from distant times, and it is an event confessedly miraculous. The divine mission of him who was the subject of it is unequivocally established. But how it is "in the nature of proof that it should be *exhibited*," I do not see. It was useful as an additional confirmation, but not a necessary part of the proof. All the other miracles recorded were useful; but will any one say that the divine mission of Jesus would have fallen to the ground had he exhibited one fewer than he did? If he had wrought but a

single one in the whole course of his ministry, we should be bound to believe the gospel as firmly as we do now, provided it were sufficiently authenticated. The resurrection was useful; it answered valuable purposes; but how it can be said to be in the nature of proof, when a multitude of other proofs, each perfect in its kind, had been afforded, I have yet to learn; and still more, how it belonged to the nature of the proof of our immortality, when there is no similarity between our exaltation to a future state of felicity and the resurrection and visible appearance of Jesus.

But, Mr. Editor, I am wearying you and trespassing on your valuable columns. I shall only beg, "by way of *finis*," to present to A. E. my warmest thanks for the truly *Christian* spirit in which he affects to doubt the sincerity of my *Christian* belief. He may, for aught I know, be accustomed to consider his own views as the standard of orthodoxy in matters of speculation; but, for my own part, I am of opinion there is often more true and lively faith in those who inquire and think for themselves, and believe from conviction, than in those who adhere implicitly to every thing that habit or education has instilled into them; and until he can shew better cause against what has offended him, I must beg, with due submission, to remain

ENQUIRER.

OBITUARY.

ROBERT GREENHOW, Esq.

1829. August 29, at *Bryntirion*, near *Wrexham, North Wales*, after a few days' illness, at the age of 72, ROBERT GREENHOW, Esq., formerly of Castle Lodge, Kendal.

Born and educated near the latter place, he engaged in the study of the law; but after some years of application, unable to reconcile its intricacies with his high standard of Christian integrity, he relinquished the profession, and joined his brothers in an extensive manufactory in his native town. A few years previous to his death, he removed into Wales, where he continued his active pursuits till the close of life. Educated among the strict Calvinists, he supported the cause of the Independents at Kendal with a zeal and steadiness peculiar to his character; but at an advanced period of

life, after an anxious and careful investigation of the Scriptures, he gradually relinquished his former views; and having become firmly convinced of the Divine Unity, he successively embraced the opinions which necessarily spring from the endearing and consolatory views of the Divine character unfolded in divine revelation. He supported what he believed to be the truth, with a liberality known to few; and after their separation from the Calvinists, being anxious to promote the preaching of pure Christianity, he encouraged independence and vigorous exertion among his Unitarian brethren, and, with a cheerfulness seldom seen, supplied their deficiencies at the expense of very considerable pecuniary sacrifices. He considered it unreasonable to be burdensome to other societies, and thought that local

sympathies ought to be sufficient to stimulate to local exertions.

After his removal to Wales, though separated from intercommunity of religious thought and worship, he ceased not to cherish the enlarged views of the character and government of God which he had embraced, and to increase his knowledge by the daily study of the Scriptures. Amidst various trials, his declining years were blessed by the increasing serenity and cheerfulness with which he dwelt on these life-giving truths.

He was the private friend of all who needed his support or assistance, and an invaluable coadjutor in various public institutions, whether for the relief of want or the dissemination of knowledge. So deeply was he respected by persons of all parties, for the soundness of his judgment, the activity of his benevolence, and for the unbending integrity of his character, that his removal from Kendal was lamented as a general loss to the town.

Possessed of refined taste and considerable literary attainments, he beheld with pleasure the rapid spread of knowledge, and anticipated with delight the progressive improvement of society. — From principle, he was the steady friend of civil and religious liberty, nor could time abate the anxiety with which he watched every measure affecting the great interests of man.

Though retired and domestic in his habits, yet his almost unabated activity of body and vigour of mind have caused his sudden removal to be deeply felt in the circle in which he moved; but though called away from usefulness, a review of the past ought to afford abundant consolation to his surviving friends, and to encourage them to hold fast the truths which he so highly prized, and which produced to him so much enjoyment. The captive, as he drops his chains, rejoices in his freedom; and the mind which feels itself unfettered from the bonds of Calvinism, rejoices in the freedom wherewith Christ has made us free, and delights to expand its charities to the whole universe of God.

MR. HENRY STANSFELD.

September 22, at *Burley*, in the 34th year of his age, HENRY, ninth son of the late DAVID STANSFELD, Esq., of Leeds.

The feelings of those who have experienced the loss of near and dear friends, are best relieved by dwelling upon their

virtues, and by indulging in retirement those melancholy but delightful reflections which sooth and comfort the mind, and give them the cheering hope of being reunited in a better world.

When an individual is taken from us, in whom piety and every religious principle were so firmly fixed, that his excellent life was an example to all who knew him, it is fit that it should be communicated to a larger sphere.

Such was Henry Stansfeld. It pleased God to remove him from this world at a time of life when the vigour and power of mind and body are the strongest, and when every effort was exerted by him for the good of those to whom he was bound by the ties of blood and affection.

He was one of a large family whose ancestors had been long known and highly respected in the West Riding of Yorkshire. The principles of religion and virtue were deeply engrafted in his heart, not only by the precepts, but by the example, of good and pious parents. He settled at Leeds, and during his, alas! short and chequered life, experienced heavy family affliction and great worldly reverses. The mind of a good man becomes strengthened by such discipline, and so it was with him.

In all the cheerfulness of social life, the resources of his well-stored mind made him the delight of every circle in which he moved; his natural playfulness and his discrimination of human nature were joined to superior powers of conversation. Of him it might truly be said,

“That aged ears played truant at his tales,
And younger hearers were quite ravished,
So sweet and voluble was his discourse.”

He was strictly an Unitarian, and a member of Dr. Hutton's congregation; between the preacher and the hearer a friendship had been formed which amounted almost to brotherly affection. His loss will be deeply felt in that religious society; for many years he had taken an active part in the management of the school and the concerns of the chapel.

He bore his long and painful illness with patience and submissive resignation. As a son, a brother, or a friend, his conduct was good and exemplary. No stronger proof could be given of the estimation in which he was held, than the general interest which was excited during his illness, and the numerous attendance at his grave. Old and young, rich and poor,

met together, to pay their last tribute of respect and affection to the memory of one who, though taken away so early, had set so bright an example.

MR. EDWARD HESKETH.

Oct. 12, at *Birmingham*, Mr. EDWARD HESKETH, of Edgbaston, in the neighbourhood of that town. His health had been scarcely less firm than usual, when an irresistible disease called him, suddenly, and almost instantaneously, from the business which he was in the act of conducting, from the arms of a numerous and beloved family, and from all mortal duties and enjoyments, to the region where is no working, or device, or love, or hatred. On the day preceding his dissolution, he had occupied his accustomed seat at public worship. He was a valuable member of general society—long known and much esteemed, throughout no narrow circle. Of the domestic sympathies and virtues he was, in particular, a fine example. Religion appeared to have great ascendancy over his thoughts, words, and actions. May its principles and spirit govern, and its promises cheer, the hearts of those who bitterly mourn their loss of him! In *that* their purest, richest sources of consolation will be found; and next in affectionately recording, contemplating, and imitating the excellencies of the husband, the father, the brother, the master, and the friend. May the God whom he conscientiously adored, even the one God, and the Father of our Lord Jesus Christ, be their refuge! Nor may such illustrations of the precarious tenure of life, and of terrestrial blessings, address themselves in vain to the sensibilities of any under whose observation they are brought! For who has not the sentence of death within himself; and who can say that he shall not soon fall by it?

“ ‘Tis all a transient hour below,
And we *who fain had kept thee here*,
Ourselves as fleetly go!”

N.

REV. THOMAS BELSHAM.

Nov. 11, at *Hampstead*, in the 80th year of his age, the Rev. THOMAS BELSHAM.

Although the public career of this eminent and excellent man had in fact, though not formally, been previously brought to its close by the pressure of accumulating infirmities, it is impossible to record the termination of his earthly existence without deeply feeling what a loss the cause of Truth and Righteousness has sustained in him who was so long its upright, indefatigable, and efficient advocate.

We abstain at present from attempting any outline of his character and history, as a very short time may be expected to supply materials which will enable us to do so in a more complete and satisfactory manner.

Mr. Belsham's remains were deposited in the same grave with those of his predecessor and friend, the Rev. Theophilus Lindsey, in Bunhill Fields, on Friday, 20th ult. The funeral was attended by Wm. Smith, Esq., M. P., Wm. Sturch, Esq., Thomas Gibson, Esq., — Prentice, Esq., Rev. G. Kenrick, and about fifty friends and admirers of the deceased, from Hampstead to the place of interment, where it was joined by a number of other gentlemen who had been waiting its arrival. The Pall was borne by the Rev. Messrs. Coates, Fox, Davison, Tagart, Porter, and Mardon. The Address at the grave was delivered by the Rev. R. Aspland, and the Funeral Sermon, on the Sunday morning following, by the Rev. Thomas Madge, at Essex-Street Chapel. We hope that both the Address and the Sermon will be published.

Funeral Sermons have also been preached, or will have been before this meets the public eye, at most, if not all, of the Unitarian Chapels in and about the metropolis; and probably at many in the country. To do honour to Mr. Belsham's memory is not the concern of any particular congregation, but of the whole Unitarian body. For its distinguishing tenets he was ever a consistent and zealous champion; and by his numerous and valuable publications, “being dead he yet speaketh” on their behalf, with a voice which will reach to distant generations. He is gone to receive the recompense of his many talents diligently improved.

INTELLIGENCE.

The Wareham Chapel.

At a meeting of the members of the Southern Unitarian Society, held at Newport, Isle of Wight, November 2, 1829, to take into consideration a communication from the Rev. Mr. Durant, of Poole, on the part of the Association of Independent Ministers of the county of Dorset, stating that the Rev. Messrs. Durant, of Poole; Gunn, of Christchurch, and Keynes, of Blandford, had been appointed a Committee on the part of the Association, to ascertain whether the persons in possession of the Presbyterian Chapel at Wareham are entitled, in equity, to retain the same, and requesting this Society to appoint three persons, either ministers or laymen, to co-operate with the gentlemen appointed by the Association for the purpose above stated,

It was resolved,

That though a charge of duplicity in the means he employed to deprive the Unitarians of the Chapel at Wareham, has been publicly made against Mr. John Brown, accompanied with an offer to meet him for the purpose of proving the same, which offer he has thought fit to decline; yet we are not aware that any charge has been made against the congregation assembling in the chapel, and consequently we can only look on the proposed inquiry as an attempt to shift the imputation from an individual who seems unwilling to meet it, and to fix the burden of defence on those whose conduct there has been no intention to inculpate.

That we receive, in the spirit of conciliation, the proposal made by the Independent Ministers of the county of Dorset, but we consider that by holding their Association in the Chapel at Wareham, and by assisting at the Ordination of the

Rev. James Brown as its minister, they have prejudged the question they now propose to investigate; and we are the more confirmed in this opinion, by finding that of the persons named on the Committee we have reason to believe two at the least have been instrumental in forwarding those measures which have led to the present occupation of the chapel. We consider, therefore, that under such circumstances it would be in vain to expect that an impartial investigation can be had.

That even could such an investigation be obtained, and should the result terminate in the decision that the Chapel should be restored to those who have been compelled to secede from it, there would be no security that such a decision could be carried into effect, as the parties in possession have given no undertaking that they will defer to the opinion of the Committee; and public opinion, on which we have been desired to rely, has been already sufficiently expressed to prove its incompetency to enforce the demands of equity.

That we should hail with delight any measure which would promote the cause of Christian charity, and tend to heal the unhappy disputes which have so long prevailed at Wareham, but for the reasons before stated, we cannot concur in the appointment of the proposed Committee, as we conceive an inquiry so conducted would only produce increased irritation, and, with respect to our friends most deeply interested, revive feelings every way painful, many of them connected with relatives who are now happily removed from the trying scenes which their survivors have been called to encounter.

WM. MORTIMER, Chairman.

CORRESPONDENCE.

Communications have been received from Rev. H. Clarke; P. Valentine; *Æquus*; N. C.; An Old York Student.—The Obituary of *Miss Powell*, and of *Mrs. Mary Rees*, in our next.

We are sorry (for his sake) to hear that Lieutenant Rhind, the Agent of the Reformation Society, has retracted the apology mentioned in p. 862, as made by him at the Norwich Meeting.

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